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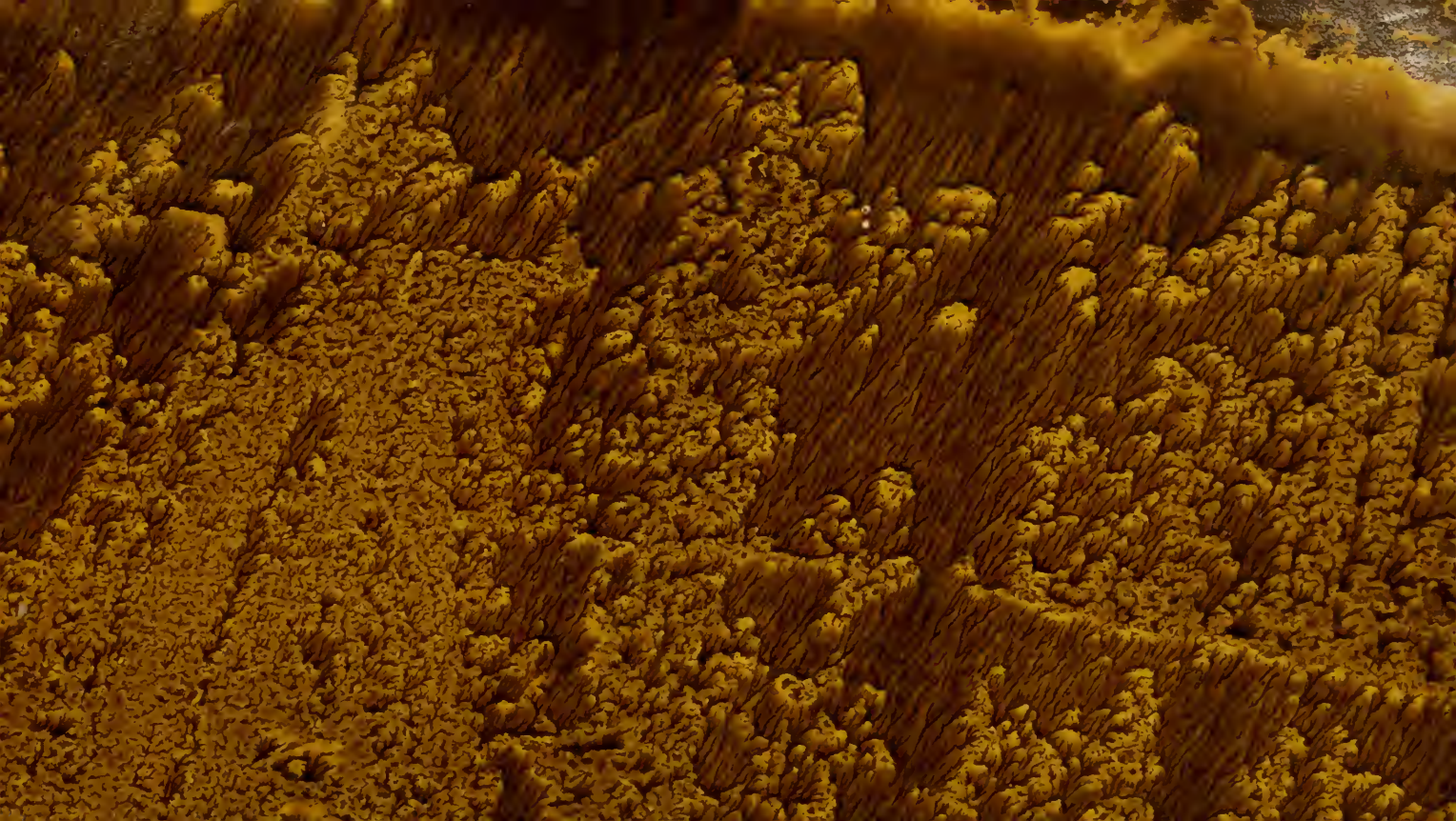

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THE

PRACTICAL IMPORTANCE

OF THE

CONTROVERSY WITH UNITARIANS;

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL,

ON WEDNESDAY EVENING, FEB. 6, 1839.

BY THE

REV. FIELDING OULD, A.B.

INCUMBENT OF CHRIST CHURCH.

BEING THE FIRST OF A SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

"Aperte dicite non vos credere Christi Evangelio; nam qui in Evangelio quod vultis creditis, quod vultis non creditis, VOBIS potius quam EVANGELIO creditis."
—*Aug. cont. Faust.* vi. 356.

Second Thousand.

LIVERPOOL:
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1839.

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PRINTED BY H. PERRIS,
CHURCH STREET.

TO

MY BELOVED BRETHREN IN THE MINISTRY OF GOD OUR SAVIOUR,

WHO HAVE SO

READILY CO-OPERATED WITH ME IN THIS EFFORT

TO VINDICATE HIS NAME AND HIS TRUTH FROM THE

DEGRADING ASSUMPTIONS OF

THE GOD-DENYING HERESY OF UNITARIANISM,

AND TO ALL, IN EVERY PLACE,

WHO LOVE THE LORD JESUS CHRIST IN SINCERITY,

The following Lecture

IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED BY THEIR

FRIEND AND SERVANT IN THE BONDS OF THE GOSPEL,

THE AUTHOR.

PREFACE.

In sending this Lecture to press, the author thinks it right to premise, that having delivered it from notes, and corrected it into its present form from the report of a short-hand writer, it cannot profess to be, *verbatim*, the same as was spoken. There has not, however, been any important change, that he is aware of; and while but a few unimportant alterations have been made, and one only additional quotation introduced, he can affirm it to be substantially the same. It is scarcely to be expected that, on such a subject, much original matter should now be elicited. The praise of originality was not, however, the author's object, but rather usefulness and edification. He has accordingly availed himself freely of the labours of those who have gone before him in the controversy, not only in the adoption of their *arguments*, but frequently of their *words;* and being aware how eagerly advantage is taken of definitions and forms of expression by those whose tenets are here impugned, he has preferred rather to clothe himself in the verbal armour of the tried veterans in this contest, than trust himself in the weaker panoply of his own providing. He has further abstained from drawing a picture of Unitarianism in his own language, and then criticising that picture; but has deemed it more candid and honest to let it speak for itself, in the words of its most eminent and gifted defenders. The reader will, therefore, find large quotations from Priestley and Channing, as well as other distinguished writers of their school, whose opinions may be taken as a fair specimen of those which are generally held by the body at large. It must be obvious, that in endeavouring to ascertain the doctrinal sentiments of a sect which boasts of its freedom from creeds, articles, or formularies, considerable difficulty must be encountered: it is so easy and convenient withal, for each particular member to disclaim any responsibility for what has been advanced by another,

however venerated he may be in reality for his talents, or silently considered as a standard of appeal. "To seize what is fugitive," says Archbishop Magee, "to fix that which is ever in the act of change; to chain down the Proteus to one form, and to catch his likeness ere he has shifted to another,—this is certainly a work not easily accomplished."* The difficulty of the case is not diminished by the notorious and avowed difference of opinion which exists among Unitarians themselves; from the highest Arianism down to the lowest shade of Socinian Humanitarianism itself. If, therefore, it should be attempted to turn aside the force of the argument on the practical tendency of this system, by disowning the authorities of Belsham, Priestley, Channing, and the editors of the "Improved Version,"—confessedly the ablest men, and most learned critics and expositors of Unitarian principles who have yet appeared in this country or in America, whose writings have formed the text-book and influenced the destinies of unnumbered thousands, it can only be answered, that until Unitarianism shall have set forth, in an authentic and authorized form, an exhibition of its fixed principles, (if it have any,) it must be content with being judged of, as a system, by those individuals, however irresponsible, whose published works (many of which have passed through numerous editions) furnish the most plausible and elaborate statement of their doctrinal sentiments, and which have never been repudiated or protested against by any section of the general body. It is amusing to see the coolness with which the "Improved Version" has been abandoned by the champions of Unitarianism in this controversy, after it has served its awful purpose of unsettling the minds and undermining the faith of multitudes in the divine authority of the Word of God.

It has been said that the present agitation of the points in dispute between us and Unitarians, involves an unnecessary and injurious disturbance of the religious peace of the community. This objection is natural enough from those who are content to fraternize with every creed, and no creed, among the unbounded varieties of prevailing opinion, and who can gracefully

* Atonement, vol. ii. 347, 348.

salute as "fellow Christians," those who differ from them on almost every point of the circle of religious truth. But it cannot be for a moment recognised by us, who hold that there is but one way of salvation, and that a "strait and a narrow way," in which there are comparatively few who walk; while the way that leads to destruction "is wide and broad, and many there be who go in thereat."* It is in vain to say, that this is requiring submission to *a creed* of human imposition, and exposes us to the charges of an assumed infallibility, and a disposition to domineer over the convictions or consciences of others. It is requiring submission only to the authority of the oracles of God, which gives no countenance to the latitudinarian hypothesis, that all errors of opinion are innocent, and that *sincerity, even in error,* is acceptable with God. Those who remind us that Trinitarianism originated in and tends to Popery, and of the proneness of the teachers of an Established religion to spiritual despotism, well know that this is a controversy between *principles*, and not between *churches;* and that the doctrines of the Trinity and the Atonement have been and are as zealously contended for and maintained by various members of the dissenting community, who exist independently of any connexion with the State, and who are, at least, as far removed from any disposition towards Popery as the Unitarians themselves. Regarding, then, as we do, a peace which is based upon false principles, and so leads to unscriptural conduct and exposes to future peril, as "no peace,"†—and being sincerely anxious to lead our erring brethren to the knowledge and enjoyment of Him who is the only minister of a "peace which passeth all understanding,"—and being persuaded, moreover, that even the tumultuous swellings of Jordan are preferable to the stagnant waters of the Dead Sea, we have only followed the example of the Saviour and his Apostles, in warning sinners of their danger and exhorting them to embrace the deliverer from "the wrath to come." We would be as solemn as Jesus when he upbraided Capernaum, and as tender as when he bathed Jerusalem in tears. And when men tell us that

* Matt. vii. 13, 14. † Ezek. xiii. 10.

Jesus did not weep over *errors of opinion* we maintain that it was the "error of opinion," which led them to reject him as the Messiah, over which he lamented, and which made him exclaim, "How often would I have gathered you, and ye would not!"* But this is to speak as if we considered the state of Unitarians as *hopeless*, and had as infallible a knowledge of their doom. Holding the atonement and its kindred doctrines to be *essential* to the Gospel, how can we look upon the condition of those who reject them as any other than hopeless; while "our infallible knowledge" of the doom of all such, is derived exclusively from this *infallible* revelation, "Go ye into all the world, and preach *the Gospel* to every creature: he that believeth and is baptized shall be saved, *but he that believeth not shall be damned.*"†

But these principles involve a violation of unity: and what if they do? Did not our Saviour emphatically declare, "Think not that I am come to send peace on earth; I came not to send peace, but a sword," &c.‡ Unity is, doubtless, an eminently desirable attainment, but it must be a "unity of the spirit," if it would be "in the bond of peace." *Principles* are the springs of conduct and moral conversation: to talk of a *unity* without principle, or of a unity purchased at the expence of the surrender of all principle, is to speak of that which is not worth having, even when attained. In order, therefore, to *moral union*, there must be *doctrinal union*, not the doctrine of creeds, as such, but the doctrine of an "unimproved," because unimprovable revelation. We feel concerned for Unitarians solely *on their own account*, and because of our deep conviction of the fatal character of their principles. It has been justly observed, that Unitarianism "appeals to the vanity of the half-learned, and the pride of the half-reasoning; but it neither interests the imagination, nor awakens the feelings, nor excites the passions, nor satisfies the wants of the human heart." Of the popularity, or extensive spread of such a system, we have no apprehensions; but we do deeply feel for those whom the pride of reason has already led into its fatal enclosure, and "our heart's desire and prayer to God for

* Matt. xxiii. 37. † Mark xvi. 15, 16. ‡ Matt. x. 34—36.

them is, that they may be saved."* It seems necessary further to remark, that while in our judgment sound principles are essential to the formation of a correct moral deportment here, as well as to the attainment of final salvation hereafter, we at the same time freely acknowledge, that sound principles may be held and professed without any favourable influence being exerted, either on the temporal or eternal condition of those who make such profession. There is such a thing as "holding the truth in unrighteousness,"† as believing with the *head* instead of the *heart*,‡ as saying, "Lord, Lord; and doing not the things which he says." ‖ We have no desire to defend such a faith as this.

We contend for a faith in Jesus, as the atoning Saviour, which is "the gift of God" § originally lodged in the heart, and sustained in actual exercise through the life, by the power of the Holy Ghost. This faith we hold to be necessarily influential upon conduct; it affects the temper, the spirit, and conversation of all the subjects of it, and invariably and exclusively produces that moral conformity with the image of Christ, which, if it do not constitute the Christian's *title* to heaven, is at least the surest evidence of his *meetness*, and the final *end* of his holy ambition. Amongst the partakers of this "precious faith," and among them alone, is to be found that true *moral unity*, which indeed deserves the name. It is this which we labour to attain for ourselves, and for all others who come within the sphere of our influence; and while we are told that we do not gather but lecture, we reply, that we *lecture* in order that we may *gather* —gather all who make a covenant with the Lord by sacrifice;¶ and the harmony which we desire to see prevailing, is not a harmony of *metaphysics*, any more than a harmony of cold and deadly *scepticism*, but a harmony of living principles, and heavenly graces derived from the pure word, and wrought by the mighty Spirit, of God. This is the Spirit which will prevail in the universal church when our Saviour shall come again with power and great glory: until when we shall have neither universal

* Rom. x. 1. † Rom. i. 18. ‡ Acts viii. 37. ‖ Luke vi. 46.
§ Eph. ii. 8. ¶ Psalm l. 5.

church nor universal harmony. Till then the Church of England, as well as other orthodox churches, will be engaged in doing their appointed work, of taking out of mankind "a people prepared for the Lord," * who may differ from each other, perhaps, in various points of *non-essential moment*, but who will all agree in *the great fundamental doctrines* of a plenarily inspired Bible. It is only when the trumpet of the second Advent shall have sounded, that the world will see the "manifestation of the sons of God," † and shall, in consequence, be "filled with the knowledge of His glory, as the waters cover the sea." ‡

It has been said that Trinitarianism, during its long day of power, has not produced the effects which Christ attributed to his system, and, therefore, it must have preached "another Gospel." We reply that the Gospel, as we preach it, does still produce not only the very effects which its Divine Author predicted of it, but the very same which it produced when preached by his own lips and those of his Apostles. And what are these? *Offence* on the part of many, *faith* on the part of some. ‖ Thus it always has been, and thus will it continue to be till the Saviour shall again appear. Whether that system which professes to offend *none*, and to be pleased *with all*, embracing in its capacious arms every possible variety of heresy down to the very verge of infidelity tself; whether, I say, that system produces the effects which have been predicted of the Gospel dispensation, or whether it be "another Gospel," let all candid men decide.

The argument which concludes the movement of Trinitarianism towards Popery, because of certain extreme opinions which have been unhappily promulgated by the Oxford Tract divines, is, to say the least, neither very candid nor very conclusive. That the recent and ephemeral movement of a few mistaken and unauthorised individuals should be appealed to against the experience and authority of centuries, that the *exception* should be quoted rather than the *rule*, that the *argumentum a particulari ad universale* should be so hastily resorted to in this instance, demon-

* Luke i. 17; Acts xv. 14. † Rom. viii. 19. ‡ Hab. ii. 14.
‖ John vi. 61–69; Acts xxviii. 24.

stratively proves how hard pushed our opponents are for the *materiel* of their case against Trinitarianism. Would that their theology was as harmless as their logic; then indeed might the swords of our spiritual warfare against them be beat into ploughshares, and the spears of our defence into pruning-hooks, nor need we learn any more the tactics of holy war.

In conclusion, let it be observed, that while *as Protestants* we recognise the right of private judgment, as *Christians* we solemnly warn men against its abuse. It is said, that whilst we tell men they must be saved by a *creed*, we provide them with no guide to find it; we give them the Bible, and send them to themselves for an interpreter. We do not say that men must be saved by a *creed*, but by the *truth*, wherever found, whether originally in the Bible, or derived from the Bible into any faithful "form of sound words." The BIBLE ALONE is our rule of faith, and we believe that

> "God is his own Interpreter,
> And he will make it plain."

Instead of directing men to their own interpretations, we place them reverently on their knees, before the volume of inspiration; and, directing their attention to the Saviour's precious promise, "When He, the Spirit of Truth, is come, *he will guide you into all truth*,—he will show you things to come,"* we believe that He will do as he hath said. Does this savour of the bondage of Egypt, demanding the full tale of bricks, but giving no straw? But it is a priestly spirit which says, "You must believe." Such, however, was the spirit of Christ, Mark xvi. 16. Such was the spirit of the Apostles: of Peter, Acts x. 43,—of Paul, Acts xvi. 31. And such is ours. We say, with the Bible, that *faith* in its doctrines is necessary to salvation; we pray, according to the direction of the Bible, that it may be "given" unto men to believe accordingly. That the Lord may accompany with his blessing this feeble effort to vindicate his Sacred Word from misapprehension, is the Author's earnest prayer, and for its usefulness, his only hope.

* John xvi. 13.

LECTURE I.

INTRODUCTORY. THE PRACTICAL IMPORTANCE OF THE CONTROVERSY WITH UNITARIANS.

BY THE REV. FIELDING OULD.

"FOR THE JEWS REQUIRE A SIGN, AND THE GREEKS SEEK AFTER WISDOM: BUT WE PREACH CHRIST CRUCIFIED, UNTO THE JEWS A STUMBLINGBLOCK, AND UNTO THE GREEKS FOOLISHNESS; BUT UNTO THEM WHICH ARE CALLED, BOTH JEWS AND GREEKS, CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD."—1 *Cor.* i. 22. 23. 24.

NEVER have I ascended this pulpit, brethren, to address you on the great themes connected with your everlasting peace, with feelings of deeper solemnity or more reverential awe, than at present. It is always under a weighty impression of the responsibility of my office that I apply myself to deliver to you the message of eternal life; how greatly is that impression increased under our present circumstances, when I am called, in the discharge of painful but necessary duty, not merely to propound to you the truths of the everlasting Gospel, but further to contrast those truths with certain perversions which pass current among many of our countrymen for Gospel, but which are, in effect, "another Gospel, and yet not another."*

And who, it may be asked, has imposed this *duty?* And whence has arisen this *necessity?* The DUTY has been im-

* Gal. i. 6, 7.

posed upon me, under my Lord and Saviour, by the Church of which I am unworthily a Minister, when, on the day of ordination, she required from me this solemn pledge,—"to be ready, with all diligence, to banish and drive away all false doctrine, contrary to God's Word, God being my helper." And the NECESSITY is to be found in the conviction that the Ministers of an Established Church are bound to labour, not only for the edification and confirmation in the faith of those who voluntarily attend her ministrations, but also for the instruction and conversion of those "who are without," and who withdraw themselves, from whatever motives, from her pale. For the fulfilment of our obligations to our own members, the *ordinary* performance of our stated services is considered to suffice :—for the payment of our debt of missionary solicitude to those who are not only estranged from our worship, but also from the principles and doctrines of our holy religion, some such *extraordinary* effort as the present seems to be imperatively called for.

Of all the various classes of Dissenters from the National communion, there is none with whom our ground of difference is so wide, or whom we regard with feelings of such unfeigned interest and concern, as the class which assumes to itself the distinctive title of UNITARIAN. From our hearts we pity these men, although we are told (1.) that to feel or to express pity for those who are not themselves impressed with a conviction that they require that pity, is to *insult* them. But when our Lord and Saviour Jesus Christ shed his tears of sublime compassion over the Holy City, surely he did not mean to *insult* it; and yet, as surely, there was but little community of feeling between the holy sympathizer himself and those who were then the objects of his melting pity. The title of *Unitarian*, it will be observed, is one which we cannot concede has been properly

applied, inasmuch as it seems to take for granted that the doctrine of the Unity of the Godhead is alone held by those who are designated by this term. Admitting, however, as we do, that the term *Socinian* is not, perhaps, fairly applicable to this class of religionists, and unwilling to give just cause of offence at the outset by the use of it, we are satisfied to employ the name which they have themselves selected, while we enter our protest against the unfairness of its assumption. Neither can we conscientiously recognize as *Christians* those who deliberately reject the doctrine of the atoning sacrifice; and this, together with the consideration that we occupy a totally different ground from our opponents in this controversy, from believing that the eternal destinies of men are affected by their belief or rejection of certain doctrines,—a notion from which all Unitarians, so far as I can learn, dissent;—this, I say, frequently places us in a position of considerable embarrassment, and exposes us to the charges of *bigotry*, *illiberality*, want of *Christian courtesy*, and of *Christian charity*.

Before entering, then, on that which is to form the immediate subject of this lecture, I would desire to address a few observations with a view to excuse ourselves from justly incurring these charges.

The principal reason why we have been accused of *spiritual pride*, *bigotry*, &c. is, the *importance* we attach to some of our opinions. The difference between us and Unitarians does not respect merely the *circumstantials* of religion: it respects nothing less than the *rule of faith*, the *ground of hope*, and the *object of worship*. The question is, whether we Trinitarians are not only superstitious devotees, and deluded dependents on an arm of flesh,* but also habitual idolators; or whether Unitarians be not guilty of refusing to subject their faith to

* Jer. xvii. 5.

the decisions of heaven, of rejecting the only way of salvation, and of sacrilegiously depriving the Son of God of his essential glory. What if Unitarians do not deny our Christianity on account of our supposed idolatry; this only proves, in my opinion, not, as they allege, their charity, but their indifference to religious truth, and the deistical tendency of their opinions. If the proper deity of Christ be a divine truth, it is a *great* and *fundamental* truth in Christianity; so great, and so fundamental, that a denial of it involves a forfeiture of the name of *Christian*. Is the honest avowal of this conviction to subject us to the charge of *bigotry?* I ask what is there of bigotry in our not reckoning Unitarians to be *Christians*, more than in their reckoning us *idolators?* What says Dr. Priestley, the arch-apostle of English Unitarianism, a name to which I shall have frequent occasion to refer in the course of this lecture? Here are his own words. "All who believe Christ to be *a man*, and *not God*, must necessarily think it idolatrous to pay him divine honours; and to *call* it so is no other than the necessary consequence of avowing our belief." Nay, he represents it "as ridiculous that they should be allowed to think Trinitarians idolators, without being permitted to call them so." (2.) Doubtless if Unitarians have a right to *think* Trinitarians idolators, they have a right to *call* them so; and further, if they are able, they have a right to *prove* them such; nor ought we to consider ourselves as insulted by the attempt. We have no idea of being offended with any man, in matters of this kind, for speaking what he believes to be the truth. Instead of courting compliments from each other, in affairs of such moment, we ought to encourage an unreservedness of expression, provided it be accompanied with sobriety and benevolence. But neither ought Unitarians to complain of our refusing to acknowledge them as *Christian*

or to impute it to a spirit of bigotry; for it amounts to nothing more than avowing a necessary consequence of our belief. If we believe the deity and atonement of our Lord Jesus Christ to be essential to Christianity, we must necessarily think those who reject these doctrines to be no Christians, nor is it inconsistent with true charity to speak accordingly. (3.) Yet how stands the matter? To entertain degrading notions of the person of Christ, and to err from the truth in so doing, is considered *innocent*, and no one ought, on that account, to think the worse of those who do so. But to be of opinion that he who rejects the deity and atonement of Christ is not a Christian, gives great offence! Why is this? Suppose we are in error, why should not our error be as *innocent* as the contrary one? There is no other way of accounting for it than by supposing such reasoners more concerned for *their own honour* than for *the honour of Christ*.

The grand question, then, brethren, is, are the doctrines which Unitarians disown, supposing them to be true, of such importance, that a rejection of them would endanger their salvation? It must be admitted that these doctrines *may* be true, and not only *may* be true, but may be *essential* to true Christianity. Christianity, like every other system of truth, must have some principles which are essential to it; and if the principles in question be such, it cannot be justly imputed to pride, or bigotry, it cannot be uncharitable or uncandid to think so. Neither can it be wrong to draw the natural and necessary conclusion, that those who reject these doctrines, practically reject Christianity itself. To think *justly* of persons is, surely, in no respect inconsistent with universal good-will towards them. It is not contrary to charity to consider unbelievers in the light in which the Scriptures represent them, nor to consider those who reject what is essential

to the Gospel as rejecting the Gospel itself. If the Deity of Christ be a divine truth, he is the object of *trust*, and that not merely in the character of a witness, but as "*Jehovah in whom is everlasting strength.*" This appears to be a characteristic of true Christians in the New Testament, "In his name shall the Gentiles *trust*."* "I know in whom I have *trusted*," as it is in the margin.† "In whom," says the same Apostle, "ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation."‡ But if it be a characteristic of true Christianity so to trust in Christ, as to commit the salvation of our souls into his hands, how can we conceive of those as true Christians who consider him only as a fellow-creature, and, consequently, repose in him no such trust? If men by nature be in a *lost and perishing condition*, and if the Lord Jesus Christ came to seek and save them under those characters, as he himself constantly testified, then all those who are whole in their own eyes, who, like the Scribes and Pharisees of old, feeling no sickness, have no need of a physician, must necessarily be excluded from an interest in his salvation; and in what other light can those persons be considered, who deny the depravity of their nature, and who approach God as an abstract God—the God who is "a consuming fire"||—without respect to an atoning Saviour? Further: if the death of Christ, as an atoning sacrifice, be the only way of a sinner's salvation, if there be "No other name under Heaven given among men whereby we must be saved,"§ how can we conceive that those who deliberately disown it, and renounce all dependence upon it for acceptance with God, should yet be interested in it? If the doctrine of atonement by the cross of Christ be a divine truth, it constitutes the

* Matt. xii. 21. † 2 Tim. i. 12. ‡ Eph. i. 12, 13. || Heb. xii. 29.
§ Acts iv. 12.

very substance of the Gospel, and, consequently, is essential to it. The doctrine of the cross is represented in the New Testament as the grand peculiarity and the principal glory of Christianity. It is described as being, not merely an important branch of the Gospel, but as *the Gospel itself*,—"We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* The doctrine of the cross is the central point in which all the lines of evangelical truth meet, and are united. What the sun is to the system of nature, that the doctrine of the cross is to the system of the Gospel: it is the *Life* of it! If such, then, be its importance, a denial of it, as the ground of hope, is a virtual denial of Christianity.

Further: if we believe in the absolute necessity of *regeneration*, or that unless a sinner be renewed in the spirit of his mind, he can never see or enter into the Kingdom of God, in what light must we consider those who plead only for a reformation of manners, and altogether repudiate the doctrine of a supernatural, divine influence, by which "A new heart is given us, and a new spirit is put within us."† How can we believe men to be the subjects of this great change, who are continually ridiculing the very idea of it?

Enough, I trust, has now been said to justify our refusal to acknowledge Unitarians as Christians, and to show that we do not in justice deserve the charges brought against us in consequence of that refusal. I shall conclude this preliminary reference to the subject with a sentiment of Dr. Priestley's, in which I heartily concur:—"The man," says he, "whose sole spring of action is *a concern for lost souls*, and a care to preserve the purity of that Gospel,

* 1 Cor. i. 22. 23. 24. † Ezek. xxxvi. 26.

which alone teaches the only effectual method of their recovery 'from the power of sin and Satan unto God,' will feel an ardour of mind that will prompt him strenuously to oppose all those whom he considers as obstructing his benevolent designs. I could overlook everything in a man who, I thought, meant nothing but my everlasting welfare." (4.) This, and nothing else than this, is the temper of mind I desire to cultivate, and am endeavouring to defend; and earnestly do I pray my God, through the merits of His blessed Son, that I may be exclusively animated and wholly absorbed by the desire, while engaged in this or any other controversy, *to benefit lost souls,* and turn the erring feet of those whom I believe to be walking in the broad road that leadeth to destruction, into the only narrow way that leadeth unto everlasting life!

Unitarians are fond of appealing to *Reason* and *Common Sense* as a sort of judicial guide to a knowledge of truth. (5.) Here, at the very outset, we are at issue with them. We maintain that the Bible is alone safely interpreted by its Author and Inspirer, the Holy Ghost; and while we value, as it deserves, the blessing of *common sense,* and are willing to give to *reason,* fallen and imperfect as we believe it to be, its legitimate place in our enquiries, we never dream of constituting either the one or the other the judges of what God should reveal, or has revealed, in refusing to believe, as essential truth, what has not already received their authoritative recognition. But Unitarians are *Rational Christians!* The Corinthian Sophists referred to in the text were the *rational religionists* of their age. In the context of the passage we have presented to us *the manner in which the Apostle preached the Gospel:* "Christ sent me not to baptise but to preach the Gospel; *not with wisdom of words,* lest the cross of Christ should be made of none effect." It was not to be preached with the flourish

of oratory, or the accuracies of philosophical language, upon which the Greeks so much prided themselves; lest the success should have been ascribed to the force of art, and not of truth; not to the plain doctrine of a crucified Jesus, but to the powerful oratory of those who spread it.

Then we have *the different effects of this preaching.* To some it was a stumblingblock, as in the case of the Jews; to others foolishness, as in the case of the Grecian Sophists; but to those who were called and saved, it was Christ the power of God, and the wisdom of God. Then we have *the triumphs of the cross over the pride of human reason,* "For it is written,* I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" The truths the Apostle preached seemed foolishness in the eyes of worldly-wise men, because they could not *rationally* understand them. To have *life* through one who *died*—to be blessed by one who was *made a curse*—to be justified by one who was himself *condemned*—this was all folly and inconsistency in men blinded by self-conceit, and wedded to their own prejudices, and the boasted discoveries of reason and philosophy. But still all their vaunted reason and pride of learning were confounded, baffled, and eclipsed by the revelation of the Gospel, and the glorious triumphs of the cross. We "thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."†

The subject which I have selected for the commencement of this controversy is "The practical Importance of the Controversy with Unitarians," and in handling it I propose to show, that as the practical tendency or efficiency of

* See Is. xxix. 14. † Matt. xi. 25.

any system is the proper criterion of its truth, Unitarianism is indefensible on the ground of its moral, that is, its practical tendency. And being solemnly convinced that *the very essence of true religion* is concerned in this controversy, and being above all things anxious that the glory of my Lord and Saviour may be promoted through its instrumentality, and that the knowledge and love of the adorable Jesus may be brought home through it to many hearts; and utterly regardless of all the accusations, calumnies, and false imputations wherewith we, who are engaged in it, are assailed from without, I beseech you, beloved, to unite with me in solemn prayer to our heavenly Father, that He would give us much of the "mind that was in Christ Jesus," and empty us altogether of self, that we may be filled out of his fulness, and that out of that fulness you may receive a blessing from on high.

I propose, then, in dependence on the divine blessing, to take up and prove these four points:—

I. That Unitarianism tends to depreciate and lower the authority of Holy Scripture, so as to make it doubtful what is, and what is not, inspired.

II. That Unitarianism tends to diminish and lessen, rather than to promote, love to the Lord Jesus Christ, which is the distinguishing grace of Christianity.

III. That Unitarianism tends to foster and cherish pride—the pride of human reason—at the expense of evangelical humility.

IV. That Unitarianism tends to promote infidelity.

These four subjects will embrace the scope of this discourse.

I. Unitarianism tends to depreciate and lower the authority of Holy Scripture, so as to make it doubtful what is, and what is not, inspired.

In order properly to venerate the authority of Scripture, it will be admitted that we must receive it *as being what it professes to be, and for all the purposes for which it professes to be written.* If the Scriptures profess to be divinely inspired, and assume to be the infallible standard of faith and practice, we must either receive them as such, or be consistent, and disown the sacred writers as so many impostors.

Let us now inquire into the professions of the sacred writers themselves, concerning what they wrote, and then compare these with the avowed sentiments of Unitarians. By this means we shall be in a condition to judge, whether the spirit which animates the whole body of Unitarian divinity does not breathe a language unfriendly to the sacred writings, and whether it does not carry in it something hostile to the notion of "Every thought being subdued unto the obedience of Christ."

1. The professions of the sacred writers are as follow: "The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me."* "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel." † "Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." ‡ The New Testament writers also assert their own inspiration, in language equally strong. "All Scripture is given by

* 2 Saml. xxiii. 2. 3. † Isaiah xliii. 1. ‡ 2 Chron. xx. 20.

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."* "No prophecy of the Scripture is of any private interpretation," that is, it is not to be considered as the private opinion of a fallible man, as is the case with other productions, "but holy men of God spake as they were moved by the Holy Ghost."† And, not to multiply passages, while they thus bore testimony to their own inspiration, they constantly represented their writings as the infallible test of divine truth, to which all appeals were to be made, and by which every religious controversy was to be decided. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."‡ "These are the true sayings of God."§ "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."‖ Nor did the sacred writers spare to denounce the most awful judgments against those who should either pervert their writings, add to them, or detract from them. Those who wrested the Apostolic Epistles, are said to have "*wrested* them, as they did the other Scriptures, to their own destruction."¶ "Though we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed."** "What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."†† And the canon of Sacred Scripture closes with these most solemn words:—"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall

* 2 Tim. iii. 16. † 2 Peter i. 20. 21. ‡ Isaiah viii. 20.
§ Rev. xix. 9. ‖ John v. 39. ¶ 2 Peter iii. 16.
** Gal. i. 8. †† Deut. xii. 32.

add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."* Such are the avowed professions of the sacred penmen.

2. Let us now compare these professions with the avowed sentiments of Unitarians. Dr. Priestley speaks as follows:—"That the books of Scripture were written by particular divine inspiration, is a thing to which the writers themselves make no pretensions. It is a notion destitute of all proof, and that has done great injury to the evidences of Christianity." (6.) Again. "Not that I consider the books of Scripture as *inspired*, and on that account entitled to this high degree of respect; but as authentic records of the dispensations of God to mankind, with every particular of which we cannot be too well acquainted." His sentiments on this subject will appear still more clear from the following passages:—

"If you wish to know what, in my opinion, a Christian is bound to believe with respect to the *Scriptures*, I answer, that the books which are universally received as *authentic*, are to be considered as faithful records of past transactions, and, especially, the account of the intercourse which the Divine Being has kept up with mankind from the beginning of the world to the time of our Saviour and his Apostles. No Christian is answerable for more than this. The writers of the books of Scripture were men, and therefore *fallible;* but all that we have to do with them is in the character of *historians* and *witnesses* of what they heard and saw. Of course, their credibility is to be estimated like that of other historians; viz. from the circumstances in which they wrote, as with respect to their opportunities of knowing the truth of what they relate, and the

* Rev. xxii. 18. 19.

biasses to which they might be subject. Like all other historians, they were *liable to mistakes* with respect to things of small moment, because they might not give sufficient attention to them; and with respect to their *reasoning* we are fully at liberty to judge of it, as well as that of any other men, viz. by a due consideration of the propositions they advance, and the arguments they allege. For it by no means follows, because a man has had communications with the Deity for certain purposes, and he may be depended upon with respect to his account of those communications, that he is, in other respects, more wise and knowing than other men. (7.)

"'You say,' says he, in his letters to Dr. Price, 'that I do not allow of Scriptural authority; but indeed, my friend, you should have expressed yourself with more caution. No man can pay a higher regard to *proper* Scriptural authority, than I do. But neither I, nor, I presume, yourself, believe implicitly every thing that is advanced by *any writers* in the Old or New Testament. I believe all the writers, without exception, to have been men of the greatest probity, and to have been well informed of every thing of consequence of which they treat; but at the same time, I believe them to have been *men*, and consequently *fallible*, and liable to mistake with respect to things to which they had not given much attention, or concerning which they had not means of exact information; which I take to be the case with respect to the account that Moses has given of the creation, and the fall of man.'"

Whether these notions of *proper* Scriptural authority will accord with the foregoing *professions*, I leave you to judge.

I shall now add the following extracts on the same subject from the writings of the justly celebrated American

Unitarian, Dr. Channing; the ablest, the most eloquent, and the most candid writer of his school with which I am acquainted.

"We regard the Scriptures as the record of God's successive revelations to mankind, and particularly of the last and most perfect revelation of His will by Jesus Christ. Whatever doctrines seem to us to be clearly taught in the Scriptures, we receive without reserve, or exception. *We do not, however, attach equal importance to all the books in this collection.* Our religion, we believe, lies chiefly in the New Testament. The dispensation of Moses, compared with that of Jesus, we consider as *imperfect, earthly, obscure,* adapted to the childhood of the human race, a preparation for a nobler system, and chiefly useful now, as serving to confirm and illustrate the Christian Scriptures."

"We find, too, that some of those books are strongly marked by the genius and characters of their respective writers, *that the Holy Spirit did not so guide the Apostles, as to suspend the peculiarities of their minds;* and that a knowledge of their feelings, and of the influences under which they were placed, is one of the preparations for understanding their writings. With these views of the Bible, we feel it our bounden duty *to exercise our reason* upon it perpetually; to compare, to infer, to look beyond the letter, to the spirit,—to seek in the nature of the subject, and the aim of the writer, his true meaning; and, in general, to make use of what is known for explaining, what is difficult, and for discovering new truths."

"From a variety of possible interpretations, we select that which accords with the nature of the subject and state of the writer, with the connexion of the passage, with the general strain of Scripture, *with the known character and will of God,* and with the obvious and acknow-

ledged laws of nature. In other words, we believe that God never contradicts, in revelation, what He teaches in His works and providence. And we, therefore, distrust every interpretation which, after deliberate attention, *seems* repugnant to any established truth; we reason about the Bible precisely as civilians do about the constitution under which we live, who, you know are accustomed to limit one provision of that venerable instrument by others, and to affix the precise import of its parts by inquiring into its general spirit, into the intention of its authors, and into the prevalent feelings, impressions, and circumstances of the time when it was framed. *Without these principles of interpretation, we frankly acknowledge, that we cannot defend the Divine Authority of the Scriptures. Deny us this latitude, and we must abandon this book to its enemies.*" (8.)

So then, it appears, that if these "rational and liberal critics" are not allowed to Unitarianise the Bible, they are prepared to *deny its divine authority,* and *to give it up to its enemies!* The generality of Christians consider it their duty to *adjust their belief to Revelation;* but unless "Unitarian Christians," are allowed to *adjust Revelation to their belief,* they are ready to pass over into the ranks of the adversary and the infidel!

We complain that the generality of Unitarian writers, as well as Drs. Priestley and Channing, speak disparagingly of our only *rule of faith.* The Scriptures profess to be "*profitable for doctrine,*" and able "*to make men wise unto salvation.*" "The testimony of the Lord is sure, *making wise the simple.*" But Mr. Theophilus Lindsey, a convert of Dr. Priestley's, considers them as unadapted to promote any high perfection in knowledge, and supposes that they are left in obscurity, in order to promote mutual charity, candour, and forbearance!

Speaking of the doctrine of the person of Christ, he says, "Surely it must be owned to have been *left in some obscurity in the Scriptures themselves,* which might mislead readers, full of heathen prejudices (otherwise so many men, wise and good, would not have differed, and still continue to differ, concerning it,) and so left, it should seem, *on purpose to whet human industry and the spirit of inquiry* into the things of God, to give scope for the exercise of *men's charity and mutual forbearance of one another*, and to be one great means of cultivating the moral dispositions; which is plainly the design of the holy Spirit of God in the Christian revelation, and not any high perfection in knowledge, which so few can attain." (9.)

I may just ask, on this extraordinary passage, if the Holy Scriptures be so obscure on this subject as he supposes, how did he come to be so decided upon it? It is evident he must have obtained his "high perfection of knowledge" about it from some other source than the Holy Spirit speaking by revelation: and if he has, we have no further controversy with him; as, in what respects religion, we seek not "to be wise above what is written." And again, think what a heavy reflection this principle casts on the moral character of God; imputing to him that he not only leaves the most important doctrines in obscurity, but purposely so. God, it seems, designed that men should stumble on in ignorance, error, and disagreement; till, wearied with conjecture, and finding themselves all involved in one common calamity, they might at last shake hands, and become friends! Such is the sum and substance of what he states. Another writer of this class says,

"The nature and design of the Scripture," "is *not to settle disputed theories,* nor to *decide upon speculative*

controverted questions, even in religion and morality. The Scriptures, if we understand any thing of them, are intended *not so much to make us wiser,* as to *make us better;* not to *solve the doubts,* but rather to *make us obey the dictates of our consciences.*" (10.)

If this be true, the Scriptures were never designed to be a *rule of faith or practice,* but to act merely as a *stimulative;* and if so, to what purpose are all appeals to the Scriptures on controverted subjects, and why do Unitarians appeal to them? And why all their outcry against *interpolations, mistranslations,* and *misrepresentations,* if the Scriptures, be they ever so pure, were never designed to decide our controversies? Hitherto we have been accustomed to think that conscience had but one master, and that that master was Christ: according to this view, conscience is its own master, and Jesus Christ does not pretend to dictate to it, but merely to assist in the execution of its decisions!

But if English Unitarians have gone far in these matters, they have not as yet exceeded, or even equalled those of the same denomination in other countries. George Engedin, speaking of the writings of St. John, says,

"If a *concise, abrupt obscurity, inconsistent with itself, and made up of allegories,* is to be called sublimity of speech, I own John to be sublime: for there is scarce one discourse of Christ, which is not altogether allegorical, and very hard to be understood." (11.)

Gagnieus, another writer of the same spirit, says,

"I shall not a little glory if I shall be found *to give some light to Paul's darkness;* a darkness as some think, industriously affected." (12.)

Steinbart, and other foreign Unitarians of later times, write in a similar strain.

"These narrations, (speaking of the Old Testament

narratives) true or false, are only suited for *ignorant, uncultivated minds,* who cannot enter into the evidence of natural religion."

"Moses, *according to the childish conceptions of the Jews in his days,* paints God as agitated by violent affections, partial to one people, and hating all other nations." (13.)

I ask, is it any wonder, after such views of Scripture, that Dr. Priestley, should have affirmed "Christ to be a mere man, the son of Joseph and Mary, and naturally as *fallible* and *peccable as Moses, or any other of the Prophets.*" (14.) It is thus that false religion invariably shows itself, in turning away from Scripture as the ground of final appeal and the source of highest authority. It is thus the *Papist* turns us away from the Bible, and sets up tradition as a part of the rule of faith. And thus the Irvingite turns us away, and teaches us to expect a *present inspiration.* Thus also *other heretics,* who have risen amongst ourselves in these latter days, turn us away, and direct our erring steps to what they call "Catholic antiquity," as the Bible's only safe interpreter. While the *Unitarian* in his turn leads us away from the safe and sure footing of the word of God, by telling us that *reason* and *common sense* must be taken as the bases and directors of our judgment in the understanding of it. I never yet met one solitary Unitarian, in this or any other country, who did not, before the conversation had lasted five minutes, *virtually deny the plenary inspiration of the Bible.*

But let me refer, before leaving this point, to another proof. It may not be known to many present, that the Unitarians, at the end of the last century, being dissatisfied with the authorised version of the New Testament, applied themselves to the task of constructing one

for themselves. I hold in my hand what is called their "Improved Version, with a corrected text and notes explanatory, published by the Unitarian Society for promoting Christian Knowledge, 5th Edition, London, 1819." In the introduction, page 5, we are told, that "by divesting the Sacred Volume of the technical phrases of a systematic theology which has no foundation in the Scriptures themselves, they will render the New Testament more generally intelligible, or at least preclude many sources of error." That is, in other words, we are told, that the great object has been, so to render the New Testament, as to empty it of all such expressions as might give support to any of the received and peculiar doctrines of Christianity. Further on, it is stated, that "In this Version verbal criticism has not been attended to in the degree that some might wish and expect." Thus we are fairly informed, that certain liberties are to be taken in the translation, to which the minuteness of verbal criticism might possibly present some impediment. That is, in a work, whose very object is to ascertain the exact meaning of words, the exact meaning of words is not to be attended to, lest it might embarrass the freedom of translation, and force upon the translator a sense different from that which he chooses to assign. (15.) We are further told, page 22, that "no superstitious regard is due to the mere language of the Received Text, which, like the works of other ancient authors, *is open to rational and liberal criticism.*"

After this preparation, let us see how these "rational and liberal critics" have performed their task. We find, that with the exception of the first sixteen verses of the first chapter of St. Matthew, they have rejected as spurious the first and second chapters of that book, which contains the history of the Incarnation and the account of the

miraculous birth of our Lord. They have likewise thrown off, for the same reason, as of no authority, the entire of the first two chapters of St. Luke. In a note on Matt. i. 16, we have the distinct admission, that these rejected portions are "to be found in *all* the manuscripts and versions which are now extant." And in a note at the commencement of St. Luke, we have a similar acknowledgment. —Then the question comes, why reject these parts? Because the two first chapters of St. Matthew are not found in the canon of the Ebionites in the first century, and the two first of St. Luke were not admitted by the heretic Marcion, who lived in the second century! Therefore, it follows, that since the sect of the Ebionites, and the heretic Marcion, are against *all* the manuscripts and *all* the versions, it is impossible they can be received as true! But let us inquire a little about these authorities. Ebion rejected from his canon the three Gospels of Mark, Luke, and John, and all the epistles of St. Paul. Marcion rejected the whole of the Old Testament, and every part of the New which contained any quotations from the Old. In short, he contented himself with the simple Gospel of St Luke, expunging from this also whatever he did not approve. On the authority of these two heretics, the Unitarians have rejected the two first chapters of Matthew, excepting the first sixteen verses, and the two first chapters of Luke, against the evidence above quoted. But why, professing to respect the authority of the Ebionites, retain the first sixteen verses of Matthew, which they reject? Because those verses are supposed to countenance the doctrine that Christ was merely the son of Joseph and Mary. Therefore these verses, containing the genealogy, are retained *in rejection of the testimony of their own witnesses!* That is, as respecting the first sixteen verses, the Editors discard the evidence

of the Ebionites, as being convicted of a mutilation of the Gospel; but as regards the remainder of the two chapters, the testimony of these same Ebionites is to be held good against all gainsayers whatever!

If time permitted, it might not be amiss to give you a few specimens of the comments upon various Scriptures, as presented in the Notes of this precious Volume. For the present, the following brief extracts must suffice:— On Matthew xvii. 3, we have, "Hence it appears probable that the account of the death of Moses, in the last chapter of Deuteronomy, is *erroneous;* and that he, like Elijah, was translated." On Matthew iv. 1, "Jesus was led up by the spirit into the desert." "This form of expression denotes that the historian is about to describe a *visionary scene, and not a real event.* The introduction of the devil into this scenical representation *no more proves the real existence of such a being,* than the introduction of the lamb, or the red dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical agents." On Hebrews xiii. 25. "This Epistle, which contains many important observations, and many wholesome truths, mingled, indeed, *with some far-fetched analogies and inaccurate reasonings,* was probably written before the destruction of Jerusalem, &c."

This is the way in which Unitarians deal with the Word of God. We have heard of certain persons engaged in a law-suit, who, in order to silence the testimony of individuals whom they expected to appear in evidence against them, have contrived to *sue the witnesses,* and so by making them parties in the contest, have disqualified them from appearing in opposition to their cause. Pretty similar to this is the conduct of Unitarians: they take certain passages of Scripture, and declare, on the authority of acknowledged heretics, or on some other ground, that they

are of doubtful or no authority. Thus Dr. Priestley says there is not a single text in Scripture in which Christ is properly called God; (16.) and when we bring forward a variety, such as "God manifest in the flesh," "God over all, blessed for ever," "This is the true God and eternal life," we are told they are of doubtful authority, either as respects genuineness or translation: so that by the practice of stoning one Scripture testimony and killing another, they may triumphantly assert that there is not an instance in all the Scripture in which their opinions can be confronted. The Scripture evidence is first neutralised, and then the challenge is given.

II. The second head of this discourse, which will not occupy us so long, is,—THAT UNITARIANISM TENDS TO DIMINISH AND LESSEN, RATHER THAN TO PROMOTE, LOVE TO THE LORD JESUS CHRIST.

"He that loveth me," said Christ, "shall be loved of my Father,"* "Whom, having not seen, ye love." † "Grace be with all them that love our Lord Jesus Christ in sincerity." ‡ "If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha*." § From these, and other similar passages, we may conclude, that love to Christ is not only a Christian virtue, but that it is *essential* to the very existence of true Christianity,—nay, to true morality—if, by that term, we mean a conformity to the moral law.

Let us now inquire whether Unitarianism or Trinitarianism *most tends to exalt the character of Christ*, which of the two systems *places his mediation in the most important light*, and which *represents us as most indebted to his undertaking*.

* John xiv. 21. † 1 Peter i. 8. ‡ Eph. vi. 24. § 1 Cor. xvi. 22.

1. *Which system tends most to exalt the character of Christ.* We look on Jesus as "the mighty God,"* "the only wise God our Saviour,"† "who thought it not robbery to be equal with God."‡ Unitarianism reduces him to the rank of *a creature*, angelic or super-angelic. Now, in the same proportion as God himself is to be loved above man, so is Christ to be loved, supposing him to be truly God, above what he is, or ought to be, supposing him to be merely a fellow-man. The Prophets, Apostles, and Primitive Christians, seem to have felt this motive in all its force. Accordingly, all their expressions of love to Christ are mingled with admiration of his divine dignity and excellency. Thus David says, "My heart is inditing a good matter; I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured upon thy lips; therefore God hath blessed thee for ever. Thy throne, O GOD, is for ever and ever. Gird thy sword upon thy thigh, O MOST MIGHTY, with thy glory and thy majesty."§ Thus also Isaiah, who makes the Messiah the frequent subject of his prophecies, and whose heart overflowed with love to him, calls him "Wonderful, Counsellor, THE MIGHTY GOD, the everlasting Father, the Prince of Peace."‖ And again, we read of "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, (that is JEHOVAH,) make straight in the desert a highway for our God."¶ And in the same chapter, "Behold the LORD GOD will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him."** St. Paul hardly ever mentions the name of Christ without adding some strong encomium on the divinity of his person and character. In a remarkable

* Isaiah ix. 6. † Jude ii. 5. ‡ Phil. ii. 6. § Ps. xlv. 1. 2. 3.
‖ Isaiah ix. 6. ¶ Isaiah xl. 3. ** v. 10.

passage, after enumerating those various things which rendered his countrymen dear to him, he mentions their being *Israelites* to whom pertained the *adoption* and the *glory*, and the *covenants*, and the *giving of the law*, and the *service of God*, and the *promises*, he adds, "whose were the fathers, and of whom, as concerning the flesh, Christ came;"—there he might have stopped; but no, having mentioned the name of Christ, he could not content himself without adding, "WHO IS OVER ALL, GOD BLESSED FOR EVER. AMEN."*

I ask whether such love as the Apostles and Prophets expressed towards Christ could consist with his being merely a fellow-creature, and their considering him as such? Whether the manner in which they expressed that love, on the principles of Unitarians, instead of being acceptable to God, could have been any other than the very height of extravagance, the very essence of idolatry? Whether the coldly criticising away the meaning of these words, leading us to be afraid of giving them their full scope, and exciting apprehensions lest we should go too far; or whether the admiration of these representations, and the adoption of them on every fitting occasion and in a corresponding spirit, be most calculated to promote love to Christ—judge ye.

2. We next inquire, which system *places our Lord's mediation in the most striking light*. That, doubtless, which finds the greatest *use* for him, or in which he occupies *the most important place*, must surely have the greatest tendency to produce love to him. The Unitarian system has but little use for Christ, and none at all as an atoning sacrifice. It scarcely ever mentions his name, unless it be to depreciate those views of his dignity which others entertain. Now, brethren, we find so much use for Christ in our sys-

* Rom. ix. 4. 5.

tem, that he appears as the *soul* which animates the whole body of our divinity. Take away the deity and atonement of Christ, and the whole ceremonial of the Old Testament appears little more than a dead mass of uninteresting matter. Prophecy loses all that is interesting and endearing, the Gospel is annihilated, or ceases to be that *good news* to lost sinners which it professes to be; practical religion is divested of its most powerful sanctions, the evangelical dispensation of its peculiar glory, and heaven itself of its most transporting joys! The sacred writers appear to have written all along upon the same principle; they considered Christ as the "*all in all*" of their religion. Do they speak of *prophecy?* "The testimony of Jesus is the *spirit* of it."* Of the *Gospel?* It is "the doctrine of *Christ crucified.*"† Of the *medium* by which the world is crucified to the sinner? Still it is the "*cross.*"‡ Nay, the very *reproach of Christ* had a value stamped upon it, so as in their estimation to surpass all the treasures of the present world.§ And one of the most affecting views which they afford us of heaven, is that in which they make it consist in ascribing glory and dominion "to him who has loved us and washed us from our sins in his own blood;" and when the thousands of thousands and ten thousand times ten thousands are heard with a loud voice, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."‖ St. Paul, in a striking passage, tells us, "what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found

* Rev. xix. 10. † 1 Cor. i. 23. ‡ Gal. vi. 14.
§ Heb. xi. 26. ‖ Rev. v. 11. 12.

in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."* And when his weeping friends would have dissuaded him from going up to Jerusalem, he answered, "What mean ye, to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."† Under the influence of the same overpowering principle, we find him, "bowing his knees unto the God and Father of our Lord Jesus Christ," and praying for his Ephesian brethren and Sons in the faith, that "Christ might dwell in their hearts by faith." He then goes on to attempt an admeasurement of the amazing stature of the love of Christ, to show "its breadth, and length, and depth, and height,"—its *length*, extending from the first man that fell to the last that shall need a Saviour,—its *breadth*, stretching in one vast embrace from one end of creation to the other,—its *depth*, descending to the very confines of perdition, to snatch brands from the burning,—its *height*, exalting them, when "washed, justified, and sanctified," to the pinnacle of glory in the bosom of the Father; until at length, as if overwhelmed with the amazing prospect, he exclaims, "and to know the love of Christ, *which passeth knowledge*."‡ Did the Apostle live? "To him to live was Christ." Did he anticipate the approach of death? "To him to die was gain," § that he might be with Christ. And almost the only severe expression that ever fell from his lips is, "If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha*." ||

* Phil. iii. 7. 10. † Acts xxi. 13. ‡ Eph. iii. 14. 17. 19. § Phil. i. 21. || 1 Cor. xvi. 22.

3. Whether does Unitarianism or Trinitarianism *represent us as most indebted to the undertaking of Christ?* Our Lord has laid it down as an incontrovertible rule: "He that hath much forgiven him will love much, and he that hath little forgiven him will love little."* The system, therefore, which supposes us the greatest debtors to forgiving love, must needs have the greatest tendency to produce love. Our views of *the depravity of human nature* are such, that upon our system we have more to be forgiven than our opponents have upon theirs. We believe ourselves to have been utterly depraved, our very nature totally corrupted, and, consequently, that all our supposed virtues were destitute of virtue's very essence, while our hearts were at enmity with God. (17.) Further:—The views we entertain *of the malignity of sin* necessarily tend to produce the same effect. We do not seek to explain it away, by the use of extenuating names, to call it "human frailty," or "human imperfection;" nor do we affix any idea to it that shall represent us rather as objects worthy of the infinite compassion, than as subjects of that which his soul abhorreth. (18.) Once more:—*The expence* at which we believe our forgiveness to have been obtained, is a consideration which endears to us both the gift and the giver. We do not conceive that Christ, in bestowing this blessing upon us, has presented us with that which cost him nothing. If the portion given by Jacob to his son Joseph was heightened and endeared by its being obtained "by the sword and the bow," how much is a title to eternal life, by its being obtained through the death of our Lord Jesus Christ!

Now, in what way, do Unitarians speak of the love of Christ? The following extracts from the sermons of Dr.

* Luke vii. 47.

Channing will present a fair and impartial view of their opinions upon this subject. You will perceive that the writer speaks of Christ's being to be loved, not for what *he is in himself,* nor for what he *is to us,* but, simply and exclusively, because of his *moral greatness.*

"What is it that constitutes Christ's claim to love and respect? What is it that is to be loved in Christ? Why are we to hold him dear? I answer, there is but *one ground for virtuous affection in the universe,* but *one object worthy of cherished and enduring love* in heaven or on earth; and that is, MORAL GOODNESS. I make no exceptions."

"After these remarks, you will easily understand what I esteem the ground of love to Christ. It is his *spotless purity, his moral perfection, his unrivalled goodness.* It is the spirit of his religion, which is the spirit of God, dwelling in him without measure. Of consequence, to love Christ is *to love the perfection of virtue, of righteousness, of benevolence.*"

"Christians have been prone to fix on something mysterious in his nature, or else on the dignity of his offices, as his chief claim; and in this way his supreme glory has been obscured. His nature and offices I, of course, would not disparage; but let them not be exalted above his MORAL WORTH. I maintain that this gives to his nature and offices *all their claims to love and veneration,* and that we understand them *only as far as we see this to pervade them.* This principle I would uphold against Christians of very different modes of faith."

"I am persuaded that a love to Christ of quite a low character is often awakened by an injudicious use of his *sufferings.* I apprehend, that if the affection which many bear to Christ were analyzed, the chief ingredient in it would be found to be a tenderness awakened by his cross.

In certain classes of Christians, it is common for the religious teacher to delineate the bleeding, dying Saviour, and to detail his agonies, until men's natural sympathy is awakened; and when assured that this deep woe was borne for themselves, they almost necessarily yield to the softer feelings of their nature. I mean not to find fault with this sensibility. It is happy for us that we are made to be touched by others' pains. Woe to him who has no tears for mortal agony. *But in this emotion there is no virtue, no moral worth;* and we dishonour Jesus, when this is the chief tribute we offer him. I say, *there is no moral goodness in this feeling.*"

"His cross is to inspire us with a calm courage, resolution, and superiority to all temptation. I fear—(is *my fear* groundless?)—that a fear which *enervates, rather than fortifies,* is the impression too often received from the crucifixion. The depression with which the Lord's table is too often approached, and too often left, shows, I apprehend, that the chief use of his sufferings is little understood; and that he is loved, not as a glorious sufferer, who *died to spread his own sublime spirit, but as a man of sorrows, a friend bowed down with the weight of grief.*"

"Love to Christ of a very defective kind is cherished, in many, by *the views which they are accustomed to take of themselves.* They form irrational ideas of their own guilt, supposing it to have its origin in their very creation; and then represent to their imaginations an abyss of fire and torment, over which they hang, into which the anger of God is about to precipitate them, and from which nothing but Jesus can rescue them. Not a few, I apprehend, ascribe to Jesus Christ a greater compassion towards them than God is supposed to feel. His heart is tenderer than that of the Universal Parent, and this tenderness is seen in his plucking them by a mighty power from tremen-

dous and infinite pain, from everlasting burnings. Now, that Jesus, under such circumstances, should excite the mind strongly—should become the object of a very intence attachment is almost necessary; but the affection so excited *is of very little worth.*"

Such are the opinions of one of the most eminent of Unitarian divines on this great theme, the love of Christ. Are these the views presented to us in the pages of the New Testament? Christ not to be loved on account of the *dignity of his person, the bitterness of his sufferings, or the suitableness of his mediatorial character and offices to the necessities of our fallen and helpless condition!* We are simply to love him on account of the perfection of his MORAL WORTH! Let one short extract from the writings of St. Paul for ever contradict, if it does not silence, such *miserable reasonings.* "For the *love of Christ constraineth us, because we thus judge, that if* ONE DIED FOR ALL, then were all dead; and that HE DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto HIM WHICH DIED FOR THEM, and rose again." *

Of one short passage more I cannot omit the insertion:—

"We think that much, which is called piety is worthless. Many have fallen into the error, that there can be no excess in feelings, which have God for their object; and, distrusting as coldness, that *self-possession,* without which *virtue and devotion lose all their dignity,* they have abandoned themselves to extravagancies, which have brought contempt on piety. Most certainly, if the love of God be that which often bears its name, *the less we have of it the better.* If religion be the shipwreck of the understanding, we cannot keep too far from it. On this subject, we always speak plainly. We cannot

* Cor. v. 14. 15.

sacrifice our *reason* to the reputation of zeal. We owe it to truth and religion, to maintain, that *fanaticism, partial insanity, sudden impressions,* and *ungovernable transports,* are any thing rather than piety." (19.)

How very liberal, and charitable, and candid, and courteous, to speak of the piety of Trinitarian Christians as "*fanaticism, partial insanity, sudden impressions,* and *ungovernable transports!*"

III. Let me now direct your attention to our third point, namely,—THAT UNITARIANISM TENDS TO FOSTER AND CHERISH PRIDE RATHER THAN TO PROMOTE EVANGELICAL HUMILITY.

The whole tenor of the New Testament is in the strain, and calculated to enforce the spirit of that remarkable prophecy of Isaiah,—"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."* The same idea pervades the passage now under our consideration: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."† And again: "Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith."‡

The opposite of humility is pride; and if we meet a class of men who profess to believe in nothing but what they can comprehend; who arrogate to themselves the title of "Rational Christians;" who affect to "pity all

* Isaiah ii. 11. † 1 Cor. i. 26. 27. ‡ Rom. iii. 27.

those who maintain the doctrine of two natures in Christ, as being under a debility of mind, in this respect, however sensible and rational in others; (20.) who pour compliments extravagantly on one another; (21.) who speak of their own party as the wise and learned, and of their opponents as ignorant and illiterate, "unwise and fanatical," "carried away by vulgar prejudices;" (22.) who tax the sacred writers with "reasoning inconclusively," (23.) and writing "lame accounts;"—we are at no loss for a practical exemplification of human pride, in strong contrast with the spirit of evangelical humility. Nay, what shall we say of the system which tends to make men represent themselves as of far greater compass of mind than the sacred writers, or even than Jesus Christ himself? This last will, doubtless, excite surprise. But let us hear Dr. Priestley, in his "Doctrine of Philosophical Necessity."

"Not that I think the sacred writers were Necessarians, for they were not *philosophers; not even our Saviour himself*, as far as appears. But their habitual devotion naturally led them to refer all things to God, *without reflecting on the rigorous meaning of their language;* and very probably, had they been interrogated on the subject, they would have appeared not to be apprized of the Necessarian scheme, *and would have answered in a manner unfavourable to it.*" (24.)

Is not this modest? The sacred writers, however well-meaning, are so ignorant as not to know the rigorous meaning of their own language; nay, so ignorant, that had it been explained to them, they would have all been incapable of taking it in! And more:—The Lord Jesus Christ himself, who is described *as knowing all things,* as a *revealer* of the mind of God to men, as *the wisdom of God, in whom it pleased the Father that all fulness should dwell,* who came to *instruct the judges of the earth,*

and who is himself to *judge the world* at the last day: He used language on the rigorous meaning of which he did not reflect; and had he been interrogated on the scheme of "philosophical necessity," he would have answered unfavourably to it, though deduced by natural inference from his own Gospel? How strikingly does this exhibit the wisdom of men "wise in their own eyes, and proud in their own conceits!"

Now, what are our principles? Let us see whether they are not those, which in the Scriptures are constantly urged as motives to humility. We hold the doctrines of human depravity, and salvation by free and sovereign grace, through Jesus Christ. That Christ came to "seek and to save that which was lost;"* "not to call the righteous, but sinners to repentance;"† that we are by nature "dead in trespasses and sins," and "saved by grace;‡ not "by works of righteousness which we have done, but according to his mercy he saved us;"§ that "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption."‖ And what, in perfect opposition to all this, are the principles of the Unitarian creed? Are not its defenders constantly exclaiming against the Calvinistic system, because it maintains the insufficiency of a good moral life to recommend to the favour of God? "Repentance and a good life," says Dr. Priestley, "are themselves sufficient to recommend us to the divine favour." (25.) "When," says another, "will Christians permit themselves to believe, that the same conduct which gains them the approbation of good men here, *will secure the favour of heaven hereafter?* When a man like Dr. Price is about to resign his soul into the hands of his Maker, *he ought to do it, not only*

* Luke xix. 10. † Matt. ix. 13. ‡ Eph. ii. 1—9.
§ Tit. iii. 5. ‖ 1 Cor. i. 30.

with a reliance on his mercy, but on his justice; it does not become him to pay the blasphemous homage of *deprecating the wrath of God, when he ought to throw himself into the arms of his love.*" (26.)

Another has this truly awful expression: "Other foundation than this can no man lay: *all hopes formed on any thing else than a good moral life are merely imaginary.*" (27.)

I hold in my hand a tract which, I understand, is in extensive circulation among the Unitarians of this town. It professes to be "an answer to the chief objections of Trinitarians." In the last page I find these words.

"It (Unitarianism) makes not faith without works to be saving, nor furnishes an excuse for evil dispositions, by teaching that they are natural and unavoidable. (Does Trinitarianism do this?) It teaches, that what God hath commanded is practicable, that the example of Christ can be imitated, and *that men will hereafter be rewarded according to their works.* It makes religion to consist in moral excellence, *and blessedness and glory to be the* REWARD of a holy life."

If men had set themselves to form a system in perfect contradiction to the Holy Scriptures, and the declared humbling tendency of the Gospel, they could hardly have succeeded better. The whole tenor of the Gospel says, "It is not of works, lest any man should boast;" but Unitarian writers maintain that it *is* of works, and of them only,—that in this and no other way is the divine favour to be obtained. We might ask, where is boasting, then? Is it excluded? Nay: it is admitted, cherished, and maintained. Dr. Priestley, in professed opposition to Calvinism, asserts that it "depends entirely upon a man's *self* whether he be virtuous or vicious, happy or miserable." (28.) Entirely *on a man's self!* What, then,

is the meaning of such language as this? "Who hath *made thee to differ?* And what hast thou *that thou didst not receive?*"* "I am the vine; ye are the branches: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. *Without me ye can do nothing.*"†

IV. I now come to the fourth proposition, to which I must bespeak your enlarged attention. UNITARIANISM TENDS TO THE PROMOTION OF INFIDELITY.

It has been well observed, that "there is no consistent medium between genuine Christianity and Infidelity." The smallest departure from the one is a step towards the other. There are different degrees of approach, but all move on in the same direction. Unitarians are naturally very unwilling to acknowledge that their scheme has any such tendency. They are more than a little hurt at being represented by the "*bigots*" (as they politely term those who think evil of their principles,) as undermining Christianity. You will observe, that I am not now affirming that all Unitarians are, in the popular sense of the term, *infidels;* that is, that they are, deliberately and intentionally, unbelievers and rejecters of all revelation: but I contend that the *necessary tendency* of their system is to promote infidelity. Before entering upon direct proofs of this allegation, I will read a short extract from one of Dr. Channing's sermons, in which it will be seen that this tendency is acknowledged by the most candid Unitarians themselves.

"The present is an age of *free and earnest inquiry* on the subject of religion, and consequently an age in which the extremes of *scepticism* and bigotry, and a multiplicity

* 1 Cor. iv. 7. † John xv. 4. 5.

of sects, and a diversity of interpretations of the sacred volume, must be expected. * * * * *Free inquiry cannot exist without generating a degree of scepticism.* * * * * The human mind, by a natural reaction, is undoubtedly tending, after its long vassalage, *to licentious speculation.*" (29.)

Mark—"Free inquiry cannot exist without generating a degree of scepticism!" When, in addition to this, you take into account the fact that the Unitarian academy at Hackney was at one time actually dissolved—broken up, because of the spirit of infidelity that prevailed amongst the pupils, under the tuition of those "free inquirers," Dr. Priestley and Mr. Belsham, (30.) you will be satisfied that there is no room for offence, but that there are good grounds for the charge, however severe, that Unitarianism naturally leads to infidelity.

I shall now undertake to show, first, *the affinity between Unitarianism and infidelity;* and secondly, *the tendency of the one to promote the other.*

I. The AFFINITY between the two systems. One of the most important principles in the scheme of infidelity, as is well known, is, THE SUFFICIENCY OF HUMAN REASON. This is the great bulwark of the cause—the main ground on which its advocates proceed in rejecting revelation; for if *reason,* say they, be sufficient, then *revelation* is unnecessary. This is the argument of the infidel. Whether the Unitarians do not adopt the very same principle, and follow hard after the deists in the application of it, we will now inquire. Mr. Robinson, a convert of Dr. Priestley's, in his "*History of Baptism,*" says, "Unitarians are taxed with attributing *too much to reason,* AND THE SUFFICIENCY OF REASON IS THE SOUL OF THEIR SYSTEM." (31.) This is the very principle of the deist; the sufficiency of REASON is the soul of the Unitarian system. It is true, Unitarians do

not openly plead, as do the deists, that reason is *so* sufficient as that revelation is unnecessary; but are they not constantly advancing opinions which, if carried out to their legitimate extent, would amount to the same thing? If, as they have affirmed, the sacred writers were as liable to err as other men, and in some instances actually did err, producing "lame accounts, improper quotations, and inconclusive reasonings,"—and that it is the province of reason, not only to judge of their credentials, but of the particular doctrines which they advance; I say, if these things be so, and if this be not only making the reason of the individual the sole umpire in matters of faith, but *virtually rendering revelation unnecessary,* I am at a loss to know what amount of proof would be necessary to sustain the charge. The near affinity of Unitarianism to Deism is so manifest that it is in vain to disown it. No one supposes them to be entirely the same. One acknowledges Christ to have been a true prophet; the other stigmatises him as an imposter. But the denial of the proper inspiration of the Scriptures, with the receiving of some parts of them as true, and the rejecting of other parts as false,—other parts even of the same book,—charging them with being "lame accounts, improper quotations, and inconclusive reasonings," naturally tends to deism. Deists themselves do not so reject the Bible as to disbelieve every historical event which is there recorded. They do not deny that there were such characters as Abraham, Moses, and Jesus, nor that some things which are written concerning each are true. They merely take what they like best, as they would from any other ancient history, and reject the remainder. And what do Unitarians even pretend to more? They do not, perhaps, reject so much as the deist. They admit various articles which he denies: but the difference is only in degree. The relation between

the first and leading principles of the respective systems is so near, that one spirit may be said to pervade them both, —one soul to inhabit these different bodies. Let the Unitarians speak out and say whether they believe in the plenary inspiration of the Bible or not. Let them tell us whether they believe the thorough inspiration of the whole book of God; or, if they deny the inspiration of the whole, let them tell us distinctly how *much is*, and how *much is not*, of divine authority; and how they have acquired the knowledge which has enabled them thus nicely to discriminate—and in the same proportion as they shall be found surrendering *one book*, *one chapter*, or *one verse*, of the book of God, as possibly *genuine*, probably *authentic*, but in their judgment *uninspired*, their system tends to infidelity.

Another leading principle, common to both systems, is *the non-importance of principle itself to the enjoyment of the divine favour*. Nothing, we know, is more common than for professed infidels to exclaim against Christianity on account of its rendering the belief of the Gospel necessary to salvation. (32.) The sentiment they wish to propagate is, that in all modes of religion men may be very *sincere*, and being so, all are alike acceptable to God. This is infidelity undisguised. But this is no more than Unitarians are constantly affirming. "If we can be so happy," says Dr. Priestley, "as to believe, that all differences in modes of worship may be only the different methods by which different men, *(who are equally the offspring of God)* are endeavouring to honour and obey their common parent, our differences of opinion would have no tendency to lessen our mutual love and esteem." (33.) Let me now refer you to the opinion on this subject of a distinguished Unitarian minister in Dublin, Dr. Armstrong, in a sermon lately published

under the title of "A sermon vindicating the principles of Unitarian Christianity."

"I have no intention or desire to attack, much less to revile, the religious convictions of my fellow Christians of other Communions.—Believing, as I do, that the *sincere and upright of every sect* are acceptable to our common heavenly Father, I feel persuaded that the Redeemer will find and recognise his true and faithful servants *in every varying form of his universal church.* How much soever, therefore, I may differ in doctrinal speculations from any of my Christian brethren of other persuasions, this difference never has diminished, and, if I know myself, never shall diminish, my respect for their *sincerity,* or my esteem for their person."

So then, it is in reality of no consequence, as regards the salvation of the soul, what a man believes! Again:—

"Our system is one of unlimited charity, and Christian love. We do not, indeed, pretend to say, that it is the only way to heaven: God forbid that we should have such presumption!—but we maintain that, as a system of peace and charity, it redounds more to the honour of Christ than any system which engenders animosity and strife. With cheerfulness and cordiality we are ready *to clasp the hand of every pious believer in every church, and to hail him as our Christian brother.* And though we think it our duty to vindicate our religious freedom, to set forth firmly our own views of religious truth, 'and to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear;' yet, believing that *every pious, sincere, and upright disciple of every church and sect, is on the path that conducts to eternal life,* we find nothing in our system to check the full tide of Christian kindness, or restrain our freedom of fraternal intercourse with our fellow Christians *of every*

denomination in the world, under the blessed hope of meeting them all in that better world, where the errors of our fallible judgments shall be rectified, and the mistakes to which our imperfect nature is at present liable, shall be for ever cleared away."

What a singular contrast is there between such sentiments as these, and the language of the Apostles in the following texts:—"If there come any unto you, and bring not this doctrine, *receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.*"* "I am the way, the truth, and the life; *no man cometh unto the Father but by me.*"† "Neither is there salvation in any other; for there is *none other name under heaven given among men whereby we must be saved.*"‡

On this point I will only further remark, that the very same objections which are urged by *Unitarians* against the Gospel are urged by *Deists* against the Scriptures themselves. Does the Deist reject the Bible because God is represented as a being who takes vengeance? So does the Unitarian, for the very same reason, reject the Gospel. Does the Deist reject the Bible because it contains the doctrines of atonement and of divine sovereignty? For the very same reason the Unitarian rejects the Gospel. The Deist knows these doctrines are in the Bible; and because he dislikes the doctrines, he rejects the book which teaches them. The Unitarian, for the same reason, denies the Gospel of which these doctrines are the sum and substance. It is a consolation to us to trace these likenesses, as it affords a strong presumption that our sentiments are in accordance with the Scriptures, being liable to the same objections.

Unitarians are continually boasting of their *success,*

* 2 Epistle of John, 10, 11. † John xiv. 6. ‡ Acts iv. 12.

and of the great increase of their numbers: they are fond, too, of prophesying occasionally that the time is at hand when Unitarianism will generally prevail. The deists, also, and I suppose with equal reason, indulge in the same anticipations. And what if they should be verified by the result? Do we not read that previous to the second coming of our Lord and Saviour in glory, the world will be generally overspread with infidelity? "When the Son of Man cometh, shall he find faith on the earth?"* If, therefore, at the period of Christ's second coming, the world should be found generally Unitarian, it might only be in direct fulfilment of the sure word of prophecy. The truth is, that *a spirit of infidelity* is the main temptation of the present age, as a *persecuting superstition* was of ages past. This spirit has long gone forth into the world. In different denominations of men it exists in different degrees; and it appears to be permitted to try them that dwell upon the earth. Great multitudes are carried away by it; and no wonder. It disguises itself under such a variety of specious names, such as *liberality, candour, freedom from vulgar prejudices, charity,* and so forth, by which it imposes upon the unwary. It flatters human pride, calls evil propensity *nature,* and gives loose to its dictates; and in proportion as it prevails in the *judgments* as well as in the *hearts* of men, it serves to abate the fear of death and judgment, and so makes them more cheerful and unconcerned than they otherwise would be. (34).

2. I now proceed to show that *the* TENDENCY *of Unitarianism is to produce infidelity.* The very first infidel with whom it was my lot to converse in this town acknowledged to me his regular attendance at a place of Unitarian worship, "not," said he, "because I

* Luke xviii. 8.

altogether agree with what the minister preaches, but because *his preaching comes nearer to my views* than any I can hear elsewhere."

By giving up the *plenary inspiration* of the Scriptures, and allowing them to be the production of fallible men, (who, although they were too honest knowingly to impose upon others, were so far under the influence of prejudice, and of misinformation, as to be capable of being imposed upon themselves,) Unitarians furnish infidels with a handle for rejecting them. To give up the plenary inspiration of the Scriptures, is to give them up as the *Word of God*, and as *binding upon the consciences of men*. To this, apparently, Unitarians have no objection. They seldom, if ever, are known to warn mankind that the rejection of the Holy Scriptures will endanger their eternal welfare. Where have they done so? In all the folios of their divinity that I have read, I have never met with so much as one passage on this subject. They cannot do it, consistently with what they have affirmed, that "all differences in modes of worship may be only different methods of endeavouring to honour and obey our common Parent." Under the pretence of appealing to the *reason* of unbelievers, they neglect to address themselves to their *hearts* and *consciences*. Now, as the cause of infidelity lies in the temper of their hearts, which blinds men's minds to the most convincing proofs, their *hearts* and their *consciences* must be addressed as well as their *understandings*. This was the method of John the Baptist, of Christ and his Apostles, in their addresses to unbelievers; and whatever addresses are made to infidels, in which the *sin* of unbelief, and the *danger* of persisting in it, are not insisted upon, they will only tend to harden them in infidelity, rather than to recover them out of it. Suppose the case of a man

who has long disregarded Christianity in *practice,* and begins now to hesitate about its truth. If he takes up a defence of it on our principes, he will find the authority of heaven vindicated, his own sceptical spirit condemned, and himself warned that he fall not upon a rock that will prove his eternal ruin. He throws aside the book, perhaps in resentment, calls the writer a bigot; and considers the *warning* given to him as an insult to his dignity. Still it has left a sting in his mind—which he knows not how to extract; a something which whispers within him, "What if it should be true?" The same man goes and takes up a defence of Christianity upon Unitarian principles. There he finds no *threatening*—no imminent danger; the sting is extracted; there is no hell mentioned to his "ear polite,"—no sound of devil or damnation; but while the reasoning is in many parts plausible, he is told, that while some parts of the Bible may be true, and inspired, other parts are certainly not so, and at all events it can be of no *great* consequence whether he believes it or not, since "every man, of every church, and every sect, is on the narrow road that leads to eternal life!" Having long wished to disbelieve Christianity, he concludes that there cannot be much danger in rejecting that entirely which professed Christians reject in part; and so he retires from the investigation in confirmed unbelief.

By allowing part of the Bible to be *spurious,* Unitarians enable the Jews to ask, with an air of triumph, "How are we sure that the remainder is authentic?" (35.) We are told that our system gives the Jews an advantage, because of its inconsistency with one of the first principles of their religion, the *unity* of God. We do not ask them, however, to give up the unity of God; we are fully persuaded that our principles are entirely consistent with

it. But this is more than our opponents can say with regard to the inspiration of the Scriptures; a principle as sacred and as important with the Jews, as the unity of God itself. Were they to embrace Christianity, they must give up this principle, and look with comparative disrespect on their own sacred writings. While they consider their own Scriptures as divinely inspired, and hear professed Christians acknowledging that part of their Gospel is *spurious*, they will be tempted to look upon Christianity with scorn, and so be hardened in their infidelity.

Further: *by the degrading notions which Unitarians entertain of the person of Christ*, they do what in them lies to lessen the sin of rejecting him, and afford the adversaries of the Gospel a ground for accusing him of presumption, necessarily calculated to harden them in their unbelief. The Jews consider their nation, according to our system, as lying under the charge of having crucified THE LORD OF LIFE AND GLORY; according to the Unitarian system, as having only crucified a PROPHET who was sent to them in the first instance. Such a consideration diminishes the degree of their guilt, tends to render them more indifferent, and consequently must harden them in infidelity. With what a charge of *presumption* do Unitarians furnish the Jews, by considering Christ as *merely* a prophet!

"He preached *himself*," says Mr. Levi, "as *the light of the world;* which is an instance not to be paralleled in Scripture; for the duty of a prophet consisted in his delivery of God's word or message to the people, not in presumptuously preaching himself. Again, we meet with the same example in John xiv. 6, where Jesus preaches *himself* as *the way*, *the truth*, and *the life*. It is manifest, then, that he was not sent by God to us as a prophet, seeing he was so deficient in the essential character of a prophet." (36.)

How, on Unitarian principles, this reasoning can be answered, is more than I can tell.

The fact is, that *Popery*, with her worship of images, and saints, and false mediators,—and *Unitarianism*, with its depreciation of the authority of Scripture, and its degrading notions of the person of Christ, have done more than any other systems ever invented to rivet the chains of unbelief upon the Jewish people.

Those who have much acquaintance with Unitarians and Deists well know, that it is very common for those who go over to infidelity to pass through Unitarianism on their way. Dr. Priestley was once, as he himself informs us, "A Calvinist, and that of the straitest sect,—afterwards, a high Arian,—next, a low Arian,—and then a Socinian; and in a little time, a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of Joseph and Mary, and naturally as fallible and peccable as Moses, or any other prophet;" to which he might have added, "and in which the plenary inspiration of the Scriptures is given up." (37.) He also informs us, that "he does not know when his creed will be fixed." (38.) Now, should he, before his creed was fixed, have gone one degree further, is there any doubt where it would have landed him? Should it have been on the shores of downright infidelity, it could have afforded no greater matter of surprise to the Christian world, than that of an Arian becoming a Socinian, or a Deist an Atheist.

And now, brethren, having performed the task which I had assigned myself, in introducing this all-important controversy to your notice, as well to inform you of the dangerous character of the system to which you have heard such frequent reference from this pulpit, and to confirm you in the belief of the pure Scriptural doctrines and articles of our Church, for which we bless God; as well as, through the Divine blessing, that we may be instrumental

in awakening the minds of some of our Unitarian hearers to a consideration of these subjects, which are so bound up with their best interests, let me now, in conclusion, address a few observations, in order to sum up the matter which has been laid before you.

It has been admitted, that the *zeal* by which believers in the great doctrines of the Trinitarian scheme are distinguished, shines in favourable contrast with that *indifference* which so remarkably characterises the disciples of the opposite school. And what is all this zeal, which has led to such glorious results, in the estimation of Unitarians? They call it enthusiasm! A Unitarian writer, speaking of the great and good President Edwards, observes,—"From the account given of him, he appears to have been a very reputable, good, and pious man, according to *his views and feelings in religious matters;* which those of different sentiments, and cooler sensations, will not fail to consider as all *wild ecstasy, rapture, and enthusiasm.*" Now, the fact is, that no man who ever lived, could be a greater enemy to real enthusiasm; of which the whole history of his life is a demonstrative proof. But he *felt deeply* in his religion; and from this he became obnoxious to these very liberal, candid, charitable, and enlightened charges of "*rapture, ecstasy, and enthusiasm!*"

We might ask, why should religion be the only subject on which we must not be allowed to *feel.* Men are praised for the exercise of ardour, and even of ecstasy, in poetry, in *politics,* (O what a virtue it is supposed, to be rapturously ardent in *politics!*) and even in the endearing connexions of social life. But in religion, according to Unitarian ethics, we must either go on with "cool sensations" and philosophical indifference, or be branded by "rational Christians" as *enthusiasts!* Is it because religion is of less importance than other things?

Is eternal salvation of less consequence than the political or domestic accommodations of time? It is treated by multitudes as if it were, and the spirit of Unitarianism, so far as it operates, tends to keep them in countenance. Is it not a pity that men who call themselves "rational Christians," would not act more rationally? Nothing can be more irrational, as well as injurious, than to encourage an ardour of mind after the trifles of a moment, and to discourage it when pursuing objects of infinite magnitude.

"Passion is reason: transport temper here."

I appeal, brethren, to your own hearts, as men who have been brought to consider yourselves as the Scriptures represent you; is there any thing in that preaching which leaves out the doctrine of salvation by an atoning sacrifice that can afford you any relief? Is it not like the priest and the Levite, passing by on the other side? Is not the doctrine of atonement by the blood of Christ, like the oil and wine of the good Samaritan? Under all the pressures of life, whether from inward conflicts or outward troubles, is not this your grand support? What but *an advocate with the Father,* one who is *the propitiation for our sins,* can prevent you, when you have sinned against God, from sinking into despondency, and encourage you to sue afresh for mercy? What else could so divest affliction of its bitterness, death of its sting, or the grave of its gloomy aspect? In fine, what else could enable you to contemplate a future judgment with composure? What hope could you entertain of being justified at that day upon any other footing than this, that *"It is Christ that died?"*

But I shall be told that this is appealing to the *passions,* and to the passions of enthusiasts. I answer, in a question

which relates to happiness, the *heart* is the best criterion; and if it be enthusiasm to think and feel concerning ourselves as the Scriptures represent us, and concerning Christ as He is there exhibited, let me live and die an enthusiast! So far from being ashamed to appeal to such characters, in my opinion they are the only competent judges. Men of mere speculation *play* with doctrines. It is the plain and serious Christian who knows most of their real tendency. In a question, therefore, which concerns their happy or unhappy influence, his judgment is of the greatest importance.

The tendency of any system to promote happiness may be estimated by the degree of *security* which accompanies it. The obedience and sufferings of Christ, according to our system, constitute the ground of our acceptance with God. *A good moral life*, on the other hand, is the only foundation on which our opponents profess to build their hopes. Now, supposing our principles to be erroneous, while they do not lead us to neglect good works, but to abound in them from love to God, and zeal for his glory, it may be presumed that God will not cast us off to all eternity for having ascribed *too much* to him, and *too little* to ourselves. But if the principles of Unitarians should be found erroneous, if the foundation on which they build their hopes should, at last, give way, *the issue must be fatal!* I never knew a person in his dying moments alarmed for the consequences of having assumed *too little* to himself, and ascribed *too much* to his Lord:—how many, at that hour of serious reflection, have been more than a little apprehensive of having ascribed *too little* to their Saviour, and *too much* to themselves!

(1.) Let me now address a few remarks to the *Unitarians who may be present*. We solemnly and affectionately

warn you that your scheme opposes the grand end of the Gospel. The grand end of the Gospel is thus stated by the Apostle Paul :—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."* The Gospel labours to expose in the most striking light the depravity and wretchedness of man, and his utter inability to do anything for his own recovery. It exhibits the power and grace of Christ as the grand agent of salvation, and represents the Lord Jesus as "*all in all.*" But how opposite is the end which your system proposes! It palliates human depravity, and represents nothing else as necessary for deliverance from wrath, and the enjoyment of heaven, than repentance for the past, and amendment for the future. It exhibits Jesus as doing nothing for our salvation but preaching a future state, and setting us an example, in his conduct, of the virtues by which a happy immortality may be obtained. In *our* system we see Christ bearing the glory and wearing the crown; in *yours* man wears the crown as the reward of his own efforts. In *ours* we see the crown cast at the feet of the Lord Jesus, as an acknowledgment that TO HIM ALONE the honour of salvation belongs; in *yours* man is taught to glory in his Creator's presence. In *ours* we see an object pursued worthy of the wisdom, the benevolence, and the grace of God; in *yours* the most magnificent language is employed to describe the achievements of a creature. In *ours* we behold a splendid series of types, sacrifices, and predictions, to prepare for the coming of the Lord, to finish transgression, to make an end of sin, and bring in everlasting righteousness; in *yours* that series is employed as

* 2 Cor. x. 4, 5.

the harbinger of one who comes for no other purpose than to make known to man what he must do for himself. In *ours* we behold the mystery of God finished in the solemnities of judgment, in which Jesus will display the omniscience of an infinite understanding, and the majesty of almighty power; in *yours* we see it terminated in no display of qualities by Jesus Christ beyond what perfect humanity possesses, and in the execution of no office for which a mere creature is not fully competent. In *your* scheme, judgment appears no demonstration of the deity, and no triumph of the grace of the judge; nay, its solemnities seem intended to display the merits of the creature, and to signalise a sentence which is soon to be revoked in the release of the wicked from their misery. In *our* scheme grace and glory are held up as the main objects; in *yours* human merit, and the felicity which it procures. In *our* system, Jesus appears as the sun, around which all the planets revolve, in whose light they shine, and to whom they all do obeisance; in *yours* he appears only as a star which arose only in these latter days, and which, after yielding a partial light, now pursues its path in a region where its influence cannot extend to us, and which shall move only in a subordinate sphere in the firmament of glory. In *our* system the Lord Jesus is exhibited as the object of supreme adoration in heaven—the Lamb in the midst of the throne as it had been slain; in *yours* he is represented as possessing no nature but one lower than the angels, while his sufferings are stated as having no claim to influence or remembrance above those of martyrs; but no martyrdom, however distinguished by patience, courage, or charity, is celebrated in the songs of heaven: these are all devoted to the sacrifice of Jesus; and great as the services of angels have been in their ministry to the

good, "salvation is ascribed to none but to God and to the Lamb."

Since such is the character of the Unitarian system, thus in direct hostility to "the faith once delivered to the saints," it must be viewed with just abhorrence by every man who loves the truth as it is in Jesus. Fitly has it been styled, "Deism in disguise." The deist is an open enemy. He professes not a respect for the Gospel, which he does not feel. He comes forth against the friends of Christianity, and challenges them to the combat. He declares that he anticipates the utter subversion of the Christian religion; and though we have seen the carnage, and misery, and crime to which infidelity led in the day of its power, the infidel exults in the idea that the fall of priestcraft and superstition, as he terms the Gospel and its ordinances, is at hand. But Unitarianism is an enemy who generally wears the mask of friendship; and while it accosts its opponents in smooth language, as Joab did Abner, it is only that it may put them off their guard, and give them with more certainty a deadly blow.

Dreadful is the doom denounced against such false teachers; and when we consider the evidence they reject, and the grace they abuse into an argument for the degradation of our Lord, we are not surprised that they should be represented in Scripture as "bringing upon themselves swift destruction."* What will it avail you to have been extolled by men, vain in their imaginations, for your acuteness, your liberality, and your freedom from vulgar prejudices, when the enemies of Christ shall be clothed with shame, but upon His head shall the crown flourish? Beware, lest you see the majesty of Jehovah in him whom you describe as a person of your own order; lest you shall

* 2 Pet. ii. 1.

feel the power of the Highest in his arm, and the wrath of the God of judgment in his frown. Beware, lest you discover that the judgment which you have laboured to strip of almost all its solemnity, to reconcile it with the notion of the simple humanity of the judge, is tremendous beyond any idea ever formed of it; and that the miseries of hell, which you have represented as the correction of a Father, intended only to reclaim, are indeed the vengeance of an angry God,—who will never relent, and who can never spare. We pray, with all sincerity and affection, that God may give you "repentance to the acknowledgment of the truth." We desire not to hurt your feelings —not to wound your sensibilities: we believe we are acting as your best friends in endeavouring to awaken your minds to a due consideration of these important subjects, beseeching you to institute an immediate and prayerful inquiry, that you may not go down to destruction "with a lie in your right hand." Believing you to be blinded, and blindly led, we stand as "watchmen on the walls of Zion," to sound the trumpet and give the alarm. If you would only listen to us, we would conjure you to "Kiss the Son lest he be angry, and ye perish from the way."* Let the pride of error be levelled before the cross of Christ, and its blasphemies be succeeded by the language of humility and praise!

(2.) *You who profess to believe the Gospel* I would also admonish to guard against the tempers and habits which lead to such errors as I have endeavoured to expose. Do not imagine that by your education and religious connexions you are safe; for some who have been trained in the strictest principles of truth, have imbibed these errors. *The pride of reason* is offended at the mysteries of the Gospel.

* Psalm ii. 12.

A system which represents man as so utterly depraved and helpless, that Almighty power alone can save him, and which requires the same submission from the learned and the refined, as from the poor and the simple, will be regarded with disgust by the vain and the haughty. *The love of novelty* often leads to the adoption of errors. Superficial thinkers are soon disgusted with what is familiar, and easily allured to listen to anything which promises to gratify their curiosity. *Partial views of the character of God, and slight views of the evil of sin,* have led men to these errors. The man who believes not the infinite evil of sin will perceive no necessity for the crucifixion of the Lord of Glory to expiate it. And he who considers the Deity as *all mercy,* will imagine no satisfaction to be requisite to His *justice.*

While, then, you thus see the PRACTICAL IMPORTANCE of this controversy, beware of *leaning to your own understandings.* "Ask for the old paths, and the good way." Bless God that you have hitherto been preserved from such fatal delusions. "By grace ye stand." In a dying hour you will find that eternity can only be welcomed, and death overcome by a spirit which relies on an Almighty Saviour. On him piety rests its *last hope* —to him it raises its *last prayer*—to him it bears its *last testimony,* and with him it leaves *all that is dear to it on earth, and its salvation* when time shall be no more!

Strive to recommend your principles *by the superior purity and usefulness of your lives:* while Unitarians *boast* of their candour and their charity, let it be your business to *practise* them; and when they associate your tenets with blindness, sourness, and the fury of false zeal, exhibit them in connexion with a pleasing gentleness, and with a persuasive wisdom. The doctrines of the Gospel never

appear to such advantage as in their moral influence, and in their fitness for preparing us for the purity, the worship, and the love of heaven.

Finally, while you hearken to the gracious invitation of your God and Saviour, "Look unto me and be ye saved, all ye ends of the earth; for I am God, and none else,"*—give him the glory that is due to his name, by an entire trust, genuine contrition, and cordial submission, and ye shall have the witness in yourselves that he IS GOD, in the *pardon* which he grants, the *change* which he produces, and the *salvation* which he bestows. (40.)

* Isaiah xlv. 22.

END OF THE FIRST LECTURE.

Note.—The necessary haste with which this Lecture has been sent to the press, has prevented the author from verifying some of the quotations which have been taken from other works, by a reference to the originals. He has no doubt, however, that they are, in every instance, honest and correct; while he will, of course, be happy to acknowledge any incidental error into which he may be proved to have fallen.

APPENDIX.

(1.) p. 2.—"No one can feel his heart softened by a commiseration which he is wholly unconscious of requiring. The pity that feels *with me* is, of all things, the most delicious to the heart; the pity that only feels *for me* is, perhaps, *of all things, the most insulting.*" Extract from Letter of Messrs. Martineau, Thom, and Giles, January 31, 1839.

(2.) p. 4.—Familiar Letters, Lett. vi.

(3.) p. 5.—"What is there of bigotry in our not allowing the Socinians to be Christians more than in their not allowing us to be *Unitarians?* We profess to believe in the divine unity, as much as they do in Christianity. But they consider a oneness of *person*, as well as of *essence*, to be essential to the unity of God; and therefore cannot acknowledge us as *Unitarians*. And we consider the Deity and Atonement of Christ as essential to Christianity; and therefore cannot acknowledge them as *Christians.*"—Fuller's Calvinistic and Socinian Systems, p. 176.

(4.) p. 8.—Considerations on Difference of Opinion, sec. i.

(5.) p. 8.—The following is the Title of a Pamphlet published a few years ago, by Dr. Drummond, of Dublin:—"The doctrine of the Trinity founded neither on Scripture, *nor on reason and common sense*, but on tradition, &c." Again in Rammohun Roy's Final Appeal, p. 354, we read, "The doctrine of the Trinity appears to me so obviously unscriptural, that I am pretty sure, from my own experience and that of others, that no one possessed of *merely common sense* will fail to find its unscripturality after, &c."

(6.) p. 13.—Letters to the Philosophers and Politicians of France, p. 38.

(7.) p. 14.—Letters to a Philosophical Unbeliever, Part II. preface, p. xiii. also Letter v.

(8.) p. 16.—Sermons and Tracts by W. E. Channing, D.D. London, 1828. pp. 67, 71, 72, 73.

(9.) p. 17.—Lindsey's Apology, chap. ii.

(10) p. 18.—"Monthly Review" of Bishop Horsley's Sermon, March, 1793.

(11.) p. 20.—Quoted by Mr. Blackwall, as cited in Fuller.

(12.) p. 20.—Ibid.

(13.) p. 19.—"Let any of the followers of these worthy interpreters of the Gospel, and champions of Christianity," (adds Mr. Blackwall, by way of reflection,) "speak worse, if they can, of the ambiguous oracles of the father of lies. These fair-dealing-gentlemen first disguise the sacred writers, and turn them into a harsh allegory; and then charge them with that obscurity and inconsistency which is plainly consequent upon that sense, which their interpretations force upon them. They outrage the divine writers in a double capacity: first, they debase their sense, as theologues and commentators, and then carp at, and vilify their language as grammarians and critics."—Sacred Classics, Part ii. chap. v.

(14.) p. 19.—Letters to a Philosophical Unbeliever, Part ii. pp. 33—35.

(15) p. 20.—See Magee on the Atonement, vol. ii., pp. 419, 420, fifth edition, 1832.

(16.) p. 23.—"In no sense whatever, not even in the lowest of all, is Christ so much as called *God*, in all the New Testament."—Priestley's Letters to Mr. Burn, Lett. i.

(17.) p. 28.—That which is called sin by Unitarians, must consist chiefly, if not entirely, in the irregularity of a man's outward conduct; else they could not suppose, as Dr. Priestley does, that "Virtue bears the same proportion to vice that happiness does to misery, or health to sickness, in the world."—Letters to a Philosophical Unbeliever, vol. i., Let. v.—That is, that there is much more of the *former* than of the *latter*.

(18.) p. 28.—I do not see how Unitarians, while they speak of moral evil in so diminutive a style, can possibly conceive of it after the manner of the inspired writers, as "*an evil and a bitter thing;*" or, as it is expressed in that remarkable phrase of the Apostle Paul, "*Exceeding sinful.*" This expression is very forcible. It resembles the phrase "*far more exceeding,*" or rather *excessively exceeding* in 2 Cor. iv. 7. It seems that the Holy Spirit himself could not find a worse name for sin than its own.

(19.) p. 32.—Channing's Discourses, London, 1833, x. and xi. on Love to Christ; also Sermons and Tracts by the same, London, 1828, p. 114.

(20.) p. 33.—Mr. Lindsey's Catechist, Inquiry 6.

(21.) p. 33.—See Mr. Toulmin's Sermon on the death of Mr. Robinson, pp. 47, 56.

(22.) p. 33.—See Mr. Belsham's Sermon on the "Importance of Truth," pp. 4, 32.

(23.) p. 33.—For specimens of this, see Notes to the "Improved Version," passim. Especially Note on Heb. xiii. 25.

(24.) p. 33.—Doctrine of Necessity, p. 133.

(25.) p. 34.—History of the Corruption of Christianity, vol. i. p. 155.

(26.) p. 35.—Mrs. Barbauld's Answer to Mr. Wakefield.

(27.) p. 35.—Dr. Harwood's Sermons, p. 93.

(28.) p. 35.—Doctrine of Necessity, p. 153.

(29.) p. 37.—Channing's Sermons and Tracts, p. 155.

(30.) p. 37.—"For it is notorious, and it will require no small degree of hardihood to deny it, that from those who have *professed* Unitarianism in England, the largest stock of unbelievers have arisen; nay more, that their principal Academy, the place in which Unitarian principles were inculcated in their greatest purity, and with every advantage of zealous ability in the teacher, and of unbiassed docility in the learner, has borne witness to the efficacy of those principles, by its dissolution, *imperiously demanded by the prevalence of infidel opinions.* Now in what way shall we account for this event? Was Unitarianism not properly taught at Hackney? Or, with all its vaunted simplicity, is it a scheme so difficult to conceive, that the learners, not being able to comprehend it rightly, became unbelievers from not having been firmly grounded? Howsoever it be explained, the fact is incontrovertible, and serves not a little to countenance the idea, that the road to Uni-

tarianism differs from that which leads to infidelity by so slight a distinction, that the traveller not unfrequently mistakes his way."—Magee on the Atonement, vol. ii. pp. 391, 392.

What other tendency, may we ask, than to promote infidelity can such a commentary as the following have,—in which the inspiration of the apostle Thomas is boldly denied?

"'And Thomas answered and said unto him, My Lord and my God.' The great stress laid on this text is no evidence of a good and well-supported cause. Thomas, overpowered with astonishment, and too full of emotion to give an orderly arrangement to his thoughts, breaks out into the sudden exclamation, My Lord! and my God! and theologians build an essential doctrine on this *passionate language of* AN UNINSPIRED MAN! Whether Thomas addressed Jesus in the first clause of the sentence, My Lord! and then in a pious rapture looked up to heaven and exclaimed, my God! or whether he left the sentence unfinished, through the force of his feelings, so that his precise meaning cannot be ascertained, I will not determine."—Channing's Sermons and Tracts, p. 130.

(31.) p. 37.—History of Baptism, p. 47.

(32.) p. 39.—Lord Shaftesbury insinuates, that the Heathen Magistrates, in the first ages of Christianity, might have been justly offended "With a notion which treated them, and all men, as profane, impious, and damned, who entered not into particular modes of worship, of which there had been formerly so many thousand kinds instituted, all of them compatible, and sociable till that time."—Characteristics, vol. I, sec. iii.

(33.) p. 39.—Priestley's Differences in Religious Opinions, sec. ii.

(34.) p. 42. How pleasant must it be, for instance, to the profligate or the sceptic to read such a passage as the following:—The word *hell*, which is used so seldom in the sacred pages, and which, as critics will tell you, *does not occur once in the writings of Paul, Peter, and John*, which we meet *only in four or five discourses of Jesus*, and which all persons acquainted with Jewish Geography, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverted and exaggerated use, has done unspeakable injury to Christianity.—Channing's Sermons and Tracts, p. 257. —It would be ludicrous, were not the subject so unspeakably awful, to observe the shifts by which these Unitarian divines endeavour to get rid of the plain scripture testimony to eternal punishment. The word in the original, to which the Doctor in the above passage limits his observation, as being always connected with the notion of penal retribution, is manifestly *Gehenna*, there being another word also rendered in our version by the term Hell, that is *Hades*. Let us, however, follow the Doctor in his criticism, and see to what it amounts.—First, this word has been *only* used by the inspired writers Matthew, Mark, Luke, and James, and by our Lord himself in four or five of his discourses. The implied inference is that, because it is *only* used by these, it is a word of minor importance, and not worthy of having any Christian doctrine or Scripture argument founded upon it.—Secondly, this word was derived from a particular place connected with particular facts. It was derived from the valley of Hinnom, once the seat of the cruel idolatries of the worshippers of Moloch, and after the time of Josiah given up to desecration and a curse, set apart for the reception of all that was vile and refuse, the unburied malefactor, the putrifying carcase, the filth and offal of Jerusalem; a place where continual fires were kept burning to prevent the pestilential communication. Hence the name of this place was aptly taken to express the region of future torment, the accursed place, the place of all that was vile

and abominable, the place of perpetual fire: and hence Dr. Channing's second easy solution of its most awful application. It is a matter of Jewish Geography; it is a metaphor; it is a mere figure of speech. But now let us, Thirdly, consider two or three of those passages thus lightly disposed of. In Matt. x. 28, we read—"Fear him who is able to destroy both *soul* and body in *hell*." Again, in another discourse, Luke xii. 5—"Fear him which, after he hath killed, hath power to cast into *hell*." Is the place spoken of in these passages a mere matter of "Jewish Geography?" Again, in Matt. xviii. 8, 9. "Rather than having two hands or two feet, to be cast into everlasting fire," or "having two eyes to be cast into *hell fire*." Is this nothing but an affair of "Jewish Geography?" Again, in Mark ix. 43.—"Than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." Is this only metaphor, a mere figure of speech? Still further, Matt. xxiii. 33. —"How can ye escape the damnation of hell?" There is no cause of alarm, however; it is nothing but a geographical metaphor! Oh! is it not awful, is it not pitiable, to hear men thus cheated out of the warning voice of the Saviour of sinners, of Him that "hath the keys of hell and of death," and whose word shall judge in the last day? But it is said, Peter has not used this word. Peter has certainly not used this express term Gehenna, but he has adopted a term for the same idea of equal, if not of yet more fearful import, 2 Pet. ii. 4.—"For if God spared not the angels that sinned, but cast them down to hell." The word which the Apostle uses in this place is borrowed, not from the Jews, but from the term by which the Heathens expressed the place of future torment; and seems chosen as the only Greek word corresponding to the idea he wished to convey, Ἀλλὰ σειραῖς ζόφου ταρταρώσας. This word can certainly have no *geographical solution*.

But Paul and John have not used this word. Granted that they have not; but have they not repeatedly referred to the *thing* which the word implies? What means then the fearful picture in 2 Thess. i. 7, 8, 9—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with *everlasting destruction*, from the presence of the Lord and from the glory of his power." And what is the import of the language of the Apocalypse? "Cast alive into the lake of fire" Rev. xix, 20, xx, 10—"This is the second death." Rev, xx. 14, 15. But this is the very trick and subtlety of this unscriptural system, to turn us aside from the vast realities, the actual verities of revelation, to a minute questioning and criticism of the primary meanings and composition of words. But we are not ignorant of their devices.

(35.) p. 44.—Mr. D. Levi's Letters to Dr. Priestley, p. 82.

(36.) p. 45.—Ibid, p. 24.

(37.) p. 46.—Letters to a Philosophical Unbeliever, Part ii. p. 33—35.

(38.) p. 46.—Defence of Unitarianism, 1787, p. 111.

(39.) p. 47.—"Monthly Review" of Edward's History of Redemption, vol. lxxx. art. 68.

(40.) p. 55.—See Belfrage's "Unitarianism a perversion of the Gospel."

THE

INTEGRITY

OF THE

CANON OF HOLY SCRIPTURE

MAINTAINED AGAINST

UNITARIAN OBJECTIONS:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL,

ON WEDNESDAY EVENING, FEB. 13, 1839.

BY THE

REV. THOMAS TATTERSHALL, D.D.

MINISTER OF ST. AUGUSTINE'S, EVERTON,

AND LATE FELLOW OF QUEEN'S COLLEGE, CAMBRIDGE.

BEING THE SECOND OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

Second Thousand.

LIVERPOOL:

PUBLISHED BY HENRY PERRIS,

CHURCH STREET.

1839.

The following Sermon has undergone such alterations only as were calculated, in the opinion of the Author, to express more clearly the meaning he wished to convey. No alteration, however, has been made in the *substance* of any argument employed, or sentiment advanced.

PRINTED BY H. PERRIS, CHURCH STREET, LIVERPOOL.

LECTURE II.

THE INTEGRITY OF THE CANON OF HOLY SCRIPTURE MAINTAINED AGAINST UNITARIAN OBJECTIONS.

BY THE REV. THOMAS TATTERSHALL, D.D.

"AND IT CAME TO PASS THAT WHEN JEHUDI HAD READ THREE OR FOUR LEAVES, HE CUT IT WITH THE PENKNIFE, AND CAST IT INTO THE FIRE THAT WAS ON THE HEARTH, UNTIL ALL THE ROLL WAS CONSUMED IN THE FIRE THAT WAS ON THE HEARTH."—*Jer.* xxxvi. 23.

The passage of Scripture History, of which the text is a part, may be thus summarily stated. Although the idolatries and sins of Judah had provoked the Lord Jehovah, to declare His purpose of removing "that kingdom out of His sight, as He had formerly removed the kingdom of Israel:"* yet it pleased Him, nevertheless, first, graciously to warn them of the judgment which impended over their heads; "if so be they might hearken, and turn every man from his evil way," that God also might himself "repent him of the evil which He purposed to do unto them, because of the evil of their doings."†

In the execution of this truly benevolent, but arduous and thankless office, the Prophet Jeremiah had been engaged, during the chief part of the reign of Josiah; and also, after the decease of that pious monarch, during about three years of the reign of his son Jehoiakim, who, alas! though the successor of Josiah on his throne, was not the inheritor of his piety.

* 2 Kings xxiii. 27. † Jeremiah xxvi. 3.

Unhappily, however, the people of Judah gave little heed to the warnings of the Prophet, though spoken in the name of the LORD, and the period was fast approaching, when JEHOVAH would pour contempt upon their stoutness of heart and unbelief, by bringing to pass the judgment which he had threatened against them.

Yet still, willing to afford them another, though it must now be a final warning and opportunity of escape, the LORD thus commands his servant the Prophet. "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."* And we learn that in obedience to this command "Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him upon a roll of a book."†

It was necessary, that the contents of the volume thus written, should now be published, with a solemnity suitable to the occasion, to the people. And that particular time was selected for the purpose, when it might have been hoped, that the endeavour to make an impression upon their minds, would prove most successful. Accordingly we find that Jeremiah commanded Baruch, saying:—"Go thou, and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people, in the LORD's house, upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities."‡ And in obedience to this command of the Pro-

* v. 2, 3. † v. 4. ‡ v. 6.

phet, Baruch "read in the book the words of Jeremiah, in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people."*

Intelligence of this solemn proceeding was speedily brought to the Princes, who were sitting in the scribe's chamber, in the King's house; and who immediately sent Jehudi the son of Nethaniah, to request Baruch to come and read a second time, in their own hearing, the words which he had before read to the people.

The Princes, who appear to have been deeply affected and alarmed, by the warning they had thus received, proceeded to inform the King of what had occurred; having first, however, knowing the resentment which was likely to be kindled in his mind, by such a communication, taken the precaution of advising both Baruch and Jeremiah, to retire into some place of concealment. The monarch, on hearing the account of the transactions which had taken place, immediately sent Jehudi to fetch the roll, which had been left in the scribe's chamber, and Jehudi then "read it in the ears of the King, and in the ears of all the Princes which stood beside the King."†

The conduct of the King, on this occasion of awful interest and terrible solemnity, when he was standing upon the brink of destruction, and hearing, for the last time, the voice of a compassionate God, who willed not the destruction which he had threatened, but had rather that both the King and his people should turn unto Him and be saved, is the next particular related in this remarkable history. "The King," it is said, "sat in the winter-house, and there was a fire on the hearth burning before him. And it came to pass that when Jehudi had read three or four

* v. 10. † v. 20.

leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."*

On the spirit by which the king was actuated, and which exhibited itself, in conduct so awfully insulting to the majesty of the LORD JEHOVAH, I shall not enlarge, further than to observe, that it must have had its origin in *Unbelief*. The judgments threatened against him, were not only painful to his feelings and wounding to his pride, but they were opposed also, to his most cherished sentiments of confidence in his own power and wisdom. He thought himself secure, and able both to defy and to overcome any enemy which could come against him; and any declaration, with whatever pretensions advanced, which was at variance with this assured confidence, seems to have appeared to him to bear the impress of falsehood, and therefore not to admit of being regarded as a divine message, or possessing divine authority. Hence, therefore, he angrily refused to receive it, as having any claims upon his attention, and contemptuously cut out of the record, in which it was contained, first one portion and then another, and cast them into the fire till the whole was consumed.

Brethren, I have selected the portion of Scripture which you have heard, and made upon the passage itself, and upon its context, the preceding observations, intending them to serve as a preface to some further remarks, which I shall now proceed to offer, upon the subject which has been announced as purposed to be brought before you this evening, and which has been expressed in the following terms:—THE INTEGRITY OF THE CANON OF HOLY SCRIPTURE MAINTAINED AGAINST UNITARIAN OBJECTIONS. And my reason for so doing is, that the conduct, with which we have to charge the parties, with whose

* v. 22, 23.

tenets we are now concerned, bears a lamentably near resemblance to that of Jehoiakim on the occasion already referred to. They too, like him, have suffered their own prejudices to overcome, what must otherwise have been the thorough conviction of their minds; and have ventured, on grounds of no validity, to reject certain portions of Holy Scripture, and refuse to receive them as of divine authority, or act upon the sacred truths which they reveal.

It will be my duty on the present occasion, bearing in remembrance the nature of the audience which I now address, and considering that, perhaps, the greater portion of them, are little conversant with discussions of this nature, to endeavour to make the subject with which I have been entrusted as plain and simple as possible; in order that thus, one principal source of those errors, with the exposure of which we are concerned, in this series of Lectures, may be clearly perceived and understood by you all. And I shall, therefore, endeavour

I. To explain what is meant by the Canon of Holy Scripture.

II. To show the duty of preserving it in its integrity.

III. To point out, in one or two prominent instances, the manner in which it has been violated by Unitarians.

Let us, therefore, proceed

I. To explain what is meant by the Canon of Holy Scripture.

And here I will commence by observing, that the great truths of religion—that is, of the Christian religion—are *not* a matter of human discovery; that is, are not discoverable by man, by the mere exercise of his own unassisted reason.

There are, indeed, *some* truths of religion, and those of primary importance, with which the case is altogether different; which fall quite within the range of the intellectual vision of man; and the proofs and evidences of which, lie open to the observation of every reflecting mind. For assuredly there do exist, in the works of nature and of Providence, those obvious marks of design, and that design harmonious, wise and benevolent, which, to a mind *duly* contemplating them, would not fail to convey the assurance of the existence of a CREATOR: a Creator, ONE, ALONE, and UNRIVALLED—a Creator of infinite power, wisdom, and goodness; to whom all creatures stand in the relation of *property;* on whom they must ever be *dependent;* and to whom, therefore, their submission, their services, and their gratitude are due.

Let me not, however, while I make this admission, make myself subject to misapprehension. Let me not be supposed to express the belief, that the particular truths which I have admitted to lie within the range of the intellectual vision of man, have ever, *in any instance,* become *actually known* to man, as a matter of discovery, by the simple exercise of his own intellectual powers. We have no sufficient evidence to give support to any such supposition, and I believe the *contrary* to be the fact. I believe that, in practice, the knowledge of the attributes of the Deity, and especially of the *Unity* of the Godhead, wherever that knowledge has existed, has been derived, at least in the *way of suggestion,* either directly or indirectly, from *another* source (to which our attention must presently be directed), that of REVELATION; and that it has not been, until the mind of man has been turned into this particular direction, and may be said to have looked into the book of nature for *proofs* of a thing *known,* rather than to *discover* things previously *unknown,* that it has beheld therein notices of truths, which had been

altogether overlooked before. It has seen, however, that those truths were, *in their own nature,* as well as also *in their evidence, independent* of revelation; and in due order of *arrangement, antecedent* to it; and it may be added, that it is upon the knowledge of God thus studied in this great book of instruction, the book of nature and providence, although it may not have been, *in the first instance, practically derived* from it, that must be built, and to the same knowledge must be brought, as a test to try its correctness, all further instruction, however communicated, respecting the same great and Almighty Being, and the relations of mankind towards Him.

But there are *other* truths, and these constituting the *distinguishing* part of the Christian religion, which could not have been discovered in this manner. Perhaps the existence of sin, and the extent of God's displeasure against it, ought to be reckoned among this number. But whether this be so or not, there can be no doubt that every thing which relates to the *pardon* of sin, every thing which relates to the restoration of man to that divine image from which he has *fallen,* is to be so reckoned. Every thing too which exhibits the *principle* upon which God is pleased to act in the forgiveness of sin; every thing which demonstrates the harmony of that principle with those of his moral government of the world; and which points out the method by which such forgiveness is *conveyed, secured,* and *evidenced;* all these, and many other particulars, are to be excluded altogether from the region of even *possible* human discovery; all these *must* have become known to us in some manner totally different from the mere deductions of reason. In other words—we should never have known these things unless they had been *told* us. The knowledge of them must have been communicated to man by God himself. It could proceed

from no other quarter. It must be purely matter of *revelation.* It must be the substance of a message sent from God, declaring his will and purposes towards man, and could have been derived from no other source of information.

It is, however, matter of notoriety—and moreover, of just self-congratulation, among all who bear the name of Christians—that they are in possession of, what they believe to be, correct information upon these subjects, the importance of which none will venture to deny. And the question with which we are at present concerned, relates to the *mode* in which that knowledge has been communicated to us, and to the grounds upon which we believe it to be *in reality*, what it must of necessity be *by profession*, a message sent from God.

Now, there are various channels through which this knowledge, in less or greater measures, reaches us as *individuals;* but there is one general and principal source of that information, from which all other, ought, at least, to profess to be derived,—namely, *the Holy Scriptures;* respecting which I observe as follows:—

A certain volume reaches our hands; and we look into it; and we find that it professes (under different forms, all however having the same general bearing, and tending to the same object) to furnish full information respecting the above momentous particulars. We see, also, that this volume consists, not of one, but of many parts or separate treatises, bearing the names of different authors. And the first reflection which naturally presents itself to our minds, is obviously the following:—Here is a matter in which I have a deep personal interest. If this volume really is what it professes to be, no words can express the importance of my becoming thoroughly acquainted with its contents, and implicitly following its instructions. The

pretensions of this volume, therefore, require to be investigated by me with all care and diligence.

I may be allowed, therefore,

1. To peruse these books, and examine their contents; and to see whether they are consistent with themselves. I must, of course, in an examination of this kind, lay aside altogether all prejudices of my own, and allow the authors to speak wholly for themselves. I must also take every thing they say, in the sense which it really appears to have been intended to bear, and then candidly judge whether they do or do not agree with themselves throughout. Because nothing, I am sure, can come from God, which has not this character of consistency with itself. I may add, also, that any message coming from God, must also be consistent with the character of the same Holy Being, as exhibited in his works.

I may also be allowed,

2. To inquire into the history of these books, and see whether they did really proceed from their professed authors, whose names they bear; or whether they are a forgery, fabricated for some purpose of imposition.

And I may be permitted in like manner,

3. To inquire whether these authors, with respect to their position and circumstances, were so situated, as to be able to obtain correct information on the particulars which they relate: and further, which is a question of not less importance, whether they were persons of character and credit, whose veracity may be depended upon: so that whatever they relate, whether as a fact or as an opinion, must be held to be true as a reality or as a matter of conviction, simply because they have so related it.

And I may also be permitted,

4. To examine whether these books, in their original languages, are now in a perfect or a mutilated state; whether

they have undergone any alterations, or whether we have them now as they proceeded from the pen of their authors.

Now these, I say, are *legitimate* subjects of inquiry, respecting the several parts of the volume of Sacred Scripture. They are more:—they are *necessary*:—they are *essential*. Such inquiries cannot be dispensed with, nor can they be pursued too far, or prosecuted with a too searching scrutiny; provided only they be undertaken, and followed up in a spirit of candour, and with an anxious desire, not to find support to any favourite system, but to ascertain the *truth* wherever it may be found to present itself; and a fixed determination to deal honestly with all the evidence, of whatever kind, which may form the subject of examination.

Let us then, brethren, now suppose these inquiries to have been made; and the result of them, in each instance, to be in the affirmative of the several propositions, to which they respectively refer: there will then arise one or two further inferences, out of the very nature of the contents of these books or writings themselves.

It will follow, first, that the lessons of truth or religion, taught in these Scriptures, are of DIVINE AUTHORITY. For these books contain, in some parts, *prophecies* or predictions of future events; and in other parts, accounts of the *fulfilment* of those prophecies or predictions, in many instances, after the lapse of centuries: which is proof sufficient, that those persons who delivered such prophecies, were possessed of a wisdom which could only have proceeded from God. And, therefore, whatever lessons of instruction or doctrines they teach us, these doctrines being themselves wise and holy, must have been delivered under a divine sanction, and, therefore, possess divine authority. In like manner these books contain accounts of *miracles*, or the performance of works which imply a suspension of the ordinary

laws of nature. Now no suspension of the laws which God has established, and maintains in continual operation, could take place otherwise than by the express permission, or rather the co-operation of God himself: and the person, therefore, who performs such miracles, must be acting under the immediate sanction of the great Lord of the Universe; and if he also teach lessons—lessons worthy of God—these lessons undoubtedly come to us clothed with divine authority.

And it will also follow, secondly, that the same writings are INSPIRED of God. Declarations to the effect that their authors were under the guidance of God's HOLY SPIRIT, are found in various parts of the writings themselves; which declarations, *being themselves already admitted to be true and credible,* establish at once the point in question: and it, therefore, follows further, as an additional and very important consequence, that these writings deserve and require to be received as containing the very WORD of GOD; and all the lessons which they contain have precisely the same authority, as if they had proceeded, at once and immediately, from the lips of the Almighty himself.

Hence, then, these writings come to be esteemed SACRED, and to constitute what we call the CANON of SCRIPTURE. The word *Canon* is a Greek term, meaning a *Rule;* and by the use of it in this connexion, it is simply intended to express the idea, that these SACRED SCRIPTURES form the RULE or standard of a Christian's faith and practice. They are the fountain, from which he is to draw the knowledge of all those *truths* which he must "believe to the saving of his soul," and of all those duties in which he is "to walk and to please God."

But before I proceed to the second part of this discourse, I must return, for a few moments, to one of those

subjects of inquiry, to which I have already referred, as being both legitimate in themselves, and essential to the establishment of the Canon of Scripture. I mean that which relates to the question, whether these writings are now in a perfect or mutilated state; whether, as we have them now, they are the same, without addition, diminution, or material and designed alteration, as they proceeded from the pen of their authors; or, in other words, to the question of the *genuineness* of the Books of Holy Scripture. And I do this for the purpose of offering some remarks, upon the manner in which an inquiry of this nature must be conducted. Such an inquiry, it is obvious, must relate, directly and immediately, to the Scriptures in their original languages; and it should be remarked, that it is wholly of a literary character, and, in no sort whatever, different from the species of investigation which must be instituted and performed, in order to ascertain the genuineness of the productions of any other author, whether sacred or profane.

Suppose then we have in our hands a copy of one of the gospels, or a copy of some work of any ancient author, and we fix upon some particular passage in that copy, and wish to ascertain whether that passage was really contained in the work at first:—In what manner should we proceed with such an inquiry? This is the question now before us, and to which I wish to invite your close attention.

We live in an age when books are greatly multiplied through the introduction of the art of printing; and the works of authors of note pass through many editions. Well—it would be a method sufficiently obvious, perhaps, to look first, into such various modern printed editions as we can procure, and see whether the passage in question is contained in them. We should then consider ourselves, I conceive, naturally directed next, to former, and then in succession to

still earlier editions, until we come to the time of the invention of printing. Advancing from that period upwards, we are confined to manuscript, or written copies only. Of these we may examine all that we can obtain, proceeding from those of a more modern, to those of a more ancient date, until we arrive at the time in which our author flourished. And if we find, in the course of this inquiry, but few instances of copies in which the passage in question is omitted; and if, especially, we find no instance of such omission in those manuscripts which appear to be most correct, we may then, it would seem, conclude, with moral certainty at least in favour of such conclusion, that our passage is genuine, and that it did really constitute a part of the author's original.

It is, however, a possible case that there may be no manuscripts so ancient as the date of the author; and it is evident that, in such an instance, we can proceed only so far as to the oldest we can obtain; and our conclusion, drawn from these sources, will be of the same kind as before.

It may also occur, that *Translations* of the work under examination, may have been made into different languages; of which translations copies may be found; and if these also contain the particular passage, which is the subject of investigation, they will evidently furnish a strong corroborative testimony in its favour.

And a very important additional testimony, to the same effect, will be supplied, if the same passage is found to be *referred to;* and more especially if it is *quoted* in express terms by other ancient writers.

Here, however, I would venture to ask one question, which shall be as follows:—Let it be supposed, that after a diligent and long continued research of the above nature, all the direct evidence *possible*—the evidence of *every*

edition, of *every manuscript copy* (these amounting to several hundreds), and of *every translated version* (some of these also being very ancient) in existence, *without exception* is found to be uniformly the same; and the whole to be in favour of the genuineness of some *particular passage* of a work which is under examination; suppose, too, that this passage is quoted or referred to by other ancient authors. But let it be supposed, also, that in reading some authentic history, we find that mention is made of some person or persons, who possessed one or more *copies* of this same work, in which it is declared, that this particular passage did not exist: would such a fact appear sufficient to render the genuineness of the passage in any considerable degree liable to suspicion? I am inclined to think the contrary would be the case.

But let us suppose, further, that the historian who informs us of the existence of these manuscripts, should be found, in speaking of *some* of them, *not* to have said that the passage in question was *wanting*, but to have made a remark bearing a *totally different sense*; and also that the same historian, in speaking of the *remainder* of these manuscripts, should have informed us, in distinct terms, that they were *not entire* and *perfect*, but *corrupted* and *mutilated*, in which statement he is also borne out by all other historical testimonies relating to the same subject; and let me then ask—What is the conclusion, at which a candid mind would arrive, to be drawn from such premises as these? Would any of you, brethren, think such a mode of reasoning as the following to be warranted and just? "It is true, that all the manuscripts and all the versions now in existence, without any exception, support the passage concerning which I am making my inquiries; but because I have learnt that some *well-known garblers* and *interpolators* of antiquity, had some copies of the work of my

author, in an *altered and mutilated form*, which altered copies did not contain the passage in question; therefore I must consider that passage as of doubtful authority?" Does not the absurdity of such reasoning appear, in a manner too glaring to require to be pointed out? Does it not appear at once, that the mere *negative* evidence against the genuineness of a passage, which is supposed to be afforded by the absence of that passage from certain copies of a work, avowedly *altered and mutilated*, cannot weigh one feather, against the whole accumulated mass of *positive* evidence in its favour, which is supplied, by its existence, in every known copy of the same work, in its *entire and perfect state?* Is it within the limits of rationality to admit or entertain, for a moment, a *doubt* of the genuineness of the passage in question, for any reason, (or rather *no* reason) of this kind?

And supposing even further, that in addition to our knowledge of the character of the possessors of these copies of the mutilated work, we have other and totally independent reasons for believing that some part of this omitted passage *must* be genuine; and yet further still, supposing that the very first sentence in these garbled copies, is known to have contained a gross and palpable error:—Is it, I again ask, within the limits of rationality, upon the strength of such evidence, to admit *one part* of the passage to be *genuine*, and assert the *remainder* to be *spurious?* Surely if the evidence of these garbled copies is of any force at all, in a question of this nature, it must be of force against one part of the passage as well as against the other: and if it is not worthy to be relied upon in the former case, so neither is it in the latter.

My reason for making these observations will appear hereafter.

But it is time that we proceed to the second part of our discourse, in which it was proposed,

II. To show the duty of preserving the Canon of Scripture in its integrity.

On this part of our subject, it will not be necessary to treat at any considerable length. It will at once appear obvious to every reflecting mind, that as soon as it is clearly ascertained, that we are in possession of the genuine works of any *inspired* author, it can no longer remain a question, what parts of his writings are to be received as of divine authority, and what parts are not to be so received. It will follow, as an inevitably necessary consequence, that *the entire work* must be regarded as the "Word of God," and that *every part of it* is entitled to that unsophisticated simplicity of reception, that profound respect, that unhesitating credit, that ready obedience which cannot be withheld, without affront to that divine wisdom and authority from whence it proceeded. To do otherwise, would be altogether absurd, as well as impious in the extreme. If, indeed, the whole sum of divine truth were known to us, independently of the Volume of Inspiration, we might then detect any redundant parts by which that volume might be supposed to be encumbered. But, where then would be any *need*, or any *use* of Revelation at all?

But, while, on the contrary, we can know nothing of the truths peculiar to Christianity, except what we are *taught*—taught too, in this very Volume of Scripture now in our hands, and which we acknowledge to be *inspired* of God: to take upon ourselves to select portions of that inspired record, and to say this we *will*, and this we *will not* believe: is evidently a proceeding which admits of no rational defence. It is not merely to place the learner in a position superior to his teacher, but to make him the *arbiter* of the *science* itself which he is professing to learn.

It is to place the creature of a day, in the attitude of *dictating to the* ALMIGHTY, what *He shall teach*, and what *He shall not teach*. It is to assume a prerogative superior to that which belongs to omniscience. It is the climax of folly, presumption, and impiety.

"But suppose,"—I will now imagine some inquirer or objector to demand.—"Suppose we should find in the writings of one or other of these authors, whom we regard as *Inspired*, some statement which is either self-contradictory, or which can be shown to be at variance with the truth:—What is then to be done? Must we receive such a statement as true, when we know it to be false? Is not this too much to demand of us? Are we not at liberty to confine our credit to such parts of these writings, as our judgment determines to be established upon sufficient evidence? And may we not reject the authority of passages of the character supposed?"

Now, in answer to this inquiry, I observe:—that the case supposed, is one which *cannot possibly occur* in practice or reality. The very idea of *Inspiration* is utterly *opposed* to all supposition of the *presence of error*. And should any *really erroneous statement* be found, in the *genuine* writings of a *reputedly* inspired author; that erroneous statement would be of itself proof sufficient and irrefragable,—that the author in question was not so *entirely* under the immediate teaching, and superintendence of ALMIGHTY GOD, as to be *preserved from error*: or, in other words, that he was NOT INSPIRED. I admit, therefore, according to the terms of the supposed objection, that any erroneous statement, so discovered, must be rejected, as claiming to be of divine authority: but I *assert*, that it *must not be rejected* ALONE. Such passages must, it is true, be excluded from the Canon of Scripture, but, *together with them* must be excluded also the *whole*

work in which they are found. No ground, therefore, can be afforded by any genuine book of *inspired* Scripture, for any such proceeding as that now supposed; that is, for the rejection of any of its single parts. Let a Book be once *shown to be genuine*, and *admitted to be inspired*, and it must then be received *whole* and *entire*, without mutilation or alteration of any kind.

The foregoing remarks, it is plain, can apply only to those passages, (supposing such to exist,) in any reputedly inspired author, which are either really self-contradictory, or containing statements *really* opposed to some historical, or other well-established and approved truth. And it may be worth while to remark, that they have no application whatever, to those which are *apparently* only, and *not really* such. Many statements, doubtless, are to be found in the Volume of Sacred Scripture, to which this latter character may, in greater or less degrees, belong; which may be *thought* to involve a contradiction to themselves, or to established facts or principles, when such contradiction exists only in the imagination of the parties entertaining such an impression. The Scriptures, it is most true, do contain statements of facts, which have no parallel in any other historical record; which differ, in their principal circumstances, from any which have fallen under our own observation, or which occur in the ordinary course of nature. Such, in fact, are the statements which relate to the nature of God himself. Such are those, also, which relate to the miraculous Incarnation of our Lord, and to the union of the divine and human natures in Him: as well as many others.

Statements of this kind, supposing them to be true, cause us to feel, in a more than usual degree, *conscious* of the very limited extent of our own intellectual capacities: and it may, perhaps, be more than suspected, that a secret

unwillingness to submit to this kind of humiliation, may so operate upon the minds of many, as to cause them to suppose many things to be erroneous, merely because they are mysterious; or to be impossible, merely because the *modes* in which they subsist—not the *facts* themselves—(for the latter are often extremely plain, while the former far transcend the powers of human, or it may be, of even angelic intelligence)—are not within the range of their intellectual comprehension.

At the risk of being thought to diverge, in some degree, from the main purpose of this discourse, I will venture to offer a few remarks on one of those doctrines of the Gospel, to which allusion has been already made, and which are of this mysterious character: namely, the great and Cardinal Doctrine of the TRINITY—the grand and characteristically Christian verity of God *subsisting in three persons*—a primary article of the belief of us, who constitute the vast majority of those who bear the Christian name, but impugned and denied by those, whose sentiments are, in the present course of Lectures, to be brought under review.

Now the plain statement of this doctrine is, that there is *one God* and *one* only—the *single*, the *exclusive* object of all lawful adoration and worship. And that this ONE GOD subsists in three persons—the FATHER, the SON, and the HOLY GHOST. This statement will, I think, be allowed to be clear and intelligible: and because it is clear and intelligible, it is, therefore, capable of being believed, provided it be supported by proper and sufficient evidence. Let it be well observed, however, what I say. I do not say that the *mode* in which God subsists—that the *manner*, in which God is one in substance, and three in personality, is clear and intelligible, but that the *statement* of the fact *that He does thus subsist* is so—and

may, therefore, be received as true, provided the Scriptural evidence in its favour be also clear and unequivocal.

But this doctrine is thought by some, to be *self contradictory*, and, therefore, incapable of being established by *any* proof, arising out of Scripture testimony. And, consequently, any passages of Scripture, which would seem to countenance it, must either be condemned as spurious, or so interpreted, as to be made to bear some different meaning. "How," it is asked, "can one be three, or three be one?" Such a question contains its own answer.

Now, in reply to such an inquiry, I answer at once, and make the concession without the smallest reserve or hesitation, that if it had been said, that God is *one*, and that He is also *three*, or that He is *three* and also *one*, *in the same sense:*—if it had been said that He is ONE GOD, and also THREE GODS; or *one Person*, and also *three Persons*—then the statement would have been self contradictory, and no evidence could have established the truth of such a proposition. And had any genuine passages, of a reputed work of inspiration, been found making any such statement—those passages would have condemned, not themselves only, but the books in which they were contained.

The doctrine in question, however, has no concern with any statement of this nature. It affirms that the same God, who is ONE, in *one sense*, is THREE in *another sense;* that He is *one* in SUBSTANCE, *three* in PERSONALITY. In *this* statement there exists no contradiction whatever; and there is no reason, therefore, in the nature of the proposition itself, why it should not be true.

Well, but—How does God subsist in three Persons?—This is a question which I cannot answer. This is a particular concerning which God has given me no infor-

mation. This is a matter which He has not revealed. But again—"How *can* three different Persons subsist in the same essence? Does not a *distinction in personality* necessarily imply an *independence of subsistence* also?" —Now, to this I should reply thus:—According to the manner in which God *has* constituted MAN,—undoubtedly, *as applied to man*, this question must be answered in the affirmative. But it does not thence follow, that it must be answered in the same manner when *applied to* GOD. It has not yet been proved that GOD and MAN must, in this respect, be alike; that because one MAN *does* subsist in one person only, therefore one GOD *must* subsist in one person only.

"What, then," it may, perhaps, be asked, "do you mean by the term PERSON, as thus applied?" I gladly answer the question: first of all premising, that I use this term, merely because language supplies no better. Nor is it wonderful that such should be the case; that terms invented to express ideas of objects which come within the limited range of human observation, should be found, not fully appropriate, when applied to an object far removed beyond the limits of that range, namely, to the great Creator of the Universe.

By the use of the term *Person*, then, I mean a subject in which resides what I shall take the liberty of calling an entire set or series of those properties which are understood to constitute personality: namely, the property of LIFE, that of INTELLIGENCE, that of VOLITION, and that of ACTIVITY, or POWER of ACTION. Where these properties are present, there is *personality;* and nothing is a person, in which these properties are wanting.

Now, it is quite true, that one such set or series of

properties only resides in each individual of ourselves; and, therefore, one man is no more than one person. But with GOD it is otherwise. I find in the Sacred Scriptures, the Word of Inspiration, three such sets, or series of properties, ascribed to GOD; each series being distinguished from the other two, and each connected with an appropriate term of distinction. And I, therefore, say, that GOD subsists in *three persons.*

How these three distinct series of personal properties, reside in the same great subject—GOD—is a question which I cannot resolve. But if I were asked *how One* such series resides in *man*, I should be under the necessity of acknowledging my utter ignorance of this also. I understand the mode in one case no more than in the other. I maintain that God could have created *man* with *two* such personalities, or any other number, had He seen fit so to do; and that, therefore, to speak of one God subsisting in three persons, involves no contradiction whatever.

There is, therefore, nothing in the doctrine of the TRINITY, contrary, as the phrase is, to *reason;* that is, contrary to any fact or principle previously established, and of which reason has recognized and acknowledged the truth. And, consequently, those passages of Holy Scripture which contribute to establish that doctrine, either in whole or in its separate parts, do not supply any of that primâ facie evidence against themselves, which should cause their genuineness to be suspected, or affect their title to be considered as a part of the Canon of *Inspired* Scripture. On the contrary, if found in the copies, they must be received as the genuine Word of God, and their declarations must be believed, and submitted to, with all humility.

We now proceed to the last head of our discourse, in which it was proposed—

III. To point out, in one or two prominent instances, the manner in which the Canon of Scripture has been violated by Unitarians.

And here I shall refer to the well-known publication, entitled, "The New Testament in an Improved Version, &c.;" and notice the rejection, from Canonical authority, of two particular, and very important portions of Sacred Scripture, namely,—the latter part of the first, and the entire second chapter of the Gospel by St. Matthew, and the first two chapters of the Gospel by St. Luke, as exhibited in that work.

The objection manifested by Unitarians, against the contents of these chapters, is not to be wondered at; since it is obvious that, if they are genuine, and if they also declare, on divine authority, the truth, on the subject to which they relate, that system which represents Christ as merely a creature, like one of ourselves, vanishes before them in a moment.

But, perhaps, I may here be met with an objection in the outset. "This Improved Version," it may be said, "is of no authority. It was the work of two or three individuals only, who are alone answerable for its contents."

Now if the fact stated in the latter part of this objection be really the truth, then this celebrated publication certainly carries its condemnation upon its own forehead: for it professes, in the title page—I refer to the first edition, printed in the year 1808—to be "*Published by* a Society *for promoting Christian knowledge and the practice of virtue, by the distribution of books.*" And, if this profession be a false one, no doubt, every honest Unitarian, as well as every Trinitarian, will join in the indignant reprobation of so gross an attempt to practice imposition

on the public. And some disavowal of this kind, was the more, in such case, to be expected; because, in other subsequent editions, this part of the title underwent an alteration,—an alteration which, in my opinion, does credit to the parties who made it: and in which, for the sake of truth and honesty, I greatly rejoice; inasmuch as, in its original form, it was *calculated*, and, I fear I must add, it *seems to have been intended to mislead*, and now stands thus:—"*Published by a* UNITARIAN *Society*," &c.

Moreover, in the "Introduction," prefixed to this work, we are informed, that a publication of this kind had been long contemplated, by more than one society; and, that the present work, was executed *under the sanction of a Committee*, the description of which would lead us to suppose that it was rather numerous. The statement itself is to the following effect:—

"In the year 1791, a society was formed in London, the professed design of which was to promote religious knowledge, and the practice of virtue, by the distribution of books. Of this society, from its first origin, it had always been a principal object to publish an 'Improved Version of the Holy Scriptures,' and particularly of the New Testament."

It appears, however, that this design was interrupted chiefly by the decease of the celebrated Mr. Gilbert Wakefield, and "for some time lay dormant, till it was resumed by *another Society* in the West of England, which was formed upon the same principles with the society in London."

This second attempt, also, proved abortive; but we are informed, that "The design of publishing an Improved Version of the New Testament was never totally abandoned; and it was resumed, with great unanimity and spirit,

at the annual meeting of the London society, in April, 1806, when a Committee was appointed, consisting of all the Ministers who were Members of the society, together with some gentlemen of the Laity, to carry the intentions of the society into effect, with all convenient dispatch;" and the result was, of course, the publication of the present work.

The above account has not, so far as I am aware, received any contradiction; and I must, therefore, leave any statement which would imply, that this publication is a mere private affair, with those whom it may concern.

With regard, however, to the disclaimer of "*authority,*" on behalf of this publication, I may be permitted to ask, what is *the thing meant*, by such disclaimer?

If nothing more be intended, than that those who call themselves Unitarians, are not under any *compulsory obligation,* to hold themselves responsible, for all the statements contained in this work:—this I gladly admit. I am quite sure, that no one *ought* to be bound by it, *in any sense whatever;* and most gladly should I hear any of them say, that they repudiate it *altogether.* And this last is, in fact, the point which I should wish to ascertain. Do the parties who disclaim the *authority* of this work, really mean to say, that they disapprove of the work itself?—that they *disavow its principles,* and the statements which are made in it, respecting the points now at issue between us?

This "Improved Version," for example, tells us that the portions of the Gospel of St. Matthew, and St. Luke, already alluded to, are of *doubtful authority.* Now—Do they really *disclaim this statement?* And do they mean at once to say, that they acknowledge the *genuineness,* and *divine authority* of these chapters, as much as of any other portion of the New Testament: and,

to declare their conviction that, whatever is contained in these chapters, is to be received as true, simply, because it constitutes a part of the work of these Evangelists? If such be the case, I rejoice from my heart, and pray that the God of all grace, may bless the reading of this portion of His Word to their souls.

But if, unhappily, this should *not* prove to be their meaning; if, while they disavow the *authority* of this publication, they still *maintain the sentiments* contained in it; we then stand, for all practical purposes, in the same position, as if its authority were ever so completely admitted. And, in speaking of the rejection of these chapters from canonical authority, we speak of the *virtual* work of the Unitarians of the present day, as truly, as of the actual work of the Unitarians of the last preceding generation: we speak of what the immediate predecessors of the present Unitarians have *done*, and of what they themselves *approve*.

I will commence my remarks, therefore, with reading what is said, in a note on page 2, of this work, respecting the first two chapters of the Gospel by St. Matthew.

"The remainder of this chapter (that is, all the verses after the first sixteen), and the whole of the second, are printed in Italics, as an intimation that they are of doubtful authority. They are indeed to be found in all the manuscripts and versions which are now extant; but from the testimony of Epiphanius and Jerome, we are assured that they were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians."

Now here I beg you to observe that it is *admitted* that "these chapters are to be found in *all* the manuscripts and versions now extant." This, one surely would have imagined, to be tolerably clear evidence in their favour. And it might have been added, with truth, that quotations,

verbally accurate, from this portion of St. Matthew, occur in the Works of a Christian author, so early as Justin Martyr, who was converted to Christianity soon after the year A.D. 130; and that there is contained in the writings of one of the *Apostolic Fathers*, IGNATIUS, himself a contemporary of the Apostles, a distinct reference to the miraculous conception of our Lord by the Virgin Mary, and also, to the appearance of the star at the time of his birth.

But still, these chapters are, it seems, to be regarded as of doubtful authority (i. e. not to have been a part of Matthew's original), and the reason assigned is, that *we are assured*, by Epiphanius and Jerome, that they were wanting in the copies used by the Nazarenes and Ebionites, who are described as *the early Hebrew Christians*.

Now, here it is to be observed, first, that nothing can be more incorrect than to give to the Nazarenes, and Ebionites, the title of "*The* early Hebrew Christians." This title is, obviously, that which belongs rightfully to the *original*, or main body of Hebrew Christians. And, though it is true, that the early Hebrew Christians were called Nazarenes; yet, this is not the application, in which that term was used by Epiphanius. On the contrary, we learn from Ecclesiastical History, that *these* Nazarenes and Ebionites, were originally one *sect*, though afterwards divided into *two;* that they were, in fact, the successors of the *Judaizing* Christians, so often denounced by the Apostle Paul; and that after the second destruction of Jerusalem, under the Emperor Adrian, they *separated* from the general community of the Christian Church, and formed a distinct sect, having their own peculiar places and forms of worship, in which the law of Moses maintained its primitive authority.*

It appears to be assumed also, in this note, that the manuscript copies of the Gospel, in use among the Naza-

* See Mosheim cent. i. part 2, chap. 5, s. 17, and cent. ii. part 2, c. 5, ss. 1, 2, 3

renes and Ebionites were, in their contents, alike. And, that they were, properly speaking, *Copies* of the *Gospel of St. Matthew*, written in the Hebrew language, in which, there is every reason to believe, that Gospel was originally composed.

Now, this assumption is either true, or it is erroneous. If the former be the case; it will then appear, as we shall presently see, both that the testimony of Epiphanius is inconsistent with itself, and also that Epiphanius and Jerome, so far from giving any such united testimony as that stated in the note, are altogether at variance with each other upon the subject. And, if the latter alternative be supposed to contain the truth; then still the testimony of these two witnesses will not be consistent, and the assertion of the note, will still be found to contain a gross *misrepresentation* of the facts.

Let us, then, take first the former alternative, and suppose these Gospels to be the same.

And here then, I commence, by observing that it is a fact perfectly well known to every reader of Ecclesiastical History, that the Gospel, if it must be so called, which was *in use among the Ebionites*, was the *same work* which was known by the title of "*The Gospel according to the Hebrews*," and was sometimes called, "*The Gospel of the Twelve Apostles.*" The testimony of Epiphanius himself, to this effect, will be cited presently. In the mean time, it is to be observed, that if the Gospels in use by the Nazarenes and the Ebionites were *the same*, the Gospel used *by the Nazarenes*, must also have been that "*according to the Hebrews.*"

Now, what is the testimony of Epiphanius respecting the Gospel in use *by the Nazarenes?* I shall quote the passage as given by the Rev. Jeremiah Jones, in his invaluable work on the canonical authority of the New Testament. It is as follows:—

"They (i. e. the Nazarenes) have the Gospel of Matthew *most entire* in the Hebrew language among them: for this, truly, is still preserved among them, as it was at first, in Hebrew characters. But, I KNOW NOT whether they have *taken away the genealogy* from Abraham to Christ."*

What, again, is the testimony of the same writer, respecting the Gospel in use among the *Ebionites?* It is this:—

"In that Gospel which they (i. e. the Ebionites) have called the Gospel according to Matthew, which is *not* entire and perfect, but *corrupted* and *curtailed*, which they call the *Hebrew Gospel*,"† &c., the inconsistency of the above testimonies of the same writer, *if they refer to the same work*, must be sufficiently obvious. But let us proceed:

That in speaking of the Gospel used by the Ebionites, Epiphanius meant the same work which is called "The Gospel according to the Hebrews," appears from the following passage:—"They (i. e. the Ebionites), also receive the Gospel according to Matthew. For this both they and the Cerinthians make use of, and no other. They call it *The Gospel according to the Hebrews.*"‡

Here it is, indeed, to be observed, that Epiphanius

* *Ἔχουσι δὲ τὸ κατὰ Ματθαῖον Εὐαγγέλιον πληρέστατον Ἑβραϊστί· παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη, Ἑβραϊκοῖς γράμμασιν ἔτι σώζεται. Οὐκ οἶδα δὲ, εἰ καὶ τὰς γενεαλογίας τὰς ἀπὸ τοῦ Ἀβραὰμ ἄχρι Χριστοῦ περιεῖλον.*

† *Ἐν τῷ γοῦν παρ' αὐτοῖς Εὐαγγελίῳ κατὰ Ματθαῖον ὀνομαζομένῳ, οὐκ ὅλῳ δὲ πληρεστάτῳ, ἀλλὰ νενοθευμένῳ καὶ ἠκρωτηριασμένῳ, Ἑβραϊκὸν δὲ τοῦτο καλοῦσιν.*

‡ *Καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον Εὐαγγέλιον· τούτῳ γὰρ καὶ αὐτοὶ, ὡς καὶ οἱ κατὰ Κήρινθον, χρῶνται μόνῳ· καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους.*

speaks of this work as "the Gospel according to Matthew:" but it is sufficiently plain, especially from the last preceding quotation, that it could not have been identical with the Gospel of St. Matthew, *in its entire and perfect state*, In fact, it is quite clear, and I think no one would wish to deny, looking at the testimonies as they stand, that he simply meant that this Gospel was a species of compilation, grounded principally upon that of Matthew as its chief basis, and as supplying the chief part of the materials of which it was composed. That the work itself, however, did not claim to be that of St. Matthew, but professed to be written in the name of the *Twelve Apostles*, appears from a further testimony of the same author, Epiphanius, in a quotation from that Gospel itself, which, in the work of Epiphanius, immediately follows the sentence last quoted. The sentence is continued as follows:—"In that Gospel, &c. (as above), it is written, that there was a certain man called Jesus, and He being about thirty years of age, made choice of US."*

It appears, therefore, that this same Hebrew Gospel professed to be that of the whole number of the Apostles; and we, therefore, readily infer that it is the *same work* to which *Jerome* refers, under the title of the Gospel of "the Twelve Apostles," in the following passage, which is also here given as quoted by Mr. Jones, and in which he gives his own testimony, as to the character of *that* Gospel, among others of the same kind. "The Evangelist, Luke, declares that there were many who wrote gospels, when he says, Forasmuch as many, &c. (chap. i. ver. 1.) which, being published by various authors, gave birth to several

* *Ἐν τῷ γοῦν Εὐαγγελίῳ * * * ἐμφέρεται ὅτι ἐγένετό τις ἀνὴρ ὀνόματι Ἰησοῦς, καὶ αὐτὸς ὡς ἐτῶν τριάκοντα, ὃς ἐξελέξατο ἡμᾶς.*

heresies; such as that according to the Egyptians, and Thomas, and Matthias, and Bartholomew, THAT OF THE TWELVE APOSTLES, and Basilides, and Apelles, and others, which it would be tedious to enumerate. In *relation to these,* it will be enough at present to say, that there have been *certain men who endeavoured, without the Spirit and Grace of God, rather to set forth some sort of account, than to publish a true history.*"*

Now, what conclusion are we to draw from these testimonies? Let it be remembered, that we are to consider the Gospel used by the Nazarenes, and that used by the Ebionites as the same. And our object is to see, what ground is afforded to authorize the Unitarian editors, in assuming these to be *equally Copies* of St. Matthew's Gospel, and to be equally *unfavourable* to the genuineness of the first two chapters.

In the first place:—What is the value of the testimony of Epiphanius on this supposition? Speaking of the Gospel of St. Matthew, *as used by the Nazarenes,* he says, that *it is most entire:* speaking of that Gospel as used by the *Ebionites,* he says that it is *not* entire and perfect, but *corrupted* and *curtailed.* If, therefore, the two be the same, then the *same* work which is *most entire* is also *not entire* and perfect, but *corrupted* and *curtailed.*

But allowing this to pass, I ask—

* "Plures fuisse, qui Evangelia scripserunt, Lucas Evangelista testatur, dicens, *quoniam quidem multi, &c.,* quæ a diversis auctoribus edita, diversarum hæresium fuere principia, ut est illud juxta Ægyptios, & Thomam, & Matthiam, & Bartholomæum, *duodecim quoque Apostolorum,* & Basilidis atque Apellis, ac reliquorum, quæ enumerare longissimum est: cum hæc tantum impræsentiarum necesse sit dicere, extitisse quosdam, qui, sine spiritu & gratia Dei, conati sunt magis ordinare narrationem, quam historiæ texere veritatem."—*Jones,* v. i. p. 157,

Secondly — How does the *testimony of Epiphanius* agree with *that of Jerome;* respecting the same work? Epiphanius states, as above, that the work in question was "the Gospel of *St. Matthew,* most entire." Jerome ascribes it to "*certain men without the Spirit and Grace of Christ.*" And again—

Thirdly—Does *Epiphanius* really say that the copies of St. Matthew, used *by the Nazarenes,* were without *the two first chapters?* Certainly nothing of the kind is said, in the passage which has been cited from his writings, and, I freely confess, that I have read of no other bearing upon the same question. In the instance before us, he speaks merely of a *part* of the *first* of those chapters, namely, the genealogy, and says, he DOES NOT KNOW whether it is *left out* of the copies in question. Does *Jerome* say that the copies of this Gospel were without the first two chapters of St. Matthew? This I think may fairly be inferred from his statement. But Jerome does *not admit* the work in question, *to be* the Gospel by St. Matthew.

"Where then, I may surely now ask, in the midst of all this confusion, are we to look for the united *assurance* of Epiphanius and Jerome, that these two chapters were wanting in the *Copies* (of St. Matthew) in use, in common among the Nazarenes and Ebionites? Such a question requires no answer.

But, let us now take the other side of the alternative, and suppose the Gospels in use by the Nazarenes and the Ebionites to have been *different.* And let us ask how the matter will stand on this view of the case?

Here, then, I observe—

First—That, in this case, they could not be, *both* of them, *true* copies of St. Matthew's Gospel, it may be that *neither* of them was such. And, until this *preliminary point* is first ascertained, namely, whether of the two, was

truly the Gospel of St. Matthew; or whether either of them was such; no testimony, furnished by them, can be of the smallest value, even if the substance of that testimony was to the same effect; which, by comparing what Epiphanius says of the Nazarenes' Gospel, with what both he and Jerome say of the Gospel of *the Twelve Apostles*, appears, to the last degree, improbable.

But here we fall upon *another* difficulty: for it appears that, in reality, Jerome and Epiphanius, though *agreed* respecting the Ebionite Gospel, are *at variance*, with respect to that used by the Nazarenes. Epiphanius clearly makes a *distinction between the two*, when he says, that the Nazarenes have the Gospel of St. Matthew *most entire*, but that the *Ebionites* have it *corrupted* and *curtailed*. Whereas, Jerome says, that the Gospel of the *Twelve Apostles*, which we have shown to be the same with the Ebionite Gospel, was in use by the *Nazarenes*. His words are—"In the *Gospel, according to the Hebrews*, which is written in the Chaldee and Syriac language, which the Nazarenes use, (and is) that according to the Twelve Apostles; or, as most think, according to Matthew," &c.*

Here again, then, I am compelled, bearing in mind that we are now dealing with the second part of our alternative, namely, that these Gospels were *different*, to ask:—Where is the *assurance* afforded us, that the first two chapters of St. Matthew's Gospel were wanting in the *Copies* of that Evangelist, used by these two sects?

And yet, brethren, that which you have now heard, is

* "In Evangelio juxta Hebræos, quod Chaldaico Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant juxta Matthæum," &c.

really the testimony of those authors, from whose writings, the information contained in the note, *professes* to have been derived. May I not, therefore, ask further:—Whether, from such testimony respecting them, you can consider these Nazarene and Ebionite Gospels, as having the smallest authority for the purpose, for which they are adduced, in the note under consideration?—whether they furnish one particle of reason for *doubting* the genuineness of St. Matthew's Gospel?

There is, however, another part of the same note, which may be thought to require some attention.

The Editors of the Improved Version say, "If it be true, as Luke relates, chap. iii. 23, that Jesus was entering upon his thirtieth year, (see Wakefield's translation,) in the fifteenth year of the reign of Tiberius, he must have been born two years, at least, after the death of Herod, a circumstance which alone invalidates the whole story."

Now, there does exist, it is true, an apparent discrepancy, between the facts recorded in these chapters of St. Matthew's Gospel, from which it might fairly be concluded that Christ was born, at least, one year, if not more, before the death of Herod; and the calculations made, from the records of authentic history, respecting the date of the latter event.

But this discrepancy is *apparent only*, and *not real;* and it arises solely from the circumstance of our having, ourselves, fallen into a wrong computation of the years which have elapsed, since the period of our Lord's nativity; which event, we know, from the accurate researches of chronologists, to have taken place, *four years earlier* than the period, from which we date our present ordinary reckoning; and it is evident, that when this fact is taken into account, the whole discrepancy vanishes in a moment.

Yet this mere *shadow* of a difficulty, which arises ex-

clusively from *our own* false computation, and with which St. Matthew himself is *in no way implicated*, is made use of by the editors, as a ground for discrediting the account given us by that Evangelist, and stated to be sufficient "*alone* to invalidate the whole story."*

It will, however, I am persuaded, strike my hearers with surprise, when I contrast together, the conduct of the editors towards the Gospel of St. Matthew, with that which the same persons have considered to be due to the spurious Ebionite Gospel, of which we have already heard so much. This latter Gospel contained a *real* chronological error, which it would be *impossible* to reconcile with the true facts of the case to which it refers. It actually commenced, as we learn from Epiphanius, with the words —"And it came to pass, *in the days of Herod*, the King of Judea, that *John the Baptist came preaching*," &c.‡

Now, most assuredly, Herod *must*, at all events, have died within two years, or a little more, *after* the birth of our Lord. And the ministry of John the Baptist *could not* have *commenced earlier* (if so early), than the twenty-eighth year of our Lord's age. Herod *must*, therefore, have been dead, *at least*, somewhere about *twenty-five* years, before the commencement of John's ministry. And yet, upon the authority of a work, so palpably erroneous as it is here proved to have been, these Unitarian editors venture to pronounce the first two chapters of St. Matthew, to be of doubtful authority. So that, in fact, according to their mode of estimation, the matter will stand thus:—

* See Note at the end.

‡ Ἡ δὲ ἀρχὴ τοῦ παρ' αὐτοῖς εὐαγγελίου ἔχει. Ὅτι ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας, ἦλθεν Ἰωάννης βαπτίζων βάπτισμα μετανοίας ἐν τῷ Ἰορδάνῃ ποταμῷ.

The first two chapters of St. Matthew, are to be considered as of *doubtful* authority, *as a history; because* they contain an *apparent*, and *not real* error of *two* years. But the Ebionite Gospel is to be considered as *good* authority—(so good, as to *outweigh* the positive testimony of *all* the manuscripts and versions extant,)—*as a testimony; although* it contains a *real*, and *not merely apparent* error, of *not less than twenty-five* years!

I observed that the mention of the foregoing facts would *surprise* my hearers. But I may add, what, I am sure, will surprise them *still more:* namely, that the gross inaccuracy of this Ebionite Gospel, must have been both *known to* the Editors, and *immediately in their view*, when they ventured, notwithstanding, to show to it such unwarrantable preference. For, in a preceding note in page 1—the page immediately preceding that which contains the note, upon which we have been compelled to animadvert so much—there is *a reference* to its commencing words, "And it came to pass, in the days of Herod the king," &c.

But, I must proceed to say a few words, on the treatment, which the *Gospel of St. Luke*, has received at the hands of our Editors.

On page 120 of the Improved Version, which contains the commencement of the Gospel by St. Luke, we have the following note:—

"The two first chapters of this Gospel were wanting in the copies used by Marcion, a *reputed* heretic of the second century," &c.

Marcion, you observe, is here called a *reputed* heretic. I would ask, however, whether there can be any doubt that Marcion was a *real* as well as a reputed heretic? It is confessed, in the same note, that "he *rejected* all the Evangelical Histories, excepting Luke." And this fact

alone, if there were no other evidence, is surely sufficient to establish the *reality* of his heresy.

At present, however, we are chiefly concerned with what are styled in the note, the "*Copies* (of St. Luke's Gospel,) used by Marcion;" and respecting these, it may be sufficient to say, that the testimonies, which are furnished by ancient writers, oblige us to *deny* to them, *altogether*, the character of *Copies;* so that not the slightest evidence, satisfactory or otherwise, can be obtained from them, as to the only question with which we are engaged, —namely, whether *any* particular passage constituted a part of Luke's original or not.

The same valuable author, to whom we have referred already, speaks of this Gospel in the following terms:— "Such the Gospel of Marcion was, though really no other than one of our present Gospels, *wretchedly corrupted and altered by that silly heretic.*" And again: "That which he changed and corrupted was the Gospel of St. Luke. Of this we have very large accounts from the ancients, especially Irenœus, Tertullian, and Epiphanius. He *took away entirely* the two first chapters of Luke, and many other parts; as also inserted a great many things of his own; all which was designed for the propagating of his silly principles."*

One or two of these ancient testimonies will be sufficient to add in this place. I will, therefore, cite that of Tertullian, as given by Dr. Lardner:—"Marcion used the drawn knife, and that openly: for he cut the Scriptures down to his own materials."† And that of Epiphanius, quoted by Archbishop Magee:—"For the title, 'according to Luke,' points out the Gospel; but as it is muti-

* Jones; vol. i., p. 273, 274.

† "Marcion enim exertâ et palam machærâ, non stylo usus est; quoniam ad materiam suam cædem scripturarum confecit."

lated, having neither beginning, nor middle, nor end," &c.; —"and again, he does not continue in connected order, but, as I said before, some things he omits, some things he adds, up and down, not proceeding straight forward, but rambling about, altogether in a careless manner."*

Such then, dear brethren, we learn, from the most authentic sources, to have been the Gospels,—must we still continue so to call them?—upon which the Unitarian editors of the Improved Version have relied; and which they have considered of sufficient weight, to render doubtful the authority of those parts of the New Testament, which speak explicitly of the Incarnation of our Lord Jesus Christ, and are, therefore, fatal at once to the Unitarian scheme.

A question might here, perhaps, be not improperly raised,—whether we can suppose the Editors of this work, to have really thought themselves *justified* in acting as they have done—whether they really could have given themselves credit, for dealing *fairly* and *honestly* with the subject which they had in hand? To this question I wish, for my own part, to return no other answer, except by observing, that, *if so*, we have before us an example, strikingly illustrative of the force of prejudice.

With respect to the Ebionites and Marcionites of antiquity, it is impossible not to observe, how nearly their conduct resembles that of the impious Jehoiakim, as recorded in the Text which is prefixed to this discourse.

* *Ὁ μὲν γὰρ χαρακτὴρ τοῦ κατὰ Λουκᾶν σημαίνει τὸ Εὐαγγέλιον, ὡς δὲ ἠκρωτηρίασται, μήτε ἀρχὴν ἔχων, μήτε μέσα, μήτε τέλος, κ. τ. λ.—καὶ οὐ καθ' εἱρμὸν πάλιν ἐπιμένει ἀλλὰ τὰ μὲν, ὡς προεῖπον, παρακόπτει, τὰ δὲ προστίθησιν ἄνω κάτω, οὐκ ὀρθῶς βαδίζων, ἀλλ' ἐῤῥαδιουργημένως πάντα περινοστεύων.*

The statements which they met with, in the Gospels of St. Matthew and St. Luke, pleased them not: they interfered with their prepossessions, and they expunged them. And what, may I not ask, does the conduct of these modern Unitarian Editors resemble; and the conduct of all those who approve their proceedings, and who, either really or virtually, reject the testimony afforded by St. Matthew and St. Luke, to the great doctrine of the Incarnation of the Lord Jesus Christ, the Son of the Most High God? Is it not another copy from the same original? *They* also have turned over a *few pages* of the Sacred Record—their prejudices have been offended—they have virtually *cut out* the obnoxious leaves.

My dear friends,—I speak to Unitarians. This is, in truth, a very effectual, as well as a very summary mode, of getting rid of any statement of Divine Revelation, which may not fall in precisely with your own notions, or preconceived opinions: it is a very convenient method of setting aside, whatever may appear to require too great a sacrifice of *intellectual pride*, or of *self-righteous confidence*; whatever would require submission to the LORD JESUS CHRIST, as "GOD *manifest in the flesh*;" or to the "*righteousness* which is of GOD *by faith*." May it not, however, admit of a question—whether this way is as safe as it is summary—whether it is a method of which God will declare his approbation at the day of Judgment; and whether it would not be better, to allow the Word of God to *stand*, as He has caused it to be written by His *Inspired* Servants, to receive all its truths, as they are recorded in that Sacred Volume, and *believe* the same to the saving of your souls.

But, perhaps, you may be disposed to remind me, that to suggest to your minds considerations of this solemn kind, under the hope that you may be influenced, to adopt

views different from those you have hitherto entertained, is to deal with you as persons of "weak minds," and to appeal to your "fears for your own personal security," rather than to encourage "a generous faith in truth and God." My dear friends—To yield any thing to the mere opinion of men, might, indeed, be justly esteemed a symptom of weakness; but, to yield to the voice of your own reason, in the *honest* exercise of its powers, and more especially to yield to the authority of God, is not a symptom of weakness, but of the highest moral courage. And further, it is no proof of elevation of mind, to repudiate the just influence of any feelings, which God has been pleased, for the wisest purposes, to implant in our nature; and to which He is himself pleased to appeal, as among the most powerful legitimate motives of human action: nor is our belief in *truth* less *generous*, because it is the *truth of revelation;* nor in GOD, because He is GOD the FATHER, SON, and SPIRIT, the GOD of the BIBLE. To urge you to adopt the sentiments professed either by the Church of England, or by any other Communion, lest, should you fail to do so, you must perish, would be, to say the best of it, but an unsatisfactory mode of reasoning. Agreement with *us*, dear friends, is of very little consequence; yea, rather it is of none at all, except just so far as our doctrines are strictly conformable to the revealed will of God.—But agreement with that revealed will itself, is of the *utmost* consequence—Yes, brethren, both you and we *must* be conformed to *that* standard, lest peradventure, if we be otherwise minded, we may be found saying to ourselves—"peace, peace, when God hath not spoken peace"—we may be crying "peace and safety," when "sudden destruction may be coming upon us, which we shall not be able to escape."

I have been led to understand, that an answer is to be

given to this discourse, in which it is to be shown what the Bible is, and what it is not. Perhaps, therefore, I cannot better conclude the present address, than by giving my own answer to the same question. I say, then:—"The Bible, as it comes to us, is a collection of written records, whose character of authenticity, and genuineness, and credibility, is to be ascertained precisely like that of any other writings; and that, when that character is so ascertained, it then becomes a rule of faith and practice to us. This is what the Bible *is*.—And now as to what it *is not*. It *is not* a mere changeable, uncertain, indeterminate thing, which we are at liberty to alter or modify in any manner whatever. To every portion of the WORD of GOD, as well as to that delivered by Moses, is the direction suitable:—

"Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your GOD, which I command you."*

"What thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it."†

* Deut. iv. 2. † Deut. xii. 32.

END OF THE SECOND LECTURE.

NOTE,

REFERRED TO IN PAGE 95.

There is a *discrepancy* worthy, perhaps, of being noticed, between the statement in this note, respecting the period of our Lord's *birth*, as compared with that in another note, relating to the same subject, in page 120. In the former place the Editors say,—"If it be true, *as Luke relates*, that Jesus was *entering upon* his thirtieth year, in the fifteenth year of the reign of Tiberius," &c.; and in the latter,—"The Evangelist (Luke) *expressly affirms* that Jesus *had completed* his thirtieth year in the fifteenth year of Tiberius Cæsar," &c., and from *both* these statements is drawn the *same* conclusion, namely, that Herod must have been dead upwards of two years before Christ was born. Reference is also, in both places, made to the authority of Dr. Lardner. Taking for granted, however, that the latter statement contains the *more deliberate* of the two opinions of the Editors, respecting the meaning of the Evangelist, it may be worth while to show, that it will not lead to the conclusion which they have drawn from it.

The passage in the works of Dr. Lardner, to which I suppose the Editors chiefly to refer, is the following, which is found in page 448, vol. I., of the Edition of 1835. "I presume it appears to the reader, from particulars alleged from Josephus and Dio, that Herod did not die before A.U.C., 750, nor survive the year 751; and that he died a short time before the Jewish passover of one of these years. It follows, that if Herod died in 750, he died three years and nine months before the *Vulgar Christian Æra*, which commences January 1, A.U.C. 754: if at the time above-mentioned in 751, then he died about two years and nine months before the said æra."

Now there is a mistake in this passage, not a little singular in a writer of such extreme accuracy as Dr. Lardner, which consists in placing the commencement of the Vulgar Christian Æra at January 1, A.U.C., 754, whereas it ought to have been stated to commence January 1, 753. This it would be easy to prove, from a host of other authorities; but it will be admitted, that by far the most satisfactory authority in the present instance, will be that of Lardner himself: and it will be sufficient to observe for this purpose, that in page 357 of the same volume he says, that "Augustus died, and Tiberius succeeded him the 19th of August, A.U.C., 767, Julian year 59, A.D. 14." And as the years of the Roman Æra were calculated from the 19th day of April, it is obviously impossible that August 19th, A.U.C., 767, and August 19th A.D. 14, could be the same, unless the Christian Æra commenced on January 1st, A.U.C., 753.

Admitting this correction, then, and agreeing most fully with what is advanced by Lardner, respecting the death of Herod, it will appear, that he ought to have said, that Herod died *two years and nine months*, or *one year and nine months* before the Vulgar Christian Æra, according as the event is supposed to have taken place, in 750 or 751.

Our Editors, however, appear not to have fully completed their calculation; or if they did, they must have been unwilling to furnish their readers accurately with the result,—which, indeed, (though not exhibiting the true state of the case,) would still have been at complete variance with the conclusion stated in the note.

If the commencement of the reign of Tiberius, as referred to by the Evangelist, is to be reckoned from the decease of the Emperor Augustus, which the Editors have, undoubtedly, assumed,—then, whatever year of our Lord's life was concluded in the fifteenth year of Tiberius, must have been completed on January 1 (such is the nature of the present reckoning), of that year, and, consequently, on January 1, A.U.C. 781. And if our Lord was, at that time, thirty years of age, the epoch of his birth is carried back to January 1, A.U.C. 751; which period, compared with that of the death of Herod, in the spring of 750 or 751, will make our Lord, instead of having been born *at least* two years after the death of Herod, to have been born nine months after that event, on one calculation, or three months *before* it, on the other.

The above observations, however, though amply sufficient to point out the extreme inaccuracy of the Unitarian Editors, and to show how little they are to be depended on, are not sufficient to supply the proper explanation of the discrepancy in question.

The true solution of the whole difficulty, consists in assigning to what, in our translation, is called (though improperly so) the *reign* of Tiberius Cæsar, its true commencement, which was the time when he was taken into partnership with Augustus in the administration of the empire, though without the title of Emperor.

This event occurred on the 28th of August, A.U.C. 764, nearly three years before the death of Augustus. And if we place the time when Jesus *began* to be about thirty years of age, or was entering upon his thirtieth year, in the fifteenth year, of the *government* (τῆς ἡγεμονίας) of Tiberius, not his independent reign, as sole Emperor, it will then appear that the birth of our Lord was not later than A.U.C. 749; in which case, he will have been born one year and three months, or two years and three months, before the death of that Prince; either of which period is perfectly consistent with the history recorded by the Evangelists.

THE

UNITARIAN INTERPRETATION

OF THE

THE NEW TESTAMENT

BASED UPON

DEFECTIVE SCHOLARSHIP,

OR ON

DISHONEST OR UNCANDID CRITICISM:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL,

ON WEDNESDAY EVENING, FEB. 20, 1839.

BY THE

REV. THOMAS BYRTH, M.A., F.A.S.

RECTOR OF WALLASEY.

BEING THE THIRD OF A SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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TO

THE REV. THOMAS TATTERSHALL, D.D.

THE

Following Discourse

IS INSCRIBED,

AS AN AFFECTIONATE, ALTHOUGH INADEQUATE, ACKNOWLEDGMENT

OF

THE HIGH VALUE WHICH

THE AUTHOR

PLACES ON HIS FRIENDSHIP.

PREFACE.

When the Discourse, of which the following pages contain the substance, was delivered, its hearers were repeatedly informed that many additions would be made, before its appearance through the press. They will not, therefore, be surprised at its altered form. I am not aware of having advanced, on the occasion alluded to, any thing in the pulpit which is not now placed, before the public, in a stronger light; while much that could not, with propriety, have been introduced in an oral address, is here brought forward.

My principal aim, in the composition of this Discourse, has been, to make the great elements of the momentous question, on which believers in the Divinity of Jesus Christ, and those who call themselves Unitarians, differ, intelligible (as far as that question depends upon critical and philological investigation) to the unlearned. That such an end might be accomplished, I had the authority of some of the greatest Biblical Scholars for believing; that, in the present case, it has not been, altogether unsuccessfully attempted, the deep attention with which this discourse was heard by an immense multitude, leads me to hope.

It would, indeed, be strange and discouraging, if refined and erudite attacks upon the truth should command attention, and if its defence, conducted upon the same plan, were incapable of producing any effect.

I am not sure, nevertheless, that it would have occurred to me, unless I had been solicited by the highly valued friend, in whose Church this Lecture was delivered, that the pulpit was the most suitable channel through which, systematic information upon these matters, should be communicated. Having, however, yielded to his solicitation, it was my business to make the subject

as popular and interesting as I could. I regret not that I made the experiment.

At the same time, it has been my care to advance nothing, which will not bear the severe scrutiny of the learned. Many learned men were among my hearers; more will be among my readers. I respectfully appeal to them, to pronounce their decision as to the accuracy of the statements, and the soundness of the criticisms, which I have advanced.

And here would have closed all introductory remarks, had I not seen the notes to the sermon, recently preached, by the Rev. James Martineau, entitled—"The Bible: what it is, and what it is not."

In these notes, Mr. Martineau takes unexpected notice of my Discourse; and it would hardly be consistent with courtesy to him, and justice to myself, not to acknowledge it. In this acknowledgment, however, I must of necessity be brief.

I did not know, until Mr. Martineau gave me the information, in these notes, that there were so much, "on an average, as two variations in a page," in the Improved Version, "from Archbishop Newcome." I desire to express my thanks to him for having made the calculation. But, grossly perverted as, I believe, I have proved the translated text of that Version to be, my charge is against it as a whole, but principally against the *notes* with which the Archbishop, being in his grave, had nothing to do. Will Mr. Martineau, however, kindly make another calculation for me; and discover how many of these variations regarded matters of *Unitarian* Interpretation; under the stern influence of which the Editors were compelled to part company with the learned Prelate?

That my audience was "illiterate," if it be true, was no fault of mine. I have reason to believe, however, that more of the educated, scientific, and learned inhabitants of this great community, together with others of the same classes, from distant places, were assembled, than is ordinary on such occasions. My case was before them; it is now before the public at large.

But, be this as it may, the fewness of the passages upon which

remarks were offered, has nothing at all to do with the matter. The *necessity* of the case, in an oral discourse, prohibited the introduction of a great number; and the *nature* of the subject did not require it.

My respected opponent knows as well as I do, that defective scholarship may be proved, from the mode of dealing with a single page, or a single sentence; and that dishonest criticism, as well as dishonesty of every kind, consists not in the number of the acts which are perpetrated, but in the unprincipled disposition which led to the perpetration.

The passages, however, which, even in this first part of the discourse, are either incidentally touched upon, or directly discussed, are not so very few. And I should have a low opinion of that man's head, or a bad opinion of his heart, who, after examining the evidence adduced in connexion with them, could defend the Improved Version. Neither opinion do I entertain of Mr. Martineau; and he affords me the satisfaction of knowing, that I am correct in my estimate of him, as a scholar and a man, by allowing, in these very notes, the substantial truth of all the charges I have brought against this monstrous production. Whether or no, it be authority with Unitarians, is, I admit, another question.

In connexion with this question, which has been sufficiently discussed in the Discourse itself, Mr. Martineau charges me with making a "rash" and "imprudent" statement. I am not aware that my statement deserves to have either of these epithets coupled with it. After careful consideration, I maintain it still. It is no answer, that a Unitarian Minister "may never see the Improved Version." I was speaking of the Ministers who subscribed to the Society instituted for its circulation. It is no answer, again, to allege the case of American Unitarians. I was speaking of the Unitarian Ministers of England, and to the character of Unitarian Theology, as developed in this country, all my observations were directed.

The case, which my respected opponent puts, of a Clergyman subscribing to the Bible Society, and thereby becoming

accountable "for the forgery of the Heavenly Witnesses," fails in every point necessary to constitute real parallelism.

The evidence, upon which that text is condemned, is of a very different character from that which is arrayed against the Improved Version. To Mr. Martineau and myself, indeed, that evidence is satisfactory; and we give the passage up, but there are others, to whom neither of us would deny the title of being competent judges, who, nevertheless, think it a part of the Inspired Word.

Again: the authorized Version does not profess to be a *systematic Interpretation*. It is not, in one word a *Creed*, and an *Exposition*. It is only a literal *translation*, without note or comment.

The true *parallelism* would stand thus:—If a Society, calling itself, THE TRINITARIAN SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, were to publish an IMPROVED VERSION of the Scriptures, with a text corrected upon the principles of Trinitarian "*Theological*" criticism and conjecture; if this Version not only retained the verse for the Three Heavenly Witnesses, and the other questionable passages, at the same time, giving no notice that their authenticity had ever been doubted; if, moreover, the Trinitarian Editors expunged as many texts as they could, which seemed to wear an Anti-Trinitarian aspect, explaining away or obscuring the rest, sometimes violating, to gain their end, the very conditions by which they professed to be regulated; at others, advancing self-contradictory statements upon the most essential differences between Unitarians and themselves; and, at all times, betraying a wakeful anxiety to avail themselves of the slightest advantage in their favour; attributing to Trinitarian authors, exclusively, the title of enlightened Theologians:—if, I say, such a Society existed, and were to publish such a book, to say that every Trinitarian Minister, who subscribed to its circulation, being a member of the Society, was not, *in foro conscientiæ*, and before the public, BOUND by it as the standard of his Interpretation of the Scriptures, would be little less than PITIFUL EVASION.

The insinuation that my "strictures" are "produced at second hand," as I stated the contrary in delivering the second part of this Discourse, is extraordinary. The reasoning, however, is this,—they were borrowed, it seems, from Archbishop Magee, because he stole them from Dr. Carpenter! Now Dr. Carpenter's book I certainly have never seen; and if I owe any thing to him, it must have been derived through a secondary source. But from the Archbishop I have taken nothing, without express acknowledgment, and my readers will soon see how little I have chosen to be indebted to him. I might, beyond all doubt, have selected from the works of that great man, and from others, arguments as cogent, or perhaps more cogent, than any I have produced; and where they have treated the same subjects, I have not been so self-confident as not to consult them, in confirmation of my own; but I must be allowed to state, that the criticisms in the following Discourse, on which I place the greatest reliance, I have never seen in any author; whatever be their value, or by whomsoever anticipated, they have been originated by myself. I was anticipated, it seems, in my remarks on the centurion's exclamation at the crucifixion, by Dr. Carpenter. I am happy to learn it. And, now that I have once more the opportunity, from the mention of his name, by my respected opponent, to speak of that excellent person, I will say, that it is to me, at once, mysterious and mournful, that such a man should be connected with such a system.

Mr. Martineau charges me with having indulged in sarcasm. I am astonished at the charge! My own friends brought a very different accusation against me. He, however, may, perhaps, be right. The subject was one, which, constantly requiring the use of the *reductio ad absurdum*, would naturally present a strong temptation to such a mode of treatment. I thought, however, that I had been preserved from yielding to it. Sarcasm, I think, may appear in the reasonings of an author or speaker, when it does not dwell in his mind. I fancied, for instance, that I saw more than one instance of it in Mr. Martineau's pages; but, of course, as he seems to entertain an abhorrence of this unlovely spirit, I must have been mistaken.

The charge of *extravagance*, whether it relate to style, or to temper, from the author of a discourse which describes the Bible as "the great autobiography of human nature," and speaks of the "colours of the Saviour's mind projected on the surface of infinitude;" which outrages the memory of departed greatness, by imputing to Archbishop Magee, "a mass of abuse, the most coarse, and misrepresentation, the most black;" and traduces the characters of the living, by accusing them of "acquiring his aptitudes of calumny;"—this charge, I confess, I was tempted to retort; but I remember my respected opponent's admonition concerning sarcasm, and I withhold my pen.

Wallasey Rectory,
March 13, 1839.

LECTURE III.

PART I.

THE UNITARIAN INTERPRETATION OF THE NEW TESTAMENT BASED UPON DEFECTIVE SCHOLARSHIP, OR ON DISHONEST OR UNCANDID CRITICISM.

BY THE REV. THOMAS BYRTH, M.A., F.A.S.

"GIVE ATTENDANCE TO READING."—1 *Timothy*, iv. 13.

THE object of this Discourse is to vindicate the inspired record of Christianity from the misrepresentations of false criticism, and the errors of defective scholarship.

But let it not be supposed that I attach an undue importance to the influence which human erudition exercises upon the written Word of God. I feel not the slightest reluctance to admit that "Christianity is not the property of Critics and Scholars, but the gift of God to all Men."* On the contrary, should I fail to rescue from the dominion of perverted, or pretended learning, one single passage which it has attempted to corrupt; and if it shall be the conviction of my hearers that I have failed to dispossess those who, *as critics and scholars,* have laid violent hands on the text of the New Testament; I contend, nevertheless, that the peculiar doctrines of Christianity,—by which I mean, of course, the doctrines which are denied by Unitarianism,—are so inseparably wrought into the whole texture of the Bible, that it is impossible to detach them from it, and at the

* The title under which a reply to this Discourse has been announced.

same time to leave any integral part of the original fabric. The book may be altogether altered, and thus virtually destroyed; but while a fragment of it remains unchanged, we possess an indication of the character of the whole. A minute portion of the frame of one of the gigantic inhabitants of a former world, enables the physiologist, to ascertain the magnitude of the body to which it belonged; and one unadulterated portion of the Holy Book, would be unquestionable evidence of the mysterious and awful statements which pervaded all its pages. The light of saving truth may be obscured under the oppressive load of philosophy, falsely so called; but it will continue to be saving light until it be totally extinguished. To use the language of an illustrious man,* once himself a Unitarian preacher: "It appears to me impossible for any man to read the New Testament, with the common exercise of an unbiassed understanding, without being convinced of the Divinity of Christ, from the testimony of almost every page."†

And I cannot but congratulate my Unitarian friends, upon their broad admission of the noble principle for which I am prepared to contend, as strenuously as themselves. To suppose, that profound learning and philological research were necessary to the understanding of the substance and the essential doctrines of the Revelation

* Samuel Taylor Coleridge.

† "In the Improved Version itself, the principal part which attracts our attention, is the copious notes by which it is accompanied; for evidently, and in some cases, not the most legitimately, as the text is improved and corrected, to one end, the establishment of the Unitarian system, we are persuaded that no honest and competent reader, would find Unitarianism in the text, were he not assisted in the discovery by the creative and plastic energy of the notes..... It is in the human part—in the decisions of poor, vilified, exploded human authority, that the whole creed of Unitarianism has its foundation."—*Christian Observer*, 1809. The preceding observations are too unqualified; but they contain much truth.

from heaven, would be to represent that Revelation as incapable of accomplishing its own end,—which is, to illuminate the world. To demand from every disciple of Jesus the preliminary qualification of scholastic erudition, would be to pronounce a sentence of exclusion from the school of Christ, upon the vast majority of mankind; at once depriving them of all the blessings to be obtained from the provisions of salvation, and releasing them from all the responsibility incurred by the appeals and instruction of the Saviour.

But although the learning of the schools is not necessary to enable men to understand the essential principles of a moral system, it has a peculiar and appropriate province of its own. I maintain,—what, perhaps, my opponents deny,—that Christianity, as a system of revealed truth, is to be found in the Bible, and there only.* Scholarship, then, must be the instrument by which the knowledge of Christianity is transmitted from one language to another. And what learning has communicated, the same learning must be called in to defend against the assaults of its foes; while it alone can clear the truth from the misconceptions and distortions of that ignorance, which is, too frequently, as rashly ingenious in its speculations, as it is, in the laborious task of real investigation, indolent and careless.

For, if Christianity be not—as it unquestionably is not —"the property of critics and scholars," still less is it the property of false criticism and pretended scholarship. And the legitimate employment of true learning, is to

* A distinction, I understand, has been attempted to be drawn, between "the Word of God," and "the words of God." Do our opponents intend to conceal themselves among the clouds of exploded mysticism? That, in the sense contended for, the Saviour is ever called "the Word of God," it would be difficult to prove; but the question is, are "the words of God," to be found any where but in the Bible?

vindicate from the usurpation of these the right of all men, ignorant as well as learned, in "the gift of God to all men."

And it does appear to me an extraordinary proceeding on the part of my respected opponents—respected as distinguished members of society, and honoured, according to the Divine command, as members of the great human family—(would that they may allow me to add, beloved as brethren, and as adoring disciples of Him, whom the Bible teaches me to regard as the Omnipotent Lord of Life, and the Eternal King of Glory, Christ Jesus, the same yesterday, to-day, and for ever!)—it does appear to me extraordinary, that my opponents should appear to complain of the introduction of critical and scholastic considerations into this discussion.

It had always been my impression, that the advocates of what is called by themselves "Unitarian Christianity," attached to this mode of treating the momentous questions at issue an importance, which, with all my deep reverence for Biblical learning, I could never assign to it. To this they appeared to me to make their ultimate appeal; except, indeed, when under their assumed, and not very modest, title of "Rational Christians," they exalted their reason above all Revelation, and presumed to decide what God ought to have revealed, and not submissively to enquire what he has been pleased to communicate; a process not peculiar to them, but which renders all revelation abortive, by presupposing it to be useless, and virtually denying its existence.

Manuscripts, idioms of languages, figures of speech, new translations, interpolated passages, ingenious conjectures, various readings, the meaning of particles; in one word, all the vast and cloudy array which the professional scholar and the haughty critic bring into the field, when

they are about to do battle in a glorious manner, seemed to be collected around the champions of Modern Unitarianism.*

Who are the preachers that have so much to do with amended constructions of the popular version of the Scriptures? who so often refer to the original text, not hesitating to correct even that? Is there, in this mighty multitude, one individual who, even for a limited period, has been an attendant upon a Unitarian ministry, without finding that Scriptural exposition has been grounded upon reasoning which implied the necessity of superior critical powers; or which quietly assumed the possession of that knowledge which is the result of their exercise?† What denomination of professing Christians, more than thirty years ago, bestowed upon the world the heavy obligation of "the Improved Version" of the New Testament; thinking it, too, of so much importance, that its *corrected text*, and its *critical and explanatory notes*, should become the property of others beside scholars, that, with exemplary benevolence, they formed a fund, still existing, for its more easy and extensive circulation, as one of the chief instru-

* I have never employed, in this discourse, the term Socinianism, because I understand it is offensive, as well as because it does not appear to me to express what is meant by Modern Unitarianism. But the charge which a minister, not a Trinitarian — he calls himself a Presbyterian — brings against Socinians, most assuredly applies to the majority of those who, in this country, have called themselves Unitarians. "The Trinitarians and Socinians are always at variance with one another; and value themselves on verbal criticisms, various readings, and philological disquisitions."—*Sermons by William Bruce, D.D., Belfast.* And yet this author indulges in these disquisitions in the very page in which he pronounces the censure. The labours of the learned, it seems, are valuable when they prove the spuriousness of the text concerning the three witnesses; they become "disputes about trifles," when they protect the sacred text from the rash conjectures which would rob the Redeemer of his Divinity!

† If this be not so now, the type of Unitarian preaching has been greatly altered since the author knew any thing experimentally respecting it.

ments of accomplishing the ends of a Society for promoting Christian Knowledge? I have spoken of the heavy obligation conferred upon the world, by the publication of the Improved Version of the New Testament. In whatever sense my Unitarian hearers may suppose I have employed this phraseology, I would respectfully inform them, that, if all who have read that work shall owe to it the same deep debt of gratitude, which is due from me, they may use the words in no ironical sense.

A Unitarian friend, when I was a very young man, anxious to cherish and confirm the incipient Unitarianism which he saw in me, put the Improved Version into my hands. The copy I still possess. It is the first edition. From it my quotations will be made in this discourse. Startled at the daring character of some of the renderings, I immediately began to compare the New Translation with the original Greek; and I convinced myself, by the comparison, that, however irrational the doctrine of the Divinity of Jesus Christ might be, it was, nevertheless, the doctrine of the Greek Testament. Nearly a quarter of a century has elapsed since this my first acquaintance with Biblical studies, through the instrumentality of the Unitarian Version of the New Testament; and these studies pursued from that time to this, with what diligence and conscientiousness it becomes not me to say, have only confirmed the convictions formed at their commencement. This digression will not be considered impertinent by those who recollect that it is the simple statement of the process by which one, far from predisposed against Unitarian opinions, was led to perceive their opposition to Scriptural truth, through the means employed to propagate them. May those of my hearers, who hold Unitarian sentiments, be led by a similar process, if they have never yet—as I can easily believe to be the case—insti-

tuted a comparison between the two documents—to the acknowledgment of the truth, as it is in Jesus!

But to return:—By the publication of the New Version, by the Unitarian body (I shall prove that it was *their* act, and not that of individuals), three positions were assumed. Two of these may be freely conceded; while it is the object of this discourse to contest the third.

And here let me pause for a moment. While engaged in the composition of this discourse, I have repeatedly sought the controlling influence of the Holy Ghost, the Third Person in the ever blessed and adorable Triune Jehovah. And I would now look to Him to preserve me, while I deliver it, from the indulgence of any feeling unbecoming a sense of the awful Majesty of Truth; or inconsistent with that charity which a disciple of Christ is bound to exercise towards all men!

The Unitarian body then assumed by the publication of their New Version, what is readily conceded, that additional light might be thrown upon the Interpretation of the original language of the Christian Scriptures; and that the authorized version was not perfect. The advanced state of philological learning, the accumulated results of critical labours, and the improved method of conducting intellectual investigation, justified this assumption. Since the first Translation of the Bible into any of the modern languages of Europe, scholarship has assumed a majestic dignity, unknown to earlier times: principles have been placed upon the basis of demonstration which used to rely on the shifting foundations of conjecture; and facilities for conducting the kindred enquiries have been multiplied to a vast extent by the collation of old manuscripts, and the discovery of new. That the Version of former times might be improved was, therefore, a very rational presumption; and to have forbidden the attempt at improve-

ment would have been nothing less than to repress all the efforts of Biblical Criticism. The Unitarian Editors were perfectly just in assuming that *Scholars and Critics* had thus much *property* in our common Christianity.

Another presumption, equally well grounded with the former was, that from the extensive diffusion of education, a large class of the community, hitherto unaccustomed to such enquiries, might be induced to take an interest in Biblical studies; and, moreover, that the great elements of the subject of interpretation might be made intelligible to many, who, in a certain sense, from want of a literary education, may be described as occupying the place of the unlearned.

In fact, the only question, except that on the Inspiration of the Sacred Books, between Unitarians and Trinitarians, is one of interpretation. And this, in the more extensive, as well as in the restricted sense of the word, involves the application of scholarship and criticism. Yet, I agree with the Editors of the New Version, that persons who are not scholars and critics, by profession, may, if the case be fairly stated, be enabled to decide upon the great points at issue between us.

If it be asked then, how are we to know what Christianity is, the only answer given, I presume, by Unitarians, as well as by ourselves, must be; by examining the writings which profess to describe its rise and progress; and to develop its principles and doctrines. These writings, I presume, both parties admit to be the books of the New Testament. Neither party claims a private and independent Revelation; but both appeal to the same record. Unless this were the case, all controversy would be, not merely useless, but impossible.

And yet, in a certain sense, the character of these books has nothing to do with our present enquiry. I

believe them to be inspired by the Holy Ghost. Their inspiration I regard as their only claim to the submission of my understanding to what they teach. The mysterious doctrines which they contain I could never receive, but on the authority of a Revelation from Heaven.*

At present, however, we have nothing to do with the divine origin of the Christian Scriptures. Our attention is to be confined to a subject, perhaps, more easily ascertained. Both are topics of intellectual investigation—the one being a matter of evidence—the other, which is before us, is to be decided by the acknowledged laws of interpretation. The latter may be pursued independently of the former; except, indeed, that the internal evidence, produced by a fair examination of the contents of the Bible, is powerfully corroborative of its other claims to a divine origin. But whether the Christian Scriptures be a revelation from Heaven or not, is one question: what they reveal, or pretend to reveal, is another.

We are not, in the present discussion, concerned even with the authenticity and genuineness of the writings of the New Testament. The subject of their being composed

* The inspiration of one part of the Bible we consider to be asserted in 2 Tim. iii. 16. "All Scripture"—or rather, according to Mr. Wakefield—"every writing" (alluding to the ἱερὰ γράμματα just mentioned), "is given by inspiration of God." But it is contended by some—by Mr. Wakefield himself—and, after him, by the Editors of the New Version, that the translation should be, "All Scripture," or "every writing given by inspiration of God is profitable." Every Greek scholar will, I think, admit, that this rendering cannot stand without the omission of the conjunction καὶ, for the exclusion of which there is not the authority of a single manuscript. The Æthiopic version is the only one, however, (we are informed by Mr. Wakefield,) which retains καὶ, and "the Æthiopic is, with him, equivalent to all the rest in a difficult or disputed passage." He, nevertheless, persists in rendering the words as above.—*See Middleton*, in loc. If, however, this translation be admitted, the text still proves that some writing is θεόπνευστος, and what can that be but the ἱερὰ γράμματα mentioned in the preceding verse? And were not these the books of the Old Testament?

by men competent to bear witness to what they profess to have seen and known; together with the kindred subject, that they were as honest as they were competent, may be altogether excluded from our consideration. We have now to do only with the meaning of what they write; the impression which they desired to leave upon the minds of their readers by the use of the language which they employ, is our sole enquiry. As far as this argument is concerned, it might be conceded that they were weak men, and made statements which, with superior endowments, they would not have made. It might be conceded even, that they were designing men, and propagated notions which they knew would gain so much favour from the ignorant prejudices of their readers, as to be received without difficulty or examination. Our question is again, what statements *did* they make; what notions *did* they endeavour to propagate? In whatever light the Christian Scriptures are contemplated; whether as the result of plenary inspiration, as we Trinitarians believe; or as the uninspired productions of the first teachers of Christianity; or even as the forgeries of imposture, the meaning of their contents is a question apart from all others.

Upon this question the Unitarians are at issue with us. And the points on which we differ, in the interpretation of the pages to which we both make our appeal, are not few, minute, subordinate; nor, as they are sometimes, disingenuously, designated, matters of mere speculation. They belong to the essential elements of the system of the Gospel. No two theories can be more directly opposed to each other, than the different results of Trinitarian and Unitarian interpretation of one common record. The opposition between them is that which logicians call, the opposition of contradiction.

Now, the position boldly and unceremoniously taken

by the Editors of the Unitarian Version of the New Testament, which I mean to contest, is, that it is an *Improved* Version.

Surely, there is no arrogance in asserting, that a Translation, about to be proved fundamentally erroneous, and systematically calculated to mislead, is based either upon defective scholarship, or uncandid and dishonest criticism. One or other of these causes must have operated in its production, if it be, what I undertake to demonstrate that it is, a gross and palpable distortion of the original text.

It does not, however, follow that, because the Unitarian interpretation of the New Testament bears this character, all Unitarians are defective scholars, or uncandid and dishonest critics. Many of them may have received their opinions through the channel of traditional education; and may never have deemed it obligatory upon them to examine the matter for themselves. There is in Unitarianism a peculiar tendency to generate carelessness and indifference, as to the groundwork of religious belief, owing to the negative character of the theology called by that name. The dogmata are too few, too general, too unimportant, to elicit enquiry, or to excite anxiety as to their truth. And one great object of this discourse will be gained, if any of its hearers, who are under the influence of what I cannot but regard as deadly error, should be stimulated to institute an examination into the matter, on their own account.

The charge, however, of defective scholarship, was virtually made by the Unitarians against us. To retort that charge is necessary to our self-defence. All the scholars in the country, of all sects and parties, except their own little body, had been satisfied for centuries with the correctness of the common version of the Scriptures,

in all essential points. A version makes its appearance, under Unitarian auspices, in *all essential points,* opposed to that in use, declaring itself to be an IMPROVED VERSION! What was this but to tax those who maintained the general correctness of the old translation with want of learning, or with want of integrity,—with ignorance of the truth, or with being satisfied with error.

But I am willing to regard the question in the most enlarged point of view. I do not know how some of the modern successors of Priestley, Lindsey, Wakefield, and Belsham, may stand affected to the Improved Version. The lapse of years may have floated them on to still further improvements. I contend that no Unitarian interpretation of the passages in the New Testament, which bear upon the points at issue, could be reconciled, at once, with sound scholarship and honest criticism. It would have been obviously impracticable for me to have gone through all the works of all the Unitarians who have criticised the Sacred Writings. And if it had been practicable, it would have been useless. For it might justly have been stated that the Unitarian body is not responsible for the opinions of all its members. I take, therefore, this extraordinary production as the standard of Unitarian theology in this country.

Let my hearers attend to the following statement, and they will think that I am justified in coming to this conclusion.

More than thirty years ago, this book was published under the title of "THE NEW TESTAMENT IN AN IMPROVED VERSION." Who sent it into the world? For aught that appeared on the title page, indeed, the reader would not have suspected that it was intended to propagate the views of a party. On the contrary, that title page was so composed as to lead him to imagine the book to be

the production of members of the Established Church. The New Version professed to be constructed on the basis of the work of one Archbishop; and a motto was selected from the writings of another Archbishop. Add to this, that it was stated to be published by "a Society for Promoting Christian Knowledge."

How much of candour and honesty there was in this proceeding, the patrons of the Improved Version seem themselves to inform us. For, subsequently, as if ashamed of the subterfuge, they did place upon the title page, "The Unitarian Society for Promoting Christian Knowledge." Surely, a version of the Scriptures, made under the direction of the Unitarian Book Society, must be a development of Unitarian interpretation.

The history of this Society will prove that its measures, especially in connection with this book, were those of the whole body. They have all that belongs to authoritative and official proceedings, except the name.

This Society was instituted in 1791. The mode of attaining its object is thus described in the preface to its Rules:—

"This is the chief object of THE UNITARIAN SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE, by distributing such books as appear to the members of the Society to contain the most rational views of the Gospel, and to be most free from the errors by which it has been long sullied and obscured,—they think it their duty to oppose the further progress of such pernicious errors, and publicly to avow their firm attachment to the doctrine of the UNITY of God, of his UNRIVALLED and UNDIVIDED authority and dominion; and their belief that Jesus Christ, the most distinguished of the Prophets, is the CREATURE and MESSENGER of God, and not his EQUAL, nor his VICEGERENT in the formation and government of the

world, nor CO-PARTNER with him in divine honours, as some have strangely supposed."*

Of the Unitarian Book Society, we are informed, "from its first origin, it had always been a principal object to publish an Improved Version of the Holy Scriptures, and particularly of the New Testament."† Accordingly a committee was formed, consisting of *all the ministers* connected with it, for the purpose, and the Version before us was the result.

Is it unfair to regard this as the authorized development of Unitarian Interpretation?

This Society has since been merged into another, whose objects are, apparently, more extensive. The new Society is designated—"THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION." The fund connected with the Improved Version is under its management, the book is on its catalogue, until lately, at the head of it‡—the place which it occupied in the catalogue of the old Society—almost every Unitarian congregation in England is connected with it; as well as almost every Unitarian Minister enrolled among its members and subscribers. It was—"Formed for the promotion of the principles of *Unitarian Christianity*, at home and abroad; the support of its worship; the diffusion of biblical, theological, and literary knowledge, on topics connected with it."§

* I have tried in vain to get an original copy of these rules. My quotations are made from a book entitled, "A Narrative of the Proceedings of the Society called Quakers against Thomas Foster."—London, 1813. Mr. Foster was a member of the "Unitarian Book Society."

† Introduction to Improved Version.

‡ "I think that our Committee does right in placing the 'Improved Version,' at the head of the catalogue, because, no book which is designed only to explain and enforce the doctrines of Scripture, can be so important as the Scripture itself."—*Letter to the Vice-Chancellor of England, by James Yates, M.A., Secretary to the British and Foreign Unitarian Association.*

§ Thirteenth Report, 1838.

I ask if the Version of the New Testament, thus authenticated, is not the official exposition of the creed of Unitarian Ministers, as much, for all purposes of controversy, as the doctrinal articles of the Church of England are of the Ministers of that church?*

* This question has been twice answered in the affirmative, under remarkable circumstances. The Society of Friends, in their proceedings against one of their members, many years ago, regarded his being a member of a Society, the first book upon whose catalogue (meaning the Improved Version) "was calculated to subvert the principal truths of the Christian Religion," as one proof of his Unitarianism.—*See Foster's Narrative*, 174.

The other instance is still more remarkable. It will be fresh in the recollection of all my readers. I refer to the judgment of the Vice-Chancellor, in the matter of Lady Hewley's Charity. "I must say, that this book, which is called an Improved Version of the New Testament, affords a strong inference, that any person belonging to a society which can promote the publication of such a work, cannot come under the description of a 'poor and godly preacher of Christ's Holy Gospel,' even according to the view taken by the defendant's counsel; because the work, although pretending to be a translation of the New Testament, is not a translation, and can therefore only be regarded as a *creed*, which the makers of it intended to impose upon others; thus violating the principle of the sufficiency of Scripture, and the right of private judgment, as maintained by the English Presbyterians: for it makes, in fact, no difference, whether a creed be expressed in a form of words, or whether a thing called a translation is propounded to mankind, which refuses to give the literal sense of words, and substitutes other words..... I do not remember to have ever seen any translation more unsatisfactory, more arbitrary, more fanciful, more silly, and (I must say,) more false, than this thing, called an 'Improved Version;' and I am persuaded that Lady Hewley would have thought it the worst calamity that could have happened to her, that persons should be considered entitled to participate in her charity, though calling themselves 'Godly preachers of Christ's Holy Gospel,' who could encourage a society that published such a translation as this."—*The Vice-Chancellor's remarks in delivering his judgment, &c. as quoted by Mr. Yates.*

And what, let me ask, does Mr. Yates's elaborate defence of the "Improved Version," against his Honour's criticisms, prove, if not that the book is the standard of Unitarian interpretation.

That certain parts of it are objected to by certain members of the Association, does not prove, that the work, as a whole, does not receive even their sanction. I will, however, transcribe the following sentences, from Mr. Yates's letter,—not more, on account of the information which they convey, than because I rejoice in the opportunity of being able to transfer to my pages, the testimony, well deserved, I have every reason to believe, to the

The Version of the New Testament, edited by Belsham, lauded by Carpenter, circulated by the Unitarian Association, and which refers to Lindsey, and Jebb, and Priestley,

character of Dr. Carpenter:—"Certain members of our Association published the first and most searching critiques upon it. Out of their armoury, the orthodox champions of your faith furnished themselves with weapons to demolish it. With Unitarian materials they ingeniously constructed the ladder for their own ecclesiastical elevation. Of this matter, which is a curious piece of literary history, your Honour may see an account, written by one of the most candid and conscientious of men, in *Dr. Carpenter's reply to Magee.*"—*Yates's Letter*, p. 81.

Will Mr. Yates allow me to ask him, if any scholar, but himself, (p. 31) would doubt the propriety of changing (in Thucydides vi. 57) οὗπερ into ὅνπερ, upon the authority of "fourteen codices?" Poppo, Göller, Bloomfield, and Arnold (one of the profoundest scholars of the age), are satisfied; but, Mr. Yates, it seems, cannot "express any decided approbation of the change; since a due attention to the canons of criticism, may possibly show that it has been too hastily made"!

Nothing is more surprising, than that the old reading should have been so long allowed to deform the text, except that Mr. Belsham should ground upon a solitary instance, and that instance not decisive, the rule, "that διὰ, with a genitive, is sometimes expressive of a final cause, or the object in view." See Budæus, Devar, Viger, Matthiæ, &c. &c.

Supposing, that in the passage of Thucydides, the meaning of the narrative forbids us to render δι' οὗπερ, "through whose means, or instrumentality," the forbearance of the Editors of the Greek Historian, from introducing a conjecture into the text, contrasts most favourably with the conduct of Editors of another school.

As authority that διὰ with a genitive case, sometimes signifies the final cause, Mr. Yates refers, after the Improved Version, to Schleusner and Grotius. But the great Biblical Lexicographer cites but one passage for this sense (for he gives up Rom. vi. 4), and in that one he was clearly mistaken: 2 Pet. i. 3,—διὰ δόξης καὶ ἀρετῆς—the true meaning of which is thus given by Ernesti:—*per summam benignitatem atque indulgentiam.*—*Küttneri Hypomnemata.* Grotius, according to Archbishop Magee, defends his rendering of διὰ by Rom. vi. 4., which Schleusner, as we have seen, abandons; and thus they neutralize each other.

What are the passages of ancient authors to which these critics, together with Mr. Lindsey, refer?—*Yates*, 29.

That the Improved Version is regarded as the representative of Unitarian Interpretation of the Christian Scriptures, is moreover abundantly proved by the fact that it is so designated, by those who have animadverted upon it. See Magee, Gurney, &c. They call it the *Unitarian* Version.

and Wakefield, as "diffusing a clear and discriminating light on the obscurities of the Sacred Scriptures:"—this book of no authority with Unitarians! Are we then to regard it as an abortive and unsuccessful attempt to put a Unitarian interpretation on the text of the New Testament, now abandoned and disowned by its former supporters? If so, they admit almost all that I am contending for; and, with regard to the real matter in dispute, the controversy is already come to an end. But the Report of the Unitarian Association, from which I have quoted, bears the date of the last year.*

I have, however, in the following strictures, taken the *Improved Version*, as representing the character of Unitarian Interpretation of the New Testament, because it not only has all the official and authoritative character, which, under the circumstances, it possibly could have, but also because, up to the time of its publication, and to the present day, it must be regarded as the depository of the results of the Biblical studies of the body from which it proceeded.†

* That the "Unitarian Association" is the officially constituted organ of the Unitarian denomination, and that its acts are theirs, is proved, if further proof be necessary, by the speech of the Chairman of the "aggregate meeting."

"The Committee has, in a few sentences," says Mr. Travers, "suggested the following topics for discussion, in successive order:—The state of the UNITARIAN PRESS,—the claims of the British and Foreign Unitarian Association upon the liberal support of the Unitarian public, and the changes in its plan, and the modification of its measures required (if changes and modifications be required) to make it more fully answerable to the wants and wishes of the UNITARIAN BODY."

† To a stranger to the aspect which this controversy has assumed in this neighbourhood, the extended length of the preceding prefatory remarks must appear extraordinary.

But the Improved Version of the New Testament having been disclaimed by the Unitarian Ministers of Liverpool, it was necessary to show that their disclaimer affected themselves only. Should no other benefit arise from this discussion than the renunciation, on the part of such men, of this book, this cannot be regarded as a small one.

If, however, there existed any more ostensible exhibition of Unitarian criticism and interpretation, I would have tried *it* by the same tests as those to which I am about to submit the Improved Version.* Unitarian Interpretation of the New Testament, by whomsoever proposed, I believe to be irreconcilable with sound scholarship, the acknowledged principles of critical investigation, and that candour and honesty which ought to operate in preventing a translator from giving the complexion of his own views to the statements of his author, exactly in proportion to the important interests involved in the reception of these statements. And, although, for the reasons already stated, my strictures will be principally confined to the Improved Version, other Unitarian expositions will occasionally be noticed.

The general charge brought against Unitarian interpretation, in this discourse, is not new. It was made before the Improved Version came into existence. Listen to the words of one who was, in his youth, a preacher in Unitarian pulpits, and

* Belsham's 'Translation of the Epistles,' or his 'Calm Enquiry,' may, perhaps, occur to some of my readers. But Belsham was the delegated Editor of the Improved Version; and to have examined his works, published under his name, would only have been to try the Improved Version under another form, and to have been exposed to the full force of the objection, that we were making a Society answerable for the opinions of an individual. Mr. Belsham, whether in his private, or in his official capacity, has been always regarded as the Expositor of English Unitarianism. "The modern Unitarian Creed is presented in a compact and authentic form, in the 'Calm Enquiry' of Mr. Belsham, the successor of Mr. Lindsey, at Essex-street Chapel, and generally regarded as the ablest interpreter and vindicator of the system."—*Conder's View of all Religions*, p. 563. From this admirable work, which is the production of a truly philosophical, as well as Christian mind, I cannot help quoting another sentence, directly bearing on the question under discussion. "It is clear, however, that Unitarianism is not the religion of the Bible, because it is the only system which requires, for its support, the rejection of the inspiration and divine authority of the Sacred Writings, the impeachment of the genuineness of the text, and the theory that our Lord and his Apostles might be mistaken."—p. 565.

who once contemplated taking a pastoral charge among Unitarians,—no less a man than the illustrious Coleridge. "I can truly say, I never falsified the Scriptures. I always told them that their interpretations of Scripture were intolerable, on any principles of sound criticism; and that if they were to offer to construe the will of their neighbour, as they did that of their Maker, they would be scouted out of society. I said plainly and openly, that it was clear enough, John and Paul were not Unitarians."*

Let me, however, now define more particularly what I intend by UNITARIAN interpretation of the New Testament. The leading principle, then, of this interpretation is to divest the Christian Scriptures of the testimony which, in their original language, they unequivocally bear to the Proper and Supreme Divinity of Jesus Christ. In company with this leading truth, a great number of kindred doctrines either stand or fall. Accordingly, the ingenuity which has been employed in endeavours to prove that this cardinal doctrine has no place in the New Testament, when properly explained and understood, has been exercised upon the rest, and, at the magic touch of Unitarian erudition, the atonement for the sins of a ruined world by a vicarious sacrifice, the divinity and personality of the Holy Ghost, the depravity of human nature, the necessity of spiritual regeneration, justification by faith, the existence of an evil spirit superior to man, and the eternity of future punishment, vanish into thin air! Nothing is left, that distinguishes Christianity from what has been called the Religion of Nature; and the professor of pure Theism might justly plead, in reply to any attempt to make him a believer, that in becoming a disciple of Christ, he would add a little to the few articles of his previous faith, without, in the least degree, multiplying its advantages.

* Cottle's Recollections, vol. ii. p. 113.

The character of Unitarianism was admirably drawn, not long ago, in an eloquent speech, by one of the highly-talented Unitarian ministers of Liverpool. I entirely coincide with his observation; may we agree upon other and more momentous subjects! "I conceive," said he, "that, controversially, our system is correctly described as purely negative." *

* Speech of the Rev. James Martineau.—Report of the proceedings of an aggregate meeting of Unitarians, held at Essex-street Chapel, London, in June last.—*London, printed for the British and Foreign Unitarian Association, by C. Green, Hackney*, 1838.

In connection with this quotation, a double accusation has, I understand, been brought against me. I have been charged with almost or altogether suppressing, in the delivery of this discourse, the word "controversially." To my positive, but respectful, denial of the charge, I can only add, an appeal to the thousands who heard me.

It has been also stated, that the sentence I have quoted, bears a very different meaning, if read together with the context. Of this, that my readers may judge, the whole speech is here transcribed. That his auditors understood the Reverend Gentleman as I do, will be evident from the disapprobation which they signified, when he uttered the sentiment.

Rev. James Martineau, of Liverpool.—"Before the proposed resolution is put to the vote, I esteem it only respectful to the gentlemen who have recommended its adoption, to state the reasons why I am compelled to give it only a qualified and conditional assent. The resolution expresses approbation, and virtually desires an increased support, of the British and Foreign Unitarian Association. From these sentiments, considered in themselves, no one in this Meeting is likely to dissent; and for myself, acknowledging as I do, the excellent aims and careful management of this institution, and respecting the disinterested zeal of its conductors, so far from wishing to assail it, I should esteem it an honourable task to defend it from unjust attacks. (Hear, hear). So far as a sectarian engine *can* be useful among our churches —so far also as a public office of ecclesiastical finance is convenient—so far do the services of the Association extend: and, if its claims stop here, it is not from any deficiency of zeal or ability in its directors, but from the very nature of its constitution. That constitution is entirely sectarian, contemplating the diffusion of one fixed form of theological opinion; containing various provisions for obtaining a proselyting action on society; and embracing no objects which do not assume the essential importance to true religion of the points which distinguish the Unitarian from the Trinitarian faith. In this feature of the Association I discern reasons why it cannot be regarded as realizing the ideas and desires of union which have led to the convening of

"Our leading principle," says another highly distinguished Unitarian minister, "is this—that the Bible is a book written for men, in the language of men, and that

this Meeting; why it is incapable of kindling into life all the latent zeal of our churches; or of administering to even the most urgent wants of our religious condition. With the indulgence of the Meeting, I will state some objections, which appear to me deserving of consideration, against the very principle of a sectarian, or theological union among Unitarian Churches. No union, on the basis of theological opinion, can be successful, because real and serious differences of sentiment have grown up among us. It assumes an agreement which neither does nor can exist in a class of religionists constituted like ours. That we are all Unitarians, implies only that we have renounced the doctrine of the Trinity, while we retain our faith in Christianity; that we have departed, at least thus far, from the common standard of orthodoxy, and cancelled one of the elements of the popular belief. I conceive that, controversially, our system is correctly described as purely negative—(no, no)—as destructive of ideas which receive the veneration of other sects; and that an association of Unitarians is an association of *dis*believers of the Trinity. It must, therefore, encounter the difficulties of all unions founded on *dis*sent, *dis*content, *dis*belief, or any other principle of repulsion, and comprise parties of every variety of sentiment, *except one*. Our lapses from the mark of orthodoxy have no uniform direction, and reach to every gradation of distance, within the limits of Christianity. Some of us place the miracles at the very foundation of our religion; others esteem the distinction between the natural and the supernatural of slight account. Some affirm the entire consistency and partial inspiration of the Scriptures; others conceive that the several books teach a somewhat different theology, and that the true idea of their authority must be sought in something better than the intellectual infallibility of the contents. Some give their assent to the general scheme of interpretation by which our elder writers efface from the New Testament the traces of all Calvinistic peculiarities; others esteem it fundamentally erroneous, and wholly incapable of producing the convictions expected to result from it. It is vain to conceal, and worse than vain to deplore, these inevitable differences—to reiterate lectures on the rashness of speculation, and demand submission to any one school of Unitarianism. My friend Mr. Madge has protested against the 'ostentatious moral courage which announces all sorts of odd opinions.' In answer to this attempt, amusing enough in a sect so orthodox as ours, to raise the old cry of heresy, permit me to say, that no one can build his piety upon another man's faith but his own—(hear);—that opinions very 'odd' to one, may be very dear to another; that an open mind, intent on thoughtful progress, is more modest than a closed one; and that veneration for our predecessors is most truly manifested, not by embalming their opinions, but by taking up their vow of self-devotion to truth and humanity,

its meaning is to be sought in the same manner as that of other books. We believe that God, when he condescends to speak and write, submits, if we may so say, to the

and God. (Hear.) To indulge in mutual theological distrust, under any desire to keep up an appearance of uniformity, I conceive to be treason against the intellectual liberty of which we are justly proud. It is wiser to give a frank reception to all well-considered varieties of sentiment, and to acknowledge that they offer serious obstacles to any zealous and hearty sectarian co-operation. But, independently of these actual differences, can it be expected that our present forms of opinion will continue uniform and permanent? Is it consistent with experience to suppose that a church, however wise and however confident its members, is to be exempt from the laws of intellectual and social change? Some preceding speaker has professed his undoubting belief, that our existing Unitarianism is destined to be the world's universal and eternal faith. Happy and complacent belief!—held and disappointed by every sect in turn, with respect to its own creed, yet living and fervent still!—needful, perhaps, to maintain the zeal of successive generations, yet surely maintaining it on delusion! Among ourselves, little has been done since the time of Priestley: yet it cannot be supposed that we are always to live on the discoveries and glories of the past. I, too, doubt not that either our present Unitarianism, or *something far better*, will be the ultimate faith of men; but I conceive that we are obviously in a state of transition, that every mark which history ever affords of such a state is to be found among us;—in one direction, a great ferment of new ideas; in another, a determined stand upon old ones; and everywhere, a consciousness of religious defect, exciting earnest but vague aspirations after improvement.—(Hear, hear.) Why, then, should we not confess that we are on our way to better things, instead of attempting to consolidate and perpetuate our present mode of thought? Why drop our anchor here, in seas from which we must be driven, instead of looking out for bright lands a-head, and seeking still a better country, even a heavenly? —(Hear, hear, hear.) I apprehend, that even the doctrines in which we all agree with each other, and are at variance with other sects, are not regarded with the same interest by all our churches. Many good and wise men assign to these Unitarian peculiarities the very first rank among the truths which are to enlighten and improve mankind; and let those who entertain this idea, faithfully and with honour from us all, act it out in their proper sphere. But there are others who, perceiving that other Christians are as good and as happy as we, seriously doubt whether pure morality, or peaceful and energetic piety, depend upon the expulsion from the world of the doctrine of the Trinity, with its connected ideas. Many of us conceive, that little practical importance is to be attached to the numerical distribution of the Godhead, in the conceptions of men;—(no, no;)—and that, while the moral and personal qualities which they venerate, and trust and aspire to imitate, are truly august and

established rules of speaking and writing. How else would the Scriptures avail us, more than if communicated in an unknown tongue?" Thus writes Dr. Channing,* and I perfectly coincide with him also.

divine, it is of small moment by what name or names they may be called. I cordially subscribe to a sentiment, of deep, perhaps unsuspected meaning, in the sermon preached before the association, on Wednesday; viz.—that our Trinitarian brethren, in their devotions, bow, like ourselves, before the mental image of an infinite perfection. If so, and if the real object of every man's worship be the conception of Deity in his own mind, then must two persons, standing before the same vision of perfection, both exercise the same devotion—both revere the Holy and Divine, whatever name they may pronounce, and whatever number they may annex. Admit the idea within to be the same, and the whole question becomes one of mere names. We, who have our descent from forefathers of Calvinistic belief—who pride ourselves on their heroism and their faith—who, confessing that they had not the nobility of rank, boast of their better nobility of conscience, should be the last to deny the tendency of the system, from which we are now estranged, to produce great and most excellent minds. And to admit this, is to damp all the fuel of sectarian zeal. Grant the tendency of Unitarianism to make men better; urge us to propagate it, because it has a remote promise of lessening the moral evils of society. Why, are there not moral evils enough, ready made, that we must concern ourselves so much with those which are possible, instead of grappling at once with the actual? So long as we are more impressed by the theological errors of the good, than by the wretchedness and godlessness of the guilty and degraded, our plea for proselytism cannot be sincere. At all events, be these ideas true or false, so long as, *in fact*, there exists among us a large amount of sectarian indifference, it is unwise to look for strength to any sectarian union. I confess that I cannot attribute our want of progress, as a sect, to defective ecclesiastical arrangements, so much as to the spirit of our religious system, and to the state of mind in which that system has its origin and support. The one great function of a religious body is, I apprehend, to generate *faith:* an absolute reliance, that is, upon *internal* convictions and truths of religion and morals, in opposition to *external* expediencies;—an undoubting self-abandonment, in action and affection, to some great idea, worth living or dying for. Every sect has prospered, and deserved to prosper, in proportion as it has produced this disposition; it has failed, and deserved to fail, in proportion as it has produced the opposite, and excited the critical, sceptical, disorganizing temper.—(Hear, hear.) Moral power appears to me to develop itself in the transition from unbelief to belief, and to disappear in the change from belief to unbelief; depending, much less than we are apt to suppose, on the absolute truth and

* As quoted by Stuart.—*Letters on the Divinity of Christ, p.* 3.

There are reasons, however, why the New Testament should be approached with feelings of deep reverence, while it submits to the examination which, like other books, it

logical consistency of the opinions embraced. To this fact, all the great moral revolutions, in the history of civilization, seem to bear witness. Christianity, indeed, is often represented as a disintegrating agency, which overturned the superstitions of the ancient world: but the subversion which it effected was rather of institutions than of ideas; it annihilated old hierarchies by creating a fresh individual faith, and converted men by their veneration, not by their doubts. So, too, it was with the Protestant Reformation; whose function it was (involving incidentally the destruction of many things ecclesiastical rather than religious) not to mend theology, nor to vindicate the rationalist principle of free enquiry, but to substitute individual faith for sacerdotal reliance. With these views of the true office of a body of religious reformers, I cannot but lament that Unitarianism had a sceptical origin; that it began with dissuasives from belief removing successively objects of human veneration and reliance; and, on the whole, characterized in the eyes of others by its success in proving how few things need be regarded as wonderful and divine. To this spirit, impressed upon our system at first, we are indebted for such accessions of adherents as it receives. The doubters and unbelievers of other and less reasonable churches constitute the new forces of our own; we grow by men's lapses from their previous convictions: and thus a critical, cold, and untrusting temper becomes silently diffused, unfavourable to high enterprise and deep affections. (Disapprobation.) Moreover when at length this spirit vanishes, and the genuine sentiments of personal religion acquire power, their effect upon our consolidation, as a sect, is the very reverse of their action in orthodox churches. With those who esteem error to be no less fatal than sin, the growth of piety inflames sectarian zeal; with us, who attach no terrors to the involuntary mistakes of the sincere, it is otherwise; the pure perceptions and natural instincts of the pious heart detect and love the good and great in the spirit of other churches; becoming more devout in mind, we feel ourselves not *more*, but *far less*, discriminated from the true Christian of every faith; and our sectarian zeal undergoes inevitable decline. And thus, as a mere theological denomination, we profit by scepticism of other sects, and lose by the piety of our own. (Disapprobation.) Conceiving, then, that the causes of our defective social influence lie thus deep, I have no sanguine expectations from any principle of sectarian union, or schemes of mechanical organization. The proper use of organization surely is to direct into proper channels, and reduce to a steady and calculable power, an exuberant energy and wild force already existing. But it can create nothing; the symmetrical aggregation of dead atoms can kindle no life; and the spontaneous vigour of our separate churches must, I apprehend, be much increased before they have a superfluity of power to shed upon the weak and depressed. In

necessarily undergoes. No other book pretends to contain matter of such interest to those who are invited to read it; no other book lays claim to such authenticating evi-

the mean time, the less impatience we feel for immediate and showy results, the more perhaps shall we obtain of ultimate and beneficent power. We want, it may be, not so much visible prosperity, as high faith and courage to go on without it,—to act from conviction within, rather than from disappointment without. If there be any correctness in the remarks with which I have troubled the meeting at so much length,—if the great function of a religious association of men be to generate some species of faith, where before it did not exist, the general principles which should guide us are clear. We should turn our attention, I respectfully suggest, not to orthodoxy, which has a faith and is satisfied with it, but to indifference and unbelief and sin, which have it not, and are satisfied without it. On these we should make aggression, in the power of our positive religion, bearing down upon them with the persuasion of the Divine Paternity and Human Brotherhood, under the sense of the sanctity of duty and the grandeur of immortality. We should deal with them with singleness of aim, as if left alone with them in God's world to cure them,—as if unconscious of the presence of other sects. Permitting our activity thus to flow, not from our perception of the false, but from our persuasion of the true, our own spirit of disinterestedness would grow. We should acquire more noble faith ourselves, and thus win the only title God bestows to meddle with the faith of others. The sole case in which, I conceive, the employment of proselyting missionaries is desirable, is where the popular systems of Christianity have produced an uneasy, sceptical and irreligious state of mind, and we can therefore go forth to construct, not to destroy, to re-assure and not to unsettle, to re-place the barrenness of doubt and aversion by the divine fertility of love and trust.—(Hear, hear.) The proposed resolution sums up the proceedings of this meeting, convened in the desire to re-invigorate our religious prosperity, in an expression of interest in the objects and measures of the Unitarian Association. By itself it would seem to proclaim the diffusion of Unitarian theology and worship to be of primary importance. Acknowledging the value of this sort of sectarian action, I yet consider it as altogether subordinate, even with an exclusive view to all immediate social influence, to two other kinds of activity, intimately connected with each other, the one intellectual, the other moral.—I mean the continued exercise in matters of religion of perfectly free inquiry, unreproved by others' fears, and unrestricted by any authority foreign to the inquirer's mind; and the maintenance of that deep spirit of religion and of duty which has its seat, not in the Christian's creed, but in his soul.—(Hear, hear.) I shall conclude with expressing my decided opinion, that a mere mechanical union will fall to pieces in five years. A resolution has been prepared embodying the sentiments I have been defending, and which I will read; and should

dence; no other appeal to the intellect, conscience, and feelings of men, has ever exerted such an influence upon them all combined.

You will observe that I take the lowest ground, with regard to the matter in hand; but before I advance to the proof that Unitarian Interpretation of the New Testament is indefensible, I will cite the words of another most eminent Unitarian minister—"I must declare my own conviction, that if we cannot show our principles to be accordant with the Scriptures, the mass of the population, the serious, intelligent, scriptural population, who have the Bible constantly in their hands, however much disposed to fall in with *a priori* views, would never take Unitarianism to their hearts, if they were to imagine they could not take it along with the Scriptures, and this they would do if we were to set them in opposition."* These are the reported words of the celebrated Dr. Carpenter; and I have the happiness of agreeing with him also. But in these words he appears to me to pronounce the doom of the system of which, perhaps, he is the ablest living advocate.

As to whatever may seem aggressive in our present

it be accepted, I shall gladly waive all objections to the resolution proposed by my friend Mr. Harris, and contribute my vote to its unanimous adoption."

The resolution which Mr. Martineau read to the meeting, after several verbal alterations had been made in it, at the suggestion of Messrs. Tagart, Harris, and other gentlemen, was in the following terms:—

That this meeting, in professing its attachment to Unitarian Christianity, as at once Scriptural and rational, and conducive to the true glory of God and well-being of men, and in avowing its veneration for the early British Expositors and Confessors of this Faith,—at the same time recognizes the essential worth of that principle of free enquiry to which we are indebted for our own form of Christianity, and of that spirit of deep and vital religion which may exist under various forms of theological sentiment, and which gave to our forefathers their implicit faith in Truth, their love of God, and their reliance, for the improvement of mankind, on the influence of the Gospel.

* See report &c.

movement, I may be permitted to cite the words of the eloquent speaker whose sentiment I have already quoted. "The true way is not to attempt any foreign aggression on those who believe more than ourselves, but to operate on those who believe less."† Surely this justifies our "operating upon" Unitarians, for, whoever may be the persons who come within the definition of believing less than they do; it cannot be denied that they believe less than we do.

I arrange my proofs under four heads. The Improved Version is guilty of,

I. Unjustifiable mutilation of the sacred text.
II. Rash conjectural emendations.
III. Translations which violate the established laws of construction.
IV. Misrepresentation of the opinion of the writers of the New Testament, upon some most momentous correlative subjects.

If I succeed in proving these points, some of my hearers will think that the title of this Lecture might have been advantageously changed by the substitution of the copulative for the disjunctive particle.

I. Unjustifiable mutilation of the sacred text.

Every person acquainted with the Unitarian Version is aware, that the principal portions of the introductory chapters of the Gospels of St. Matthew and St. Luke are pronounced by the Editors to be of doubtful authority; and

† Reported speech of the Rev. James Martineau, as above.

are accordingly branded with the marks of spuriousness. They are at the same time stated to be found "in all manuscripts and versions which are now extant"!

The task of maintaining the Integrity of the Canon of Scripture against Unitarian objections, has been entrusted to abler hands than mine; and has already been admirably and successfully performed.*

It would be extreme presumption in me to go again over the ground occupied by my learned friend; or to think that I could improve his luminous statements. I will, however, call your attention to a few particulars, which you will allow to be strongly corroborative of his argument.

You were informed, that the latter part of the first, and the whole of the second chapter, of St. Matthew's Gospel, are rejected, on the authority of Epiphanius and Jerome, that they were wanting in the copies used by the Nazarenes and Ebionites, "that is, by the ancient Hebrew Christians."† The errors and self-contradictions, connected with this statement, have been sufficiently exposed.

Now, although, upon this authority these important passages are rejected, the reader finds that the former part of the first chapter is retained. Upon whose authority? Epiphanius asserts that the Ebionites had taken away the whole of the two first chapters, "not excepting the genealogy!" But the same Epiphanius says that "Cerinthus, and Carpocrates, who used the Gospel of

* See the Lecture of the Rev. T. Tattershall, D.D., the second in the series.

† That the Ebionites and Nazarenes were identical with the ancient Hebrew Christians, must be the erroneous conjecture of the Editors, for Epiphanius says no such thing, but rather intimates the contrary. *Εβραικον δὲ τοῦτο καλοῦσι . . . καλοῦσι δὲ αὐτὸ κατὰ Εβραίους.*

the Ebionites, argued from the genealogy at the beginning." *

Thus, the Gospel of the Ebionites, which is admitted to have been a mutilated Gospel, is to prove that the account of the miraculous conception is of no authority; while the same Gospel, through Cerinthus and Carpocrates, is to prove, notwithstanding its mutilation in this very particular, the authenticity of the genealogy! Or did Cerinthus and Carpocrates forge a genealogy, and prefix it to the Gospel of the Ebionites?

Is it not plain that these heretics, respectively, adopted the same common copy, exscinding from it whatever opposed, and retaining whatever seemed to favour their own opinions?

The Ebionites repudiated the whole of the first two chapters, because they contain the account of the miraculous conception; the Cerinthians and Carpocrates retain the genealogy, because they thought it enabled them to demonstrate that Jesus, was *properly*, the son of Joseph.

For the same reasons, the Unitarian Editors agree with both parties; although they have unskilfully arrayed them, one against the other. This specimen of criticism meets us in the very first sentence of the book!

And here let the nature of my argument be recollected. If these important portions of Scripture be omitted on insufficient evidence, then the Editors are fairly chargeable with defective scholarship; if, in addition to this, the evidence was *known* to be insufficient, what is the *moral* character of their criticism?

It seems impossible not to come to the conclusion that the nature of the contents of the exscinded chapters, led to their condemnation. Had there, indeed, been nothing

* Improved Version, Matt. i. 1.—*Note.*

in the subsequent parts of the respective Gospels to which they belong, in accordance with the mysterious truths which they record, then, all would admit that even a small portion of probable evidence might have been sufficient to justify their rejection. But if, on the contrary, they had both appeared to be as favourable to Unitarianism, as the genealogy of St. Matthew is, ignorantly, thought to be, then, no evidence, it seems, in the opinion of the Editors, would have been allowed to prove them spurious.

Now, if there *are* marks, throughout the whole of both narratives, that they are *continuous* records of the same wonderful history, and if we find that the same pains which were taken to justify the excision of the offensive introductions, are employed to obliterate these traces of their existence, we cannot but perceive, at once, how useless has been the labour so expended, and how *determined* the Unitarian Editors were to make every effort to maintain their favourite and preconceived hypothesis.

It will be my duty to prove, in a subsequent part of this discourse, that this determination betrays itself, in every part of the New Translation. But the argument which I ground upon it, admits of a remarkable illustration in the case of St. Matthew. As the Editors refuse to admit the authenticity of the first part of his narrative, so they endeavour to pervert the meaning of the last words of his Gospel. The spirit which presided over their work gave the command—

> Servetur ad imum
> Qualis ab incepto processerit, et sibi constet;

and they have faithfully obeyed it. The reason is obvious. The first and second chapters relate the miraculous conception of Jesus; the last verse of the last chapter records a declaration, in which he lays claim to the attributes of Divinity!

The Saviour thus concludes the address, in which he gave his Apostles their commission to Evangelize all nations,—"Lo, I am with you alway, even unto the end of the world."*

If our Lord, in these words, asserts his omnipresence, little would be gained to Unitarianism, by the demonstration, that we have no authentic account of his miraculous conception. The same remark, be it not forgotten, applies with equal truth to every passage intervening between the beginning and the end of the Gospel, in which his proper Deity is, either implied, or asserted. There is a congruity between that account and the rest of the history, which strongly corroborates its truth; but, even if it be removed, the history itself testifies to the same mysterious fact. The portico would be gone, but the temple would remain in all its beauty and magnificence; and its proportions would enable us to discover, with infallible precision, what must have been the character of the part which had been destroyed.

In the endeavour, to destroy the force of the testimony, borne to the divinity of Christ, in this passage, I trust I shall make it evident, to any plain man of unbiassed judgment, that the criticism is as contemptible as the purpose is unfair.

Under the improving process, our Lord is made to say —"Lo, I am with you always, to the end of the age."

This language, without some explanation, would be unintelligible. Accordingly, we read in the note, "to the end of the Jewish dispensation,—till the destruction of Jerusalem and the temple; soon after which, miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded."

* Matt. xxviii. 20.

Upon these latter words, it is to be observed, that we are left at a loss to discover whether the Editors intend to identify the fulfilment of the promise with the power to work miracles, or with the personal *appearances* of the Redeemer. If the former, we remark, they assume without proof, the time of the withdrawment of miraculous powers from the Church. If the latter be their meaning, we ask, how is it to be reconciled with the words, *πάσας τὰς ἡμέρας*? But I forget that these learned persons are not so much concerned with informing their readers what they ought, as with warning them against what they ought not, to believe.

If my hearers bear in mind that I am illustrating a principle intimately connected with the reasons which led to the rejection of the former part of this Gospel, they will not think a critical discussion of this text out of place here.

1. Even if it were granted, that the word translated *world*,* cannot signify what we generally intend by the English term, yet there would be, assuredly, more justice in applying it to the duration of the Christian dispensation, than of the Jewish economy; if for no other reason, yet because the Disciples would need their Master's assistance as much after the termination of that economy as before. And not to say that John, and, perhaps, others of the Apostles, lived after the destruction of the temple; to limit the command, "to teach all nations," to the Apostles, and not to extend it to their successors, is a gratuitous assumption, incompatible with the facts of the case.

2. The use of the same phraseology in all the other places where it occurs, proves the correctness of the common translation—*ἡ συντέλεια τοῦ αἰῶνος*† is a phrase used

* See Schleusner.

† Heb. ix. 26. Although quoted by Mr. Wakefield as such, is not the same.

only by St. Matthew. Besides the passage under consideration, we find it in four places. The first two instances are in our Lord's explanation of the parable of the tares. Matt. xiii. 39. 41. "The harvest is *the end of the world*, and the reapers are the angels; as, therefore, the tares are gathered and burned, so shall it be in *the end of the world*. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." The third case is in a parable, delivered in illustration of this awful truth, in the same chapter, v. 47—49. "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away; so shall it be at *the end of the world*—*ἐν τῇ συντελείᾳ τοῦ αἰῶνος*."

Is it possible to regard these passages as referring to any other event than the final judgment? Let Dr. Priestley supply the answer. "According to this parable, we are not to expect a complete separation of good and bad men, *till the end of the world*, the day of judgment, or the last resurrection. We are here told that *the harvest is the* END OF THE WORLD, and that the Son of Man, at his second coming, *will send forth his angels to gather out of his kingdom all things that offend, and them that do iniquity;* and that *then*, and not before, *the righteous will shine forth as the sun in the kingdom of their Father*. All our hopes and fears, therefore, should respect that GREAT DAY, emphatically called THAT DAY." Thus writes Dr. Priestley,* himself, the father of modern Unitarianism.

The last instance of the use of this phrase is (Matt.

* As quoted by Dr. J. P. Smith, Scripture Testimony, 2d Edition, vol. ii. p. 222.

xxiv. 3.) in the question put to our Lord by his disciples, "Tell us when will these things be, and what the sign of thy coming, and *of the end of the world*, *τῆς συντελείας τοῦ αἰῶνος*." The words are here used, it is to be observed, not by the Redeemer himself, but by his followers. To suppose that they had any notion at the time, of the end of the Jewish economy, apart from the consummation of all things, and the destruction and renovation of the mundane system, is to betray ignorance of the character of their opinions and their prejudices. They regarded the two events, the destruction of the temple, and the end of the world, in a *literal* sense, together with the coming of Christ, as coincident. This is the opinion of divines of the greatest eminence, orthodox, as well as neological, and it receives striking illustration, from the mistake made respecting our Lord's saying of John, "If I will that he tarry *till I come*, what is that to thee?—then went this saying abroad, that that disciple *should not die*. Yet Jesus said not unto him he shall not die; but if I will that he tarry *till* I come, what is that to thee?" John xxi. 22-23.

3. The emphatical language in which the promise is expressed, may be noticed, as supporting the same argument:—BEHOLD, ALWAY, *πάσας τὰς ἡμέρας*, UNTIL THE END OF THE WORLD. But this remark applies especially to the words I AM, *ἐγὼ εἰμι*. Had our blessed Lord intended no more than what is conveyed by the new translation, he would hardly have spoken in the present tense. Especially, too, is it to be observed, that the form of expression, "*I am with thee or you*," is the language adopted by Jehovah, when speaking to his servants of old. "Fear not, I am with thee: be not dismayed, I am thy God." —Is. xli. 10.

The Redeemer, indeed, seems to have adopted this

language, as, *emphatically*, descriptive of his perpetual presence and ubiquity. Matt. xviii. 20. "Where two or three are gathered together in my name, there AM I (εἰμι) in the midst of them." John viii. 58. "Before Abraham was, I AM (ἐγω εἰμι)." To which may, in my judgment, be added—(John iii. 13,)—"And no man" (properly *no one, no person*) "hath ascended up to heaven; but he that came down from heaven, even the Son of Man which IS (ὁ ὢν) in heaven."*

* The force of this reasoning has been perceived by Unitarians, and it has been attempted thus to turn it aside. "We know that the genuine Gospels"—mark the assumption here—"record only the discourses and the miracles of Jesus after the commencement of his ministry. The Evangelists profess to relate only the things which they saw and heard of Christ, as the Son of Man, the Son of Joseph, the Man of Nazareth. They make no use whatever, of his supernatural birth, which, supposing it to have been true, they must and would have done. Such a doctrine is no where asserted in the whole of the Gospel History, except in these disputed chapters. In no other place do the sacred writers inculcate it, either directly or indirectly. In no passage of all the Epistles, or Acts of the Apostles, is any expression made use of, which implies even an approbation of the doctrine, or shows that it originated with them."—*Lectures delivered in the Unitarian Chapel, Renshaw-street, Liverpool*, 1819-20, *by George Harris.*

Where bold assertion, without even the *form* of proof, is allowed to pass for argument, this statement must decide the question. If by making use of the "supernatural birth," Mr. Harris means the repeating the account of it again in a formal manner, why "*must*" they have done so? Admitting that they "record only," except this account, "the discourses and miracles of Jesus,"—a loose and imperfect description, however, of the character of their writings—so far from there existing a necessity for introducing this fact again, its introduction would have been altogether out of place. It was, beyond all question, the intention of our Lord to make his miracles the proof of his claims. Accordingly, we find, that he manifested a reserve until the last, as to asserting them. Great critics, however, and Schleusner among them, think that this fact is expressed always in the phrase "the Son of Man;" I argue, however, from the *congruity* of the account of the conception with the other proofs of the divinity of Christ. Yet, when it is said that there is not even an *indirect* allusion to the fact, either in the Gospels, or the Apostolic writings, the assertion can be met, by producing such passages as the following. "The word was *made* flesh." John i. 14. That this is the meaning of ἐγένετο will be proved in the second part of this discourse. "God sent forth his Son,

4. Lastly, all the early Christian writers understood this phrase of the end of the world. Mr. Wakefield himself admits this. He refers to Ignatius, Polycarp, Origen, Eusebius, Lactantius, and others. In the first two, a great Biblical scholar,* of the present day, has shown, that

made of a woman."—Gal. iv. 4. See Schleusner, and compare Gen. iii. 15. "The *true tabernacle*, which the Lord pitched, and not man."—Heb. viii. 2. "A greater and more perfect tabernacle, not made with hands."—Heb. ix. 11. The Apostle's reasoning identifies the "*true tabernacle*," with the body of Christ, "*and not made with hands*," signifying, *not produced by human agency*, it is plain that he meant to speak of the miraculous formation of our Lord's humanity. "Σχηνὴ ipsam Servatoris naturam humanam denotat. Χειροποιήτος humanis viribus conditus."—*Küttner. Hypomnem.*

From Schleusner, in verb—ἄνθρωπος, I extract the following testimony to, at least, indirect allusion :—

"3) Femina—et hæc significatio in omnibus illis locis (octogies minimum formula ὁ υἱὸς τοῦ ἀνθρώπου reperitur in N. T.), necessaria est in quibus Christus vocatur ὁ υἱὸς τοῦ ἀνθρώπου, h. e. filius Mariæ, v. c.—Matt. viii. 20. ix. 6. Coll. Luc. i. 42. ubi ὁ καρπὸς τῆς κοιλίας τῆς Μαρίας appellatur, et Gal. iv. 4. ubi γενομένος ἐκ γυναικὸς dicitur."

I assert—and will do more, as I proceed, I will prove—that there is *direct*, as well as indirect allusion to the existence of these rejected portions of the Word of God.

Let me take from Mr. Harris's pages a corroboration of the previous statements, respecting the authority of the Improved Version. He hesitates not to say, that the UNITARIAN SOCIETY determined, in the year 1806, to publish an Improved Version. He adds, "the public, my friends, have shown their approbation of the labours of the Editors, nearly *ten thousand* copies of the Improved Version having been sold, which is a fact highly interesting to the friend of truth, and truly important to those who mark the signs of the times. It is therefore with the greatest earnestness I would recommend it to your attentive and serious perusal; the notes which are added are, in my judgment, invaluable; and the preface is truly above all praise."—*Lectures delivered in Renshaw Street, Liverpool*, pp. 88, 89. In one case, Mr. Harris prefixes to his discourse this text, 1 Cor. xiv. 19, with an, unnoticed, alteration, according to the suggestion of the Improved Version.—*Ibid.* p. 165. I cannot but express my satisfaction, that in the *very place* where this book was thus regarded as an authority, and thus earnestly recommended, it is now renounced and disclaimed. I do indeed consider "this fact," I borrow Mr. Harris's language, "as highly interesting to the friend of truth, and truly important to those who mark the signs of the times!"

* Dr. J. P. Smith.

Mr. Wakefield's candour was greater than his exactness; as the references cannot be verified.

I will add one more which will help to supply the deficiency. Chrysostom, of whom Mr. Wakefield would hardly have said that he was "ignorant of Hebrew," has the following beautiful remarks on the passage. "He did not say merely that he would be with *them* but with *all* who have believed after them. For the Apostles were not to remain *until the end of the world.* But he converses with the faithful as with one body. Speak not, to me, he says, of the difficulty of the work, for I, who make all things easy, am with you. Thus he used to speak constantly, also, in the ancient dispensation, to the prophets. To Jeremiah, when he alleged his youth as an excuse, to Moses and Ezekiel, when they held back; this, also, he here says to them."*

My hearers will not fail to observe how Chrysostom identifies Jesus and Jehovah. They will perceive too, that he corroborates the truth of what we stated before, by considering the language—"I *am* with you," to be the expression peculiar to the Almighty and Omnipresent God, when he speaks to his people. "Fear not, I AM WITH THEE, be not dismayed, I AM THY GOD."†

I will add to this testimony, that of Origen. The

* *Ου μετ' ἐκείνων δὲ μόνον εἶπεν ἔσεσθαι ἀλλὰ καὶ μετὰ πάντων τῶν μετ' ἐκείνους πιστευσάντων. Οὐ γὰρ δὴ ἕως τῆς συντελείας τοῦ αἰῶνος οἱ ἀπόστολοι μένειν ἔμελλον, ἀλλ' ὡς ἑνὶ σώματι διαλέγεται τοῖς πιστοῖς. Μὴ γάρ μοι τὴν δυσκολιαν, φησὶν, εἴπατε τῶν πραγμάτων, ἐγὼ γὰρ εἰμι μεθ' ὑμῶν, ὁ πάντα ποιῶν εὔκολα. Τοῦτο καὶ τοῖς προφήταις ἔλεγεν ἐν τῇ παλαιᾷ συνεχῶς· καὶ τῷ Ιερεμίᾳ νεότητα προβαλλομένῳ, καὶ τῷ Μωϋσῇ, καὶ τῷ Ιεζεκιὴλ ἀναδυομένοις· ἐγὼ εἰμι μεθ' ὑμῶν· τοῦτο καὶ ἐνταῦθα τούτοις.—Chrysostom, Hom. in loc., Ed. Savil. Eton.* 1612, *tom.* ii. p. 551.

† Is. xli. 10.

original Greek of the passage is lost, and the Latin translation, as will be seen, of the principal phrase is ambiguous, although the words "with us" can hardly leave a doubt. But Mr. Wakefield admits that, in another place,* Origen has understood the words as we do. I, therefore, cite the passage in confirmation of that interpretation of the text, which regards it as the assertion of the possession of Divine attributes.

With this verse, the learned Father connects another, which you will not forget has been already produced in this discourse, as illustrative of its meaning, and thus comments upon them both.

"He who places himself in the midst even of those who know him not, is the only begotten of God,—God the Word, and Wisdom, and Justice, and Truth, who is not confined by corporeal bounds. According to this his divine nature he does not move, but he moves according to the incarnate body which he bore. But when we say this, we do not separate the humanity of the body which he bore—since it is written in John, *Every spirit that separateth Jesus is not of God* (1 John, iv. 3.)—but we give to each substance its peculiar nature. For if every faithful man, who *is joined* unto *the Lord, is one spirit,* (1 Cor. vi. 17.) how much more is that human nature, which Christ bore by his incarnation, not to be separated from him, nor to be said to be different from him? Observe, also, how he says, *Like a man travelling into a far country,* (Matt. xxv. 14.) because he was not a man, but *like a man;* and he may *travel into a far country like a man,* who, according to his divine nature, was every where. For he is not a mere man, who is wherever two or three shall be gathered together in his name: nor is a mere man *with us always, even to the end of the world.* Nor is

* Origen, cont. Cels, lib. ii.

a mere man present wherever the faithful are met together, but the divine power which was in Jesus."*

The new translators, however, were determined, for the reasons we have named, to get rid of the obvious meaning of the passage, principally relying, I presume, on the aid of Mr. Wakefield. For even they would scarcely think highly of the scholarship of Bishop Pearce. And what does the criticism, here, of Mr. Wakefield amount to?

He wished to find a corresponding phrase in Hebrew to justify the rendering, and not succeeding, "maugre all the canons of criticism, *he has made one.* Unfortunately, his Hebrew composition has failed. Though it consisted of only two words, it is such, as a person, moderately skilled in the language, will see to be inadmissible."†

He then seeks a parallel place in the New Testament, and, being baffled in his search, he produces one which is *not* parallel, and cannot bear the same meaning. Heb. ix. 26. *Ἐπὶ συν τελείᾳ τῶν αἰώνων.* But admitting, that the

* Qui in medio etiam nescientium se consistit, Unigenitus Dei est, Deus Verbum et Sapientia, et Justitia et Veritas, qui non est corporeo ambitu circumclusus. Secundum hanc Divinitatis suæ naturam non peregrinatur, sed peregrinatur secundum dispensationem corporis quod suscepit. Secundum quod et turbatus est, et tristis factus est dicens, &c. *(according to which he was both troubled, and became sorrowful, saying,* &c.*)* Hæc autem dicentes non solvimus suscepti corporis hominem, cum sit scriptum apud Joannem, *Omnis spiritus qui solvit Jeseum non est ex Deo* (1 Jo. iv. 3.) sed unicuique substantiæ proprietatem servamus. Si enim *omnis homo fidelis qui conjungitur domino unus spiritus est,* quanto magis homo ille quem secundum dispensationem carnis Christus suscepit, non est solvendus ab eo, nec alter est dicendus ab eo? Et vide, quomodo ait, *Sicut homo peregre futurus:* quoniam non erat homo, sed *sicut homo:* et quasi homo peregrinabitur, qui erat ubique secundum divinitatis naturam. Nec enim est homo, qui est ubicunque duo vel tres in nomine ejus fuerint congregati. Neque homo nobiscum est omnibus diebus usque ad consummationem sæculi. Nec congregatis ubique fidelibus homo est præseus, sed virtus divina quœ erat in Jesu."

Origenis in Matt. vol. iii. pp. 882-883, as quoted in Burton's Testimonies of the Ante Nicene Fathers.—Second edition, pp. 327-328. The reader will

† Dr. J. P. Smith, in loc.

Apostle here speaks, as he unquestionably does, of the close of former dispensations, this will not suit the purpose of the new translators; for these *dispensations*, or *ages*, closed with his death, they could not, then, be identical with any *time* or *age* after his resurrection.

Let me, now, say a few words, in addition to the statement of my learned friend, respecting the authority upon which the account of the miraculous conception is expunged, by the Editors of the Improved Version, from the Gospel of St. Luke.

You will not forget, that this most important portion of the Sacred Narrative is likewise admitted, by these Editors, "to be found in all manuscripts and versions which are now extant."* Notwithstanding this admission, the only reason, worthy any consideration, which they assign for rejecting it, is the following:—

"The two first chapters of this Gospel were wanting in the copies used by Marcion, a reputed heretic of the second century; who, though he is represented by his adversaries as holding some extravagant opinions, was a man of learning and integrity, for any thing that appears to the contrary. He, like some moderns, rejected all the

perceive that I have inserted in the note, which contains the original Latin, the translation of a few words which the learned and lamented professor had, I suppose, through inadvertence, omitted to give in the English text. His remarks on 1 John iv. 3, deserve attention.

I am not concerned with the correctness of the reasoning of the Alexandrian Father on the mysterious topics of which he treats. I only quote him here, as did Mr. Wakefield in another passage, in proof of the meaning attached, by early writers, to the words of the text. That the *incarnation*, too, is *implied* in this text, my readers will not fail to observe, was Origen's opinion.

* I am not sure that some fallacy does not lurk under their thus connecting manuscripts and versions. As some of the versions, the Syriac for instance, were made centuries before the date of any existing MSS., they demonstrate the existence, in the copies from which they were taken, of the portions of the Gospels, the authenticity of which is now called in question.

Evangelical histories, excepting Luke; of which, he contended, that his own was a correct and authentic copy."

This note ought, in all candour, to have conveyed more information, which I will endeavour to supply. But let me first observe, that its concluding words contain a most palpable misrepresentation. "*Marcion*," *himself*, so far from contending, "*never pretended*," that his was the Gospel of St. Luke, as Tertullian acknowledges; saying —"Marcion Evangelio suo nullum ascribit auctorem," adv. Marcion lib. iv. c. 2. It is probable, therefore, that he used some apocryphal Gospel, which had much matter in common with that of St. Luke, but yet was not the same. On this subject see Griesbach, "Historia Textus Epistolarum Paulinarum," p. 91, 92. Marsh's Michælis, vol. iii. part ii. p. 159.

But, the Editors ought to have added to the information contained in their note. They should have told us that Marcion rejected the whole of the Old Testament, and a great part of the New.* Are modern Unitarians prepared to follow his example? His authority on the one point is, assuredly, as respectable as on the other. "Moreover, he mutilated the Gospel according to Luke: striking out all that relates to our Lord's nativity, and taking away many other things from our Lord's discourses,—especially where he speaks of the Creator of this world as his Father. Thus delivering to his disciples not the Gospel, but a scrap of it. In like manner he curtails the Epistles of the Apostle Paul, taking away those passages where the Apostle plainly speaks of the Creator of the World, as the Father of our Lord Jesus Christ."†

* See the authorities quoted in Lardner's "Historie of Heretics," Hogg's Edition, 1780, pp. 243—245.

† Irenæus, in Lardner, p. 199.

Considering the opinions of Marcion, the predilection manifested for him by the Unitarian Editors, is not a little wonderful. We will show this, shortly, in a stronger light.

They might have added that he was not only a *reputed* heretic, but a *reputed* profligate, excommunicated, for his licentiousness, by his own father. This account of him rests upon an authority which has great weight with them, no less than that of Epiphanius himself. Epiphanius has little authority with any one else; and I am inclined to think that Lardner is correct, when he says, "we may be apt to suspect it was an invention of his own."*

The use which the Editors make of their different authorities is not more extraordinary than the manner in which they treat them. We have seen how they honour the Gospel of the Ebionites, when it sanctions the excision of the history of the miraculous conception; and how they rebel against its decision, when it bids them to take away, at the same time, the genealogy of Christ. And with regard to Marcion, although they allow, what indeed, in the face of such evidence to the contrary, even *they* could not have ventured to deny, that "the two first chapters of this Gospel were wanting in the *copies!* used by Marcion," without one word of explanation, they retain the first four verses! And although no fact in ecclesiastical history stands upon stronger evidence, than that this same Marcion rejected the genealogy of Luke, as the Ebionites did that of Matthew; yet, here also they unceremoniously desert their master, and receive the document as authentic.

Nor is this all. They seem to call in question the truth of the charge of heresy brought against their favourite. He was only, it seems, a "*reputed* heretic." Is

* Lardner, as above, p. 208.

it not heresy, in the judgment of Unitarians, to deny that "Jesus Christ is come in the flesh?"* And yet they must know, from Lardner, their great authority, that "Marcion was so far from believing that our Saviour was born of a virgin, that he did not allow he was BORN AT ALL." †

Assuredly Marcion never expected that his rejection of the account of the miraculous conception, because he denied that Christ was, in any sense, a man, would have been adopted, as an authority, by those who contend that he was nothing more!

I will conclude what I have to say upon this topic, with reverting to the principle of *congruity*, which is as observable between the sequel of St. Luke's Gospel, and the narrative of the conception, as it was in the former inspired record. As in the case of Matthew, so in that of this Evangelist, the instances of this congruity are constantly presenting themselves; and, wherever they occur, the same mode is employed, by the Unitarian Editors, to obscure them. From the former I took the last words of his Gospel; I might have taken, likewise, the last words of the Gospel of Luke, where we are informed, that the Apostles "WORSHIPPED" the Saviour, after his disappearance; but where, in the Unitarian Version, this act of supreme adoration is lowered down to an act of "*obeisance;*" but I reserve that verse, and the subject which it

* 1 John, iv. 3.

† Lardner, as above, p. 227.—I take this opportunity of reminding my readers, that this truly learned man, although a Unitarian, was no advocate of what I am exposing, under the name of *the Unitarian Interpretation of the New Testament*. Perhaps the word "modern" might have been judiciously inserted in the title of this discourse. But, even then, some might have felt themselves aggrieved, whose scholarship, criticism, and honesty, forbid their approving of the New Version.

involves for more extended remark, under the third division of this discourse.

I will now take an instance which occurs almost immediately after this rejection of a large portion of the history; that rejection being vindicated, among other reasons, by the assertion, that there is no allusion to it, direct or indirect, in the rest of the document. We read, Luke iii. 23. "And Jesus himself began to be about thirty years of age, being (AS WAS SUPPOSED) the son of Joseph." Here we have a link which closely connects the subsequent portion of the history with the preceding miraculous part of it. So closely, indeed, that without that part, the words are impertinent and unintelligible. They prove, to a demonstration, that something *strange* had gone before, and was to follow after.

What, then, is to be done? This link in the chain cannot be removed by the mutilating process. Manuscripts, versions (even the *corrected text*), scholars and critics, stand by and protect the precious relic from sacreligious hands. It must, therefore, be surreptitiously obscured, and thus rendered, apparently, useless; yet, even when its lustre is tarnished, it still sustains the same office, and bears the same testimony.

But to drop the figure:—Archbishop Newcome and Mr. Wakefield were better scholars than to disturb the common translation of this important word. But not so the Editors, into whose hands the *Unitarian Society* entrusted the most important and most difficult of their operations. They fearlessly break through every fence, and substitute for "was supposed" "as was allowed by law." He was ALLOWED, BY LAW, to be the Son of his own Father! But, even thus, together with the additional attempt, in the note, to make the matter still darker by the

gloss, "entered into the public registers," the word bears witness to its original purpose.* For why should the historian, specifically, introduce the mention of such an enrolment, unless there had been something peculiar in the case which he was recording?†

Upon a review of the whole argument, it is difficult to

* "What the words *allowed by law* have to do here, it would not be easy to conceive. One would imagine from them, that a claim of succession to Joseph had been made on the part of Jesus, and opposed by the relations, but carried in a court of law. This is one of those refinements in criticism, which make men nauseate what is obvious, and pursue, through the mazes of etymology, what was never imagined before. Beza, who, as has been observed, often errs in this way, has not discovered here any scope for the indulgence of his favourite humour, but, like others, has rendered the words simply *ut existumabatur*."—*Campbell's Translation of the Gospels—note in loc.* 3*rd Edition*, 1807.

† As the genealogy in St. Luke refers backward to the account of the miraculous conception; so that in St. Matthew anticipates it. And as the one would be unintelligible, from the word which it introduces at its beginning, without that account, so would the other, without it, startle the reader, by the strange and unexpected alteration of its style at its end. This is admirably shown by Archbishop Magee. "What does the genealogy say? Abraham *begat* Isaac; Isaac *begat* Jacob," and so on, for about forty generations, using the word—*ἐγέννησε*—*begat*, in each instance; until, in the 16th verse, the whole closes with telling us, "Jacob *begat* Joseph" and what next?—that "Joseph *begat* Jesus?" No; no such thing. The uniform course is here at once broken:—"Jacob begat Joseph, *the husband of Mary:* OF WHOM (Mary) WAS BORN Jesus, who is called Christ." *Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ, τὸν ἄνδρα Μαρίας ΕΞ ΗΣ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.* Now is it possible to declare, in plainer terms, that, though Jesus was born of Mary, who was married to Joseph, yet that Joseph *did not beget* him?"—*Magee*, vol. iii. 271. I will give an answer to this question. I think, with all deference to the learning and wonderful attainments of Archbishop Magee, whose great work on the Atonement has laid Biblical students under everlasting obligations, that our translators, (faithfully followed here, as in other places, where they are inaccurate, by the Improved Version,) would have declared, "in plainer terms," that "Joseph *did not beget* Jesus," if they had rendered *ἐγεννήθη* as it ought to have been rendered, "was begotten." The antithesis between the use of the active and the passive verbs, produced by the sudden introduction of the latter would have struck the most careless reader, indicating that there must have been some strong reason for the change.

say which of the two feelings is the strongest, that of contempt for the criticism, or indignation at the disingenuousness it exposes.

We advance to the consideration of

II. Rash Conjectural Emendations.

If liberties, in the way of conjecture, may be taken with the text of an ancient author, then there would soon be as many conflicting editions of his works as there were parties, who, through want of knowledge, could not understand, or through prejudice, were disposed to misrepresent them.

It is a canon, acknowledged and acted upon, by all real scholars and true critics, that no conjectural emendation should be admitted into the text of any author, unless the place which seems to need it, be hopelessly corrupt, no meaning being deducible from it as it stands, and except the new words bring out a sense in unison with the general sentiments of the author, or at least not inconsistent with his subject.

If this be a rule, which it is not only safe to follow, but worse than dangerous to disobey, with regard to profane authors, how extremely preposterous must it be, to introduce into the sacred text, conjectural emendations, which produce a sense, entirely at variance with that which the authenticated reading conveys.

There are many passages in the New Testament, which are supposed, by persons not deeply versed in theological studies, to militate against the doctrines of the Trinity, and the Divinity of Christ. But Trinitarians know that these portions of the Divine Word are indisputably stamped with the marks of authenticity; and they believe them,

likewise, to be the words of Inspiration. Trinitarians are convinced, moreover, that these places, properly understood, so far from embarrassing their faith, are, in fact, calculated to confirm it.

But let it be supposed that an impracticable sentence of this kind were discovered. Let it be supposed that all the ingenuity of the learned had been exercised, in vain, to amalgamate it with the orthodox system. When every other resource had failed, what would those, who oppose our views, be ready to say, if we were, upon the strength of our own doctrinal system, to assert that the offending words *could* not, or *ought* not, to have been in the original text, in spite of all reasonable and possible evidence that they *were* there?

For instance, we read, (John v. 30,) "I can of mine own self do nothing." If, perplexed by this text, and yet confident in the soundness of our creed, we were to assert that "nothing" must give place to "every thing," what would be said of our *scholarship*, or of our *integrity?* Or if, in the words almost immediately succeeding this text, (v. 31.) "If I bear witness of myself, my witness is not true," we were to argue, that as the change of one single letter in the original for another, would bring out a meaning conformable to our theory, namely, "my witness is true," and that, therefore, that change ought to be made, what, I repeat the question, would be said of our *scholarship*, or of our *integrity?*

The Editors of the Improved Version shall give the answer first. "It ought, perhaps, to be laid down as a general rule, that the received text is, in no case, to be altered by critical, or at least by *theological* conjecture, how ingenious and plausible soever."*

This language is sufficiently cautious, but yet it is

* Improved Version—Introduction, xviii.

decided. It is hardly credible, that, nevertheless, in the next paragraph, they recommend two *theological* conjectures, as meriting "very attentive consideration."

These remarks affect two passages which, while they remain in the Sacred Page, will prove its assertion of the Divinity of Christ, should every other testimony to that fundamental doctrine of Revelation be obliterated. They will, hereafter, claim our more particular attention; we, therefore, merely name them now, in conjunction with the proposed *conjectural* substitutions. "The Word was God," (John i. 1,) is to be changed into "the Word was God's, or of God!" "Of whom Christ came, who is over all, God blessed for ever," (Rom. ix. 5,) is to be changed into "of whom was Christ, of whom was God, who is over all!"*

Of the latter of these conjectures, the Editors say that it is "very *plausible*," and then go on to defend it. To the former also they attach the same epithet, although "it rests upon no authority," which is equally true of both, or they would cease to be mere conjectures.

In their introduction, the Editors, we have seen, notwithstanding they appear to discountenance conjectures, both *critical* and *theological*, and especially the latter, recommend these. Most certainly these are not *critical* conjectures: no one would be hardy enough to defend them as such. They must be, therefore, *theological* conjectures. That is, they are the violent efforts made by prejudice, baffled in its attempts to find its own creed *in* the text, to force that creed *upon* the text.

It is strange that the Editors should refer to Michælis in this matter. Michælis, although no Unitarian, (as neither was Griesbach, we may observe, in passing,) is a

* Improved version, in loc.

favourite with them. Let us hear what he advances upon the subject of theological conjecture.

"Beside the critical conjectures which I have described in the preceding sections of this chapter, there is another kind of conjecture, which can hardly be referred to the same class. It consists in altering the text of the Sacred Writings, according to the maxims adopted by any particular party, whether it be the ruling or the persecuted party in the Church. This species of conjecture I would denote by the name of theological conjecture. Now, a theologian, whose business it is to form his whole system of faith and manners from the Bible, cannot, with any propriety, assume, previously, any system of theology by which he may regulate the Sacred Text, but must adopt that text which is confirmed by original documents, and thence deduce his theological system. Whoever alters the text in subjects which relate to points of divinity, evidently presupposes a *principium cognoscendi*, that is prior to the Bible itself; and when we enquire into this *principium cognoscendi*, we find it to be nothing more than a set of principles, which this or that particular person has thought proper to adopt. If we ask, from what source they derive these principles, they answer, from reason. Now I readily admit, that reason is a *principium cognoscendi* prior to Revelation: but then, I am of opinion, that, if a set of writings, which we suppose to have been revealed by the Deity, are really contradictory to sound reason, we ought not to endeavour to reconcile them by inserting new readings, without any critical authority, but at once reject those writings as an improper standard of faith and manners. Even the writings of a false prophet might be new modelled, so as to make them consistent with the truth: and if these liberties be allowable in one case, they are allowable in others."

There is an infinite difference between the inserting of a reading into the text, without any authority whatsoever, in order to render it, as we suppose, more rational, and the preferring, of two readings which really exist, that which is most conformable to truth.

As critical conjectures have been principally made by those who, in the language of the church, are termed heretics, I will insert one or two examples of the same kind, in the name of the orthodox, and ask those of the opposite party, whether they would admit them as lawful conjectures. For instance: suppose I should alter *ὅτι ὁ πατήρ μου μείζων μου ἐστί* (John xiv. 28,) to *ὅτι ὁ πατήρ μου εστι*, or *ὅτι ὁ πατήρ μου ζῶν μεν ἐστίν*, in order to be freed from a text that implies an inequality between the Father and the Son; or if I should alter 1 John v. 20, in the following manner, *οὗτος ὁ υἱὸς ἐστιν ὁ ἀληθινὸς Θεὸς*, in order to show, more distinctly, the divinity of Christ, I think the heterodox would exclaim, "He is either extremely ignorant, or, by having recourse to such miserable artifices, acknowledges the badness of his own cause. But the heterodox, as well as the orthodox, must appear before the impartial tribunal of criticism; where there is no respect to persons, and where it is not allowed for one party to take greater liberties than the other."*

Still more to the purpose are the following remarks of this great man, as they bear directly upon the two emendations in question, recommended by the Improvers, on the authority of Crellius, and other Unitarians. "It must be evident," he says, "to every man that the New Testament would be a very uncertain rule of faith and manners, and indeed wholly unfit to be used as a standard

* Marsh's Michælis, vol. ii. p. 1. 413.

of religion, if it were allowable, as is the practice of several Socinians, to apply critical conjecture, in order to establish the tenets of our own party. For instance: if, in order to force ourselves from a superstitious doctrine, on the supposition that the Divinity of Christ is ungrounded, we were at liberty to change, without any authority, *Θεὸς ἦν ὁ λόγος* (John i. 1,) into *Θεοῦ ἦν ὁ λόγος*—and *ὁ ὢν επὶ πάντων Θεὸς* into *ὢν ὁ επὶ πάντων Θεός*, the Bible would become so very uncertain, that every man might believe or disbelieve, as best suited his own principles."*

Several Socinians have applied theological conjecture to passages, which clearly prove the Divinity of Christ; of which I have given two instances: the one relates to John i. 1, and was made by Crell—the other to Rom. ix. 5, and was made by Schlichting and Crell. But Wetstein, though no friend to the doctrine of our church, in regard to the Divinity of Christ, was too good a critic to admit either of these conjectures." †

It may be said that the Unitarian Editors have not inserted the conjectures under consideration into the text. True; but they have lent them all the weight of their recommendation, as proceeding from "men of great learning and sagacity, and as meriting, to say the least, very attentive consideration."

Let us give that in Romans a little attentive consideration. And, in the first place, we observe, that it contradicts a proposition which the Apostle had made in the preceding part of the Epistle, and which he had laid down as a principal foundation of his argument. He had stated that "God was the God of the Gentiles, as well as of the Jews," but the conjecture of these *men of great learning and sagacity* appropriates the Divine Being exclusively to

* Marsh's Michælis, vol. ii. p. 387. † Ibid, p. 118.

the Jews. It does this as far as it conveys the meaning which it is to be supposed its original patrons had put upon it. But as the improvers translate the passage, it is not easy to know what is intended "of whom *was* God who is over all."

Secondly, the learning and sagacity of these great men did not preserve them from a gross solecism. The structure of the emendation we confidently assert is not Greek. It ought to have been *ὢν ὁ ἐπὶ πάντων Θεὸς ὁ εὐλογητὸς εἰς τοὺς αἰῶνας.*

The conjunction *καὶ* in the preceding part of the verse also must have been removed, and placed before *ὢν ὁ ἐπὶ, κ.τ.λ.*

"But who does not perceive," I use the language of the Eclectic Review at the time of the appearance of the Improved Version, "that the conjectural criticism of an interested party, in his own cause, and in defiance of positive evidence is little better than subornation of testimony in a court of law?"

With regard to the other conjecture upon John, it is to be observed that Crellius, who was its author, admits, that the received text cannot stand without leaving the impression on the reader's mind that Christ was the supreme God. These are his words. "If Christ had been expressly called God by the sacred writers, and had not always been distinguished from God, they have given an occasion to unskilful men to regard him as the supreme God."

It is, however, strange that the persons who approve of this conjecture, should not see how it militates against themselves. It was invented, in order to escape the difficulty in the verse of which they seem to be insensible. And upon their own principles of translation, if it were adopted, a new difficulty might occur, for what would there be to prevent our translating the new text, "he was a

God's." They have thus translated the centurion's exclamation, at the miraculous accompaniments of the crucifixion—"Truly, this was *a Son of a God!*"*

Crellius was too good a scholar to have put up with the translation of the Unitarian Version. He knew that the Greek words could not signify he was *a* God; and he was too honest a critic to remain satisfied with his own rash conjecture. He renounced it ultimately, together with the system which it was invented to support, and died a believer in the supreme Divinity of Christ, and the efficacy of his atoning sacrifice.

Under this head, should be classed, what, in my judgment, is the most wonderful instance of daring corruption of the sacred text; and the most demonstrative illustration, of the *pre-determination* to make it speak the language of a party, to be found in the whole book.

The criticism by which the reckless alteration is defended, will come under consideration, in the sequel of this discourse. I shall, therefore, now do little more than barely point out the passage.—"He was in the world, and the world was made by him, and the world knew him not." The difficulty to reconcile this text to the Unitarian Hypothesis did not consist in the word "made." That word might have been struck out, and, scholars would not have reclaimed, as far as this text is, by itself, concerned. "The world was by him," would have conveyed the same meaning. The Editors were sufficiently aware of this; and, therefore, "in the present version πεφωτίσμενος,† enlightened, is understood after ἐγένετο, as best connecting with the preceding verse."

* Matt. xxvii. 54.

† By the way, who superintends the "UNITARIAN PRESS?" In the first edition, 1808, this word is misprinted πεφωτισμένοι. In the fifth edition, 1819, the last I have seen, the mistake is faithfully retained.

Thanks be to the Divine Author of the Record of Christianity, it is *not the exclusive property of critics and scholars.* No knowledge of Greek is required to detect the gross outrage here committed on the Sacred Text. Any man of plain unbiassed understanding, and for such, principally, this discourse is intended, however illiterate, can confute the sophism. He was IN THE WORLD, ENLIGHTENING the world, and YET the world KNEW HIM NOT! What kind of light is that which blinds the eyes which it was intended to illuminate?

A writer, who will not be suspected of extravagant and unmeasured language, the deeply learned Joseph John Gurney, thus justly characterizes this instance of "uncandid and dishonest criticism." "It may be questioned whether a more palpable dereliction of the fair interpretation of Scripture was ever attempted than by the Editors on this occasion.—We might, in such a case, UNDERSTAND the participle 'burnt,' or 'destroyed,' with nearly as much critical propriety, as the participle 'enlightened.'"*

I here close this portion of my discourse.

What I have now advanced is but an inconsiderable portion of the proofs, which I shall bring forward of the defective and uncandid character of the Unitarian Interpretation. In the opinion of those, who estimate arguments, not by their number, but by their weight, even these will have been amply sufficient.

I cannot, however, quit this place without addressing a few words of respectful and affectionate expostulation to my Unitarian friends. If, in the delivery of this discourse, there has been one word, or even a tone, or a look, calculated to give them unnecessary pain, I do as sincerely

* Gurney's Biblical Notes, Second Edition, p. 158.

ask them to pardon me, as I humbly crave forgiveness from God. No hostility to them personally, has induced me to enter upon this controversy. I have, indeed, for personal reasons, most unwillingly been brought into this painful strife. In their body, I number many of the friends of my early days; and the recollection of the intercourse of the past is even now delightful:—Men who dignify and adorn the stations which they occupy in society; some of whom will leave their names to posterity, identified with the improvements of science; the cultivation of the arts which embellish human life; and the grand schemes of philanthropy by which the present condition of man is elevated and purified, have I had the honour of numbering among my friends.

How truly delightful would the recollection of the past be, if the future, as I look onward, were equally bright. But, alas! it would be to deceive myself so to think; and, at the same time, to shrink from the discharge of an imperative, however painful, duty, if I declined, on a fitting occasion, to warn my Unitarian friends, that Unitarianism —let them remember I am speaking of the *system*—deprives Christianity of all its blessings, while it leaves human nature undefended, and exposed to all the wretchedness implied in the terms, the wrath of a Holy God.

My expostulation is this:—You complain of our want of charity, when we say you are not Christians. He who searcheth the hearts of all men, alone can tell whether that chiefest of the Christian graces, the bond of all perfectness, reign within ours. For myself, and I think I can speak likewise on behalf of my honoured colleagues, I will say, that, if an effort to do good, at the expense of severe self-denial, be a proof of charity, I never performed a more charitable act than that in which I am now engaged.

But do you not perceive that the admission of the validity of your claims to being the Disciples of Christ, would be the forfeiture of our own?* Do you not perceive, moreover, that however *charitable* it might be to allow you to be Christians, it would be charity exercised at the expense of the surrender of the exercise of our intellect? Can they be the real professors of any system, moral or scientific, who not only refuse to receive, but directly contradict, the essential principles of that system? In this relation to Christianity, we contend that you stand. There is but one name by which men must be saved; and that name, in all its real meaning, you deny.

Listen, I affectionately beseech you, to the words of one (once a prophet of your own,) whose words I have

* In classing modern Unitarians with Deists, Evangelical believers are but acting in self-defence, and cannot be fairly charged with any breach of charity. Among those who have ranked as avowed Deists, rejecters of the Christian name, and deniers of Revelation, have been found many learned, ingenious, and amiable men. That there are Unitarians exemplary in all the relations of life,—upright, benevolent, and actively useful, cannot be denied. But we can no more allow this circumstance to entitle the individuals to be regarded as Christians, than in the case of the Deist, or the Mussulman, who are equally, in the assumed sense, Unitarians. A two-fold impropriety, however, attaches to this use of the term. First, it assumes, that those who believe in the Divinity of our Lord, are not to be considered as holding the unity of the Godhead. Secondly, it conveys the idea, that Unitarianism consists *mainly* in a rejection of the doctrine of the Trinity (in which respects it agrees with Arianism in its various modifications), whereas it involves, in fact, a disbelief of all the essential doctrines of the Christian faith. It is singular that they should have escaped having fixed upon them the specific and appropriate appellation of Priestleians. But, as the term Unitarian, has now acquired a specific meaning, it would answer no purpose to rob them of the appellation. "From Socinianism to Deism," say the French Encyclopædists, "there is but a very imperceptible shade." Unitarianism forms the chromatic interval in the descending scale.

Priestley, speaking of President Jefferson, writes:—"He is generally considered as an unbeliever: if so, however, he cannot be far from us."—*Conder's View of all Religions*, p. 566.

already quoted,—the profound and erudite COLERIDGE; perhaps, the "foremost man in all this *age*." "If Jesus Christ was merely a man—if he was not God, as well as man, he could not have been even a good man. There is no medium. The Saviour, in that case, was absolutely a deceiver."

Listen, again, to the words of one whom you must all admit to have been a profound reasoner, as well as a man of extraordinary genius,—ROBERT HALL. He thus writes: "With respect to the salvability of Socinians, for myself I feel no hesitation. Their state appears to be clearly decided by such Scriptures as these: 'He that *seeth* the Son, and *believeth* on him, shall have everlasting life.' 'He that hath the Son, hath life; and he that hath not the Son, hath not life.' How can they be said to have the Son, who reject him in his distinguishing, his essential character, as the Saviour of the world?—and how can he be a propitiation for sin, to them who have no faith in his blood? When it is asserted that we are justified by faith, I can understand it in no other sense than, that we are justified by a penitential reliance on his blood and righteousness. In rejecting the most fundamental doctrine of the Gospel, the vicarious sacrifice of Christ, they appear to me to deny the very essence of Christianity; and, therefore, much as I esteem many individuals among them, I feel myself necessitated to look upon them in the same state, with respect to salvation, as professed infidels."*

You ought, we think, to perceive, that we are,—to use the felicitous expression of this great and truly liberal man, —"*necessitated*" to deny your pretentions to bring true

* Works, 501.

Christians. It is the *necessary* result of our principles, and has nothing to do, in its origin, with our feelings. It is, indeed, a painful necessity, except so far as it is connected with another *necessary* consequence of the same principles: they bind us to exercise the true charity,—in boldly, but affectionately, pointing out your danger.—"Necessity is laid upon us; yea, woe is unto us if we preach not the Gospel."

END OF PART I. OF THE THIRD LECTURE.

THE

PROPER HUMANITY

OF

OUR LORD JESUS CHRIST:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL,

ON WEDNESDAY EVENING, FEB. 27, 1839.

BY THE

REV. JOHN JONES, M.A.

MINISTER OF ST. ANDREW'S.

BEING THE FOURTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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LECTURE IV.

THE PROPER HUMANITY OF OUR LORD JESUS CHRIST.

BY THE REV. JOHN JONES, M.A.

"THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS."—1 *Tim. ii. 5.*

THERE are few passages in the Inspired Volume which convey, in so small a compass, so much weighty and important truth, as that which I have just read. Too frequently, however, its obvious meaning seems to be overlooked, and it is made to imply, if not absolutely to inculcate, very erroneous and dangerous sentiments. Among those who are chargeable with this perversion of the Apostle's meaning, I take leave to rank "first and foremost" the advocates of those pernicious opinions, which it is the object of this series of Lectures to expose and confute.

That its true meaning is frequently perverted to a purpose foreign from the intention of the Sacred Writer, will be obvious to every candid reader of their most celebrated authors; whilst the reference which they continually make to the passage in their controversies with the orthodox, sufficiently proves the importance which they attach to it, as ostensibly favourable to their own views, and equally unfavourable to the views of their adversaries.

The use which has been made of it already in the present controversy is corroborative of the truth of this remark; for no sooner did the list of subjects on which we proposed to discourse in this Church appear in print, than, in the counter list which was promptly put forth by our opponents, this favourite passage presented itself to view. And it is the more remarkable, as being the only passage of Scripture which they have thought proper to employ as a fitting text or motto for one of their controversial lectures.

Not having at that time prepared my discourse, nor even selected my text, I was happily free to fix upon this interesting, but too frequently distorted passage; and I determined at once that when my time to address you should arrive, I would make it the basis of any remarks which I might be able to offer upon the important subject before us.

And may He, whose I am, and whom it is my high privilege to serve in the Gospel of his Son, overrule all that may be said to the correction of error, and the furtherance of the belief and love of the truth! May He mercifully pardon me, if I should unhappily, though unintentionally, "darken counsel by words without knowledge!" And may He graciously enable every one of you to hear what shall be advanced with candour, and meekness, and seriousness of mind!

The object for which the Apostle introduces the words before us, will be obvious to every one who consults the preceding context. He had just been exhorting to the exercise of intercessory prayer for "all sorts and conditions of men," and more especially for kings and all in authority; that under their protection and good will, the disciples of Christ might live quietly and securely, as well as "in all godliness and honesty." And in order to stimulate to the

performance of this Christian duty of interceding for all men universally, he urges two considerations. The first is contained in the two preceding verses:—"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth." To a Christian, it must at all times be sufficient to impel him to any course of action, to know that it is "well pleasing unto God his Saviour:" and that the practice of praying for all men, is well pleasing unto Him, is evident from his expressed willingness that all should be saved by being brought to the knowledge of the truth.

The second consideration by which he urges the duty of intercessory prayer, is contained in the text and the succeeding verse, which are too frequently considered apart, instead of being read together, as their true spirit and bearing evidently require. "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

The force of the Apostle's reasoning is easily perceived. 'Pray for all men, for all are the subjects of one Supreme Ruler. Think not, because they are heathens, that they are placed beyond the reach of God's mercy, any more than of his justice. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."* Neither imagine that the office of our great Mediator is confined within any peculiar limits, whether of persons or of climes. He is the Mediator for all; he tasted death for every man; he is "the propitiation for the sins of the whole world." It was in behalf of all men that he took upon him that office; and it was in behalf of all men that he offered himself in man's nature, an acceptable and all-sufficient ransom.'

* Rom. iii. 29.

And with this accords a passage of a somewhat kindred character, to which the advocates of Unitarian sentiments are very fond of appealing; but which is really as little to their purpose as that which we are now considering: "to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."* The connexion of this passage with its immediate context, shows the object of St. Paul to have been, to refute the polytheism of the Gentiles. In their opinion there were "gods many, and lords many;" "But," says the Apostle, "we have no plurality of deities. We acknowledge only one supreme Being,—the Father and Creator of all; and one Lord and Saviour, Jesus Christ, to whom, in his mediatorial character, is delegated all authority and power."

That by "the Father," in this passage, is meant, the undivided Godhead, irrespective of all reference to the several *persons* in the Godhead, must be obvious to every one who examines the construction of the sentence. And that the Lord Jesus Christ is here spoken of, strictly, in relation to his high, but delegated, office of Mediator, must be equally apparent. At all events, the Deity of Christ can no more be denied, because the Father is here called "the one God," than the dominion of the Father be denied, because the Son is called "one Lord."

These preliminary remarks may serve, possibly, to disabuse the minds of some persons of the false notions which they are prone to attach to such passages of Scripture. But there may be others who refuse to be guided by any reference to the context, or to the object at which the Sacred Writer is evidently aiming. They deem the words of the Apostle, when taken in their isolated character, as very forcible in themselves, and quite conclusive

* 1 Cor. viii. 6.

in their favour; and they very naturally desire to press them upon our consideration. 'We care not,' say they, 'about the connexion in which the passage may stand in the Apostle's argument; nor will we listen to any train of reasoning, as to the object which he had in view in penning it. We take the words precisely as we find them; and we insist upon their being received apart both from the context, and from all other passages of Scripture.'

Be it so. Though the demand is not very reasonable, and betrays more of a desire to gain an end than to discover truth, we are not reluctant to return to our text, and see if it really contains any single proposition, which, in its naked simplicity, condemns any one article of our creed.

"There is one God, and one Mediator between God and men, the Man Christ Jesus." Here is the passage, dissociated both from text and context. And which is the clause which condemns us? Is it the first, "There is one God?" Why, this is the primary doctrine which we hold. Language cannot be found to express more strongly than we do, in our various formularies, our full persuasion of this cardinal article of faith. We assert it in our creeds—we recognise it in our prayers.

"True," says the Unitarian; "but you virtually deny the doctrine, when you assert, at the same time, that there are three persons in the Godhead, and that each of these persons is God and Lord." How often shall we reply to this vulgar objection, that when we employ the word "persons," from the Latin "persona," we do not mean separate and distinct beings, but "subsistences" having the same divine essence, united in one eternal and undivided Godhead? And yet we are constantly represented, not only as holding an incomprehensible doctrine (for that we readily admit), but as maintaining an absurdity, and a contradiction in terms. But where is the contradiction?

We do not say that the subsistences in the ever blessed Trinity are three and one in the same sense; but that they are three in one sense, and one in another sense. They are three in subsistence, and yet one in essence. Each subsistence is divine, possessed of essential deity, but each subsistence is not a distinct God; otherwise we might be justly charged with holding that there are three Gods, and yet one God. Where, then, is the absurdity of our doctrine? or where the inconsistency of "worshipping One God in Trinity, and Trinity in Unity?"

But if the first clause in our text assert nothing but what we maintain to be one of the "first principles of the oracles of God," still less can the second clause be considered as inimical to our theological views. But whether it be not most inimical to the views of our opponents on the grand and important doctrine of our redemption by our Lord Jesus Christ, I leave to every unprejudiced mind to determine. "There is one Mediator;" and that one Mediator "gave himself a ransom for all." Oh! this is a doctrine which we indeed cleave unto—a doctrine which we love with the best affections of our hearts—a doctrine which is the foundation of all our present peace, and all our future hopes. Would that they also saw their need of it, and could rejoice with us, in the humble assurance, that "the blood of Jesus Christ, God's Son, cleanseth from all sin"!

To those of my hearers who understand Greek, I need not say that the original term here translated "ransom," implies the offering of life as the price of deliverance. The original word is *ἀντίλυτρον*, a compound of *ἀντὶ*, signifying "corresponding to," or "in return for," and *λύτρον*, a ransom, or price paid. Combine the two together, and the signification is evident: it is "a correspondent ransom." And thus it is employed by classical writers, to

denote that kind of deliverance by which the life of one person is redeemed by the life of another.*

And is not this precisely the redemption which our one only Mediator, Jesus Christ, has effected for us? Did he not purchase us with his own precious blood? Did he not ransom us with his own life? If he did not, he failed to fulfil his purpose, and his promise: for, what did he declare to his disciples, when he was about to endure his last tragical sufferings? "The Son of Man came not to be ministered unto, but to minister, and to *give his life* a ransom for many."†

But there is one clause more in the text, and in that we must, surely, find something at variance with our creed, something at least, which gives a sensible advantage to the Unitarian opponent. The clause is as follows:—"The Man Christ Jesus." "There is one Mediator between God and men, the Man Christ Jesus."

And is it really meant to be implied by the selection of this passage as one of the rallying points of Unitarianism, that we are less willing than they are to dwell upon the proper manhood of our Saviour? If so, they are greatly mistaken. For my own part, I can honestly avow that there is no doctrine in the Book of Inspiration, on which I am accustomed to dwell with more heartfelt gratitude and delight, than that of the humanity of my Lord. Oh! the happiness of believing that as he is very God, so is he very man—that, as in his uncreated Deity he "dwells in light inaccessible, which no man can approach unto, whom no man hath seen, nor can see," so in his humanity he comes down to my comprehension, or at least to my sensibilities and sympathies, and I can

* Aristotle, for instance, uses the verb ἀντιλυτρόω for redeeming life by life.

† Matt. xx. 28.

think of him as one that dwelt here below in a fleshly tabernacle like my own,—as one who was perfected for his mediatorial work by the sufferings which he endured,—as one touched with the feelings of my infirmities, having been in all points tempted like as I am!

To this interesting and important subject, then,

THE PROPER HUMANITY OF OUR LORD JESUS CHRIST,

which is the special subject for this evening's Lecture, let us now direct our most serious attention.

To simple minded and unlettered persons, it may seem strange, at first sight, that mistakes on this point could ever have been made. Yet, ecclesiastical history assures us that, at a very early period, there existed some who entertained the most fatal errors on the subject of our Lord's humanity. They were generally termed Gnostics; and though, like our opponents, they denied that Christ possessed more than one nature, yet, as to the nature itself which they did attribute to him, they were the very antipodes of modern Unitarians; for whilst they admitted that he was truly the Son of God, super-angelic and divine, they denied that he was truly man. Not having any fixed principles (a characteristic of all sects who glory in discarding formularies and creeds), they invented a thousand theories as to the person of our Lord, and the doctrines which he taught, and all with a view to reconcile Christianity with the ever-varying notions of "a philosophy, falsely so called."

Both among Oriental and Greek Philosophers, it was a favourite notion, that whatever was joined to matter was necessarily contaminated by it, and that the highest perfection of this life was abstraction from material things,

and in the life to come, a total and final separation from the body. Hence they inferred the absurdity of supposing the possibility of an union of a divine being with a human body, inasmuch as his ineffable purity would be thereby necessarily defiled: and not doubting that Christ was truly "the Son of God," their only alternative was to reject the doctrine of his humanity. It was probably on similar grounds that the persons to whom St. Paul alludes in his second Epistle to Timothy,* called in question the resurrection of the dead, "saying, that it was passed already, and overthrowing the faith of some." They gave it, doubtless, some spiritual or figurative signification, and so explained it all away.

But from these strange and erroneous opinions of men, let us now turn to the unerring declaration of the Word of God. The establishment of the doctrine itself will require but few quotations, and still fewer arguments: but it is desirable that we state explicitly what we believe, both for the silencing of gainsaying adversaries, and for the building up of believers in their most holy faith.

We believe, then, in "all simplicity and godly sincerity," that Jesus Christ, our Lord, was truly and properly a MAN. We believe that he not only appeared to be a man, having an external aspect like our own, but that he was really a man. We believe that he had a corporeal and mental existence like our own,—that he possessed a body of flesh and blood precisely such as is common to our race, and that, in that body dwelt a rational soul, to whose volitions it was subject. We believe, because we are assured by unerring testimony, that he was conceived in the womb, born a helpless infant, and dependent upon the care of his parents through the whole of his childhood and youth.

Though he seems to have displayed extraordinary wis-

* 2 Tim. ii. 18.

dom and sagacity at the early age of twelve years, when he was capable of conversing with the learned, and of hearing and asking them questions, yet, we believe, that his intellectual powers were gradually unfolded, as in other children, increasing with increasing years, until he arrived at an adult age. The Evangelist Luke, indeed, distinctly informs us, that "the child grew, and waxed strong in spirit, being filled with wisdom—that the grace, or favour, of God was upon him—and that he increased in wisdom and stature, and in favour with God and man."

Nor are we backward to admit, that, when he grew up to man's estate, he was still subject to all the innocent infirmities of manhood. He was liable, as we are, to the inconvenience arising from toil and labour, from hunger and thirst, from cold and nakedness, as well as from all the injuries which can be inflicted on the person by the hand of violence. And was not his short but eventful life full of such sufferings? It was when he was weary with his journey, that he sat at the well of Jacob—it was when he was thirsty, that he requested the woman of Samaria to give him drink—it was when he was hungry, that he tarried whilst the disciples went into the neighbouring town to purchase food—it was when he had not a place where to lay his head, that the Samaritans refused to receive him, "because his face was as though he would go up to Jerusalem" —it was when every nerve quivered with pain and anguish, that the crown of thorns was pressed upon his bleeding brow, the "long furrows plowed upon his back," and the nails driven through his hands and feet.

Nor was his human *mind* less susceptible of every innocent impression than our minds are. On some occasions he mourned, and on other occasions rejoiced. He tasted of the pleasures of hope, and of the pains of disappointed expectation. He experienced a sensible enjoy-

ment in the society of beloved relatives and friends, and the bitterness of grief, in enduring the contradiction of sinners against himself. He could "weep with those that weep, and rejoice with those that rejoice." There was nothing in the character of his mind to prevent his experiencing the deepest distress: on the contrary, there were times when his mental sufferings were inexpressibly great, when his "soul was exceeding sorrowful, even unto death."

And as his bodily powers were limited, so also were those of his mind; otherwise his soul could not have been that of a real man. Some Trinitarians, it is possible, may have shown a backwardness to admit this, and have been led to speak of Christ's soul, as though it were not so truly human as his body,—and as though it were almost unlimited in its natural powers,—forgetting the true and divine source of that superhuman intelligence, which beamed forth in the revelations which he made known unto men. His mind was in itself a human, and not a divine, mind: it was not even an angelic mind—it was the mind of a man. Unaided by the fulness of the Godhead, which dwelt within him bodily, his human soul was, necessarily, finite in its operations. But the Spirit, we are told, was given to him by God, without limit; and hence the radiance of that light which every where diffused itself around him.

To enter fully into this subject, would require far wider limits than the present occasion affords. But this much I have said, in order to avoid being misunderstood, and to "cut off occasion from them, who might desire occasion," to cavil and object. It is not the name only of man, but the reality of manhood, that we attach unto Christ. It is not necessary to the consistency of our creed to represent his soul, any more than his body, as of a different nature from our own: on the contrary, such a representation would

lead us into inextricable difficulties; and we should justly stand rebuked as those who suffer their abhorrence of one error, to drive them into another, and an opposite error.

But though our Lord Jesus Christ was thus really and and properly a man, he was *no ordinary* man. Though there was nothing in his corporeal or mental powers essentially different from those of other men, yet were there certain peculiarities connected with his perfect manhood, which it is of momentous consequence, that we should know, and believe.

In the first place, He possessed *moral perfection.* He was innocent and holy—perfectly innocent, and perfectly holy. He was absolutely spotless and pure. Of this we have abundant testimonies in the Word of God. When his future birth was announced by the angel to his mother Mary, he was described as the "holy thing" which she should bring forth.* When he spake of himself as obedient to his father, he did not scruple to affirm that he did "always those things which pleased him."† And on another occasion, when alluding to his approaching end, and the last grand effort of Satan to tempt his constancy, he declares;—"The prince of this world cometh, and hath nothing in me."‡ By St. Peter he is termed "The Holy One and the Just,"‖ who "did no sin, neither was guile found in his mouth." §

And the Apostle Paul, when speaking of him as the High Priest of our profession, who ever liveth to make intercession for us, adds;—"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners."¶ To these satisfactory testimonies may be added that of the Apostle John:—"And ye know that he was manifested to take away our sin; and in him is no sin."**

* Luke i. 35. † John viii. 29. ‡ John xiv. 30.
‖ Acts iii. 14. § 1 Peter ii. 22. ¶ Heb. vii. 26. ** 1 John iii. 5.

I would fain hope, brethren, that no one in this assembly would either deny, or wish to explain away the force, of such unequivocal declarations as these. And yet, I grieve to say, some of the greatest champions of Unitarianism have not scrupled to withhold their assent to this doctrine. Dr. Priestley, it is well known, was chargeable with this fault—daring to call in question the absolute moral perfection of Christ. And the reason which he gives for questioning it, is remarkable, and serves to illustrate very forcibly the perverse workings of the human mind, when searching, not for truth, but for arguments to uphold a favourite error. "If," says he, after contending against the absolute perfection of Christ,—"If he was so perfect, it is impossible not to conclude, that, notwithstanding his appearance, 'in the fashion of a man,' he was, in reality, something more than a man."*

A far more offensive passage, to the same effect, occurs in the writings of Mr. Belsham. After admitting that, during the whole of Christ's public ministry, as recorded by the Evangelists, his conduct was unimpeachable, and distinguished by uniform wisdom, propriety, and rectitude, he daringly ventures upon the following qualification:—"Whether," he observes, "this perfection of character in public life, combined with the general declarations of his freedom from sin, establish, or were intended to establish the fact, that Jesus, through the whole course of his private life, was completely exempt from all the errors and failings of human nature, is a question of no great intrinsic moment, and concerning which, we have no sufficient data to lead to a satisfactory conclusion."†

Daring, indeed, is such language as this, and fearful the consequence of thus trifling with the immaculate cha-

* Theological Repository, vol. iv. p. 449. *See Dr. P. Smith's Scrip. Tes.*

† Calm Inquiry, p. 190.

racter of Him "who did no sin, neither was guile found in his mouth,"—who "was the brightness of the Father's glory, and the express image of his person,"—and who is appointed to be "the Judge of quick and dead," in that day when, for every idle, sceptical, or blasphemous word which men shall speak, they shall give an account. Oh, let us hope, that such a sentiment was not impenitently persisted in, by him who gave it utterance! And let every one of us, brethren, as we value the everlasting favour of Him, who shall assign us our portion of weal or woe in another world, be admonished to shun a system, which fosters such reckless speculations—to "stand in awe, and sin not"—to "kiss the Son, lest he be angry, and so we perish from the right way, when his wrath is kindled, yea, but a little."

A *second* peculiarity connected with our Lord's humanity, by which he is distinguished from all other men, is his *miraculous conception*. He was emphatically "the seed of the woman," having no earthly father (save by reputation), but born of a pure "Virgin." Isaiah, when he swept his prophetic lyre, seven hundred years before the event, predicted its accomplishment, in plain and striking terms:—"Behold! a virgin shall conceive, and bear a son, and shall call his name Immanuel." And when the time drew near for the accomplishment of the promise, the angel Gabriel was sent from God, to a virgin, of Nazareth, whose name was Mary, to apprize her of what she was to expect; viz. that the Holy Ghost should come upon her, and the power of the Highest overshadow her, and that the Holy Offspring, to which she was to give birth, was to be called "the Son of God."*

A similar communication was made, at the same time, to Joseph, to whom she had been espoused. "Fear not," said the angel unto him, "to take unto thee Mary, thy

* Luke i. 35.

wife; for that which is conceived in her is of the Holy Ghost."

But this fact has been disputed by some who feel a strong repugnance to every thing supernatural. Even the genuineness and authenticity of those portions of the Gospels, in which it lies recorded, have been called in question, and impugned. But the proofs which accompany the record, are solid and impregnable. A summary of the evidence was ably laid before you in a former lecture—a circumstance which renders it wholly unnecessary for me to enter upon the discussion.

That the event itself was most extraordinary, we readily admit; but not more extraordinary, than became the entrance into the world of One, who was to be made "higher than the heavens," and exalted, in his human nature, to the right hand of the Majesty on High. We may rest assured, that Jehovah had grand, and important reasons, for adopting this supernatural mode, of giving birth to the Saviour. No one, indeed, can fail to see the close connexion between such an event, and that unsullied purity and moral perfection of our Lord, of which we have just been speaking, and how it harmonizes with all our loftiest conceptions of him, who describes himself as "the Son of God!"

Great stress seems to be laid, by the Inspired Writers, upon this distinguishing peculiarity in his birth. "When the fulness of time was come," observes St. Paul, "God sent forth his Son, *made of a woman.*" As the seed of the woman, he was a partaker of her humanity, with all its innocent infirmities: but no taint of moral corruption accompanied the inheritance. That Holy and Omnipotent Spirit, whose province it is to sanctify and cleanse, overshadowing the Virgin with his mysterious power, caused the fruit of her womb to come forth, spotless and "undefiled."

The humanity which our Saviour thus derived from his Virgin Mother has been well described, as "a humanity with tears, but not with stains—accessible to anguish, but not prone to offend—allied most closely with produced misery, but infinitely removed from the producing cause."

But I pass on to a *third* and most distinguished peculiarity attributed to our Lord; viz. *pre-existence.*

The Scriptures unequivocally declare that he was in being, before he was born into this lower world. Let me refer you to one such passage in the Gospel of St. John,* where we shall find our Lord disputing with the Jews on points connected with his divine mission. "Your Father Abraham," he observes, "rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am." The meaning of this passage is sufficiently obvious. Indeed it would seem to be trifling with our Lord's integrity, and gravity of purpose, to suppose, that he meant to signify any thing less, than that he was prior in existence to the Patriarch Abraham.

The majority of Unitarians, rejecting altogether the doctrine of our Lord's pre-existence, do not, of course, thus interpret it. But they must give the passage some meaning; and the meaning which they usually give is this: "Before Abraham was, I was ordained by God's decree to be the Messiah, and designated to fill the office which I now sustain." Strange interpretation, and absurd as it is strange! The whole construction of the passage is utterly at variance with it. Admit such a principle of interpretation to prevail in our dealings with the Sacred Volume, and there is no one truth that can be established against the gainsayings of the sceptic.

* John, viii. 56—58.

In quoting this declaration of our Lord respecting his pre-existence, I waive all consideration of the force which many very learned critics* put upon the expression "I AM," as referring to the Divine appellation announced to Moses, "I AM THAT I AM;" and content myself, on the present occasion, with the following simple rendering: —"Before Abraham existed, I have existed."

And what language can be formed, more clearly, to denote both prior and continued existence—that Jesus Christ had an existence before the time of Abraham, and that he still existed in the same nature, whatever that nature might be? Nor are there wanting numerous passages, to prove, that Christ's pre-existence was not only more distant than the time of Abraham, but coeval with the origin of all things,—nay, before all things. He was "in the beginning"—before the world was. He is at once the Alpha and the Omega—the beginning and the ending—the first

* The following observations of Michaelis, on this passage, are very striking, "Jesus had not said that *he had seen Abraham*. This was another perverse construction, by which the Jews endeavoured to hold up his discourse to ridicule. Jesus might very properly have replied accordingly: but he allows the inference which they had drawn from his words, and he accepts it, in order to say of himself something still greater:—'*Before Abraham*, I AM.' Thus he proclaims himself to be more than a mere man, even one in whom dwells a superior and celestial nature. I AM, sounds somewhat harsh in our language: but I have retained it, as Luther did; for in the Greek itself this is not the usual form of expression, but it intimates something emphatical, something resembling the style in which the unchangeable God speaks of himself. The Jews well understood what Jesus meant: they regarded it as a blasphemy, and they wished to stone him. They considered the guilt of blasphemy as so indubitable, that they were desirous of putting him instantly to death, in an extra-judicial manner. Yet, I do not maintain that these words are of themselves a complete proof of the eternal Deity of Christ; for he might have been before Abraham, yea, before the creation of the world, without being IN THE BEGINNING, as is said of the Word in John, c. i. 1, 2. Nevertheless, considering that passage with this, I believe that Christ here speaks of his eternal divine nature."—*Anmerkung. See Smith's Scripture Testimony.*

and the last. "He is before all things, and by him all things consist."

There is also an extensive class of Scriptural testimonies, referring to Christ's advent in the flesh, which serve to throw much light upon the mysterious *character* of his pre-existence, inasmuch as they intimate *where*, as well as *when*, he previously existed. Your time will permit me to do little more than quote some of them, with a few brief and passing observations.—And let our blessed Lord himself be the speaker. I refer you, first of all, to his discourse with Nicodemus, (John iii. 12, 13.) in which, after alluding to those heavenly things which he alone had power to reveal, he says; "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

I refer you, in the next place to his discourse with the multitudes who had followed him, after partaking of his miraculous bounty. John vi. 32—35. "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. * * * * * Jesus said unto them, I am the bread of life." At v. 38. "I came down from heaven, not to do my own will, but the will of him that sent me." Again, at verse 41. "The Jews then murmured at him because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I come down from heaven." And then, after further discoursing upon the subject, and perceiving that many of his auditors were stumbled at this doctrine, he asks them at the 61st verse, "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" Can language, I demand, be more explicit

than this? Or can its obvious meaning be repudiated by by any candid inquirer after revealed truth?

Dr. Priestley's notice of this passage in his letters to Dr. Price is remarkable, and sufficiently exhibits the indocile state of mind with which he studied the Inspired Pages. Whilst he is constrained to confess that he was not satisfied with any interpretation of this passage which had been offered by the writers of his own party, he distinctly affirms that, "rather than believe that our Saviour existed in any other state before the creation of the world, he was willing to doubt the correctness of St. John's representation of his Lord's language, or to conclude that the aged apostle dictated one thing, and his amanuensis wrote another."

In a subsequent discussion which our Lord had with the Pharisees, recorded in St. John, chap. 8, we meet with intimations of a kindred character. "Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." But how, I would ask, on the supposition that Jesus proceeded only from the womb of Mary, or possessed a merely earthly and carnal origin, were the Pharisees unable to tell whence he came? At the 23d verse he unfolds something of his meaning. "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."

But at the 42d verse he is still more explicit. "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me."

Whether he addressed an individual, or a multitude,—the captious Pharisees, or his obedient disciples—he bore a similar testimony. In his last discourse with his chosen

twelve, previously to his sufferings, he alluded to the same subject in very clear and pointed terms. Chap. xvi. 27, 28.—"The Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

And here I would pause for a moment, to inquire if this language does not, at first sight at least, appear to intimate that Christ previously existed with the Father, before he was born into this lower world; and whether, if this be not its obvious meaning, the signification must not be pronounced very enigmatical and obscure? But what was the reply of the apostles to our Lord when he uttered those memorable words? Not an intimation of their inability to comprehend his meaning, but, on the contrary, a thankful acknowledgment of his goodness in speaking to them so intelligibly and clearly. "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."—Verses 29 and 30.

I will add one, and only one, more passage from the lips of our blessed Saviour, which he spake not unto men, but unto God; not in his discourses with those from whom he purposely withheld much that was afterwards to be revealed, but in his filial and confidential addresses to his heavenly Father. Chap. xvii. 5.—"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Were it my object, brethren, to express in the strongest possible terms the pre-existence of Christ, in happiness and glory, I confess I should find it difficult to select language more suitable to my wishes, than that which is

here recorded as uttered by our Lord, in his last intercessory prayer. He here distinctly recognises his previous existence, and declares that it was a glorious existence—that it was before the world began—and that it was in the society and presence of his Father in heaven.

And let it be remembered that all the passages which I have quoted with reference to this part of our inquiry are from the direct testimonies of Christ himself, and that not one of them is taken from the writings of the Apostles, which are ignorantly and perversely supposed by some persons to be less worthy of implicit credit. But be this as it may; surely no one can "name the name of Christ," and question the truth of his own declarations respecting himself. He must have known, that language, such as I quoted from his lips, could not bear any other interpretation than that which is so obvious to every unbiassed hearer, or reader, whether learned or unlearned, at the period when it was uttered, or in future and remote ages. The vain and worthless attempts of those who have endeavoured to give the whole a figurative meaning, or rather no meaning at all, serve only to strengthen our assurance that it is not possible for any plain unsophisticated mind to draw from the testimonies any other inference than that which consists with the pre-existence in glory of him who uttered them—even of Him who has described himself as "The true and faithful witness,"—yea, "the truth" itself.

We have now arrived, my brethren, at a very interesting stage of our discussion. We have seen from the testimony of Scripture, that our Saviour was truly and properly a man; that his humanity was constituted of body and mind precisely such as ours; that he was, in fact, "bone of our bone, and flesh of our flesh."

We have gathered, at the same time, and from the

same unerring testimony of Scripture, that he was distinguished in three respects from all other men:—First, In his having possessed moral perfection; Secondly, In his having been miraculously conceived by the Holy Ghost. And, Thirdly, In his having had a pre-existence in the presence and glory of his Father, before the world was.

With respect to the proper humanity of our Lord, in the abstract, our opponents and we are agreed; but with respect to the three important particulars just enumerated, we are very far from being agreed. Some of them may be willing, indeed, to subscribe to the first two; but in doing so, they depart so far from the heterodox opinions of their ancient leaders, and of the great majority of their existing body, and encourage us to hope that they may approximate hereafter still more nearly to the truth as it is in Jesus.

With respect also to the third particular, "the pre-existence of our Lord," there are some who admit it in a qualified sense, and yet retain the name of Unitarians. But this is to confound things that differ: Arians, and not Unitarians, is the proper appellation of all such.

And yet, what avails it, after all, to admit the pre-existence of Jesus Christ, and still to differ so widely as to the *nature* of that existence? So widely, did I say? The difference, alas! is infinite. Whilst the Unitarian denies the pre-existence of Christ altogether, the Arian admits it only with reference to mere creatureship. They are both equally opposed to his claims to pre-existence in the bosom, and in the nature of God. They are both equally strenuous in rejecting, as impious and absurd, the notion that he ever possessed any other nature than that of a creature.

A most interesting and important inquiry, therefore,

now presents itself, in reference to the testimony of Scripture, on this momentous subject. The inquiry, indeed, will fall more especially within the province of my Reverend Brother, who is to succeed me: but as his subject will confine him, for the most part, to the proofs which may be gathered from the Old Testament Scriptures, I feel the more at liberty to notice some of the numerous and conclusive testimonies which are furnished in the Scriptures of the New Testament.

And, in doing so, I will call your attention, in the first place, to two or three passages, in which the proper humanity of Christ is spoken of, in connexion with his pre-existent Deity.

The well-known introduction to St. John's Gospel is as complete and conclusive a testimony as can well be imagined or desired.—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh,

and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 1—18.

The bare perusal of this remarkable passage would be sufficient, one should suppose, to convince any candid inquirer of the truth of our Lord's pre-existent Deity. And not only so, but hypercriticism itself, with all its tortuosity, has not been able to give even a specious explanation of its meaning, at variance with this doctrine. No pains, indeed, have been spared by Unitarian writers to suggest different renderings, and to uphold other interpretations. One contrivance after another has been alternately adopted, and laid aside; but all in vain. Scholars of the highest eminence, of every country, and of every communion, have, with marvellous unanimity, upheld both the integrity of the passage, and the correctness of that interpretation of it, which is obvious to the most uninstructed reader.

Should any of you, my brethren, be desirous to know both the contrivances which have been resorted to, in order to explain away its meaning, and the learned arguments by which those contrivances have been exposed and condemned, I would beg to refer him to the valuable and learned treatise of Dr. Pye Smith, on the person of the Messiah,* and to the invaluable work of Archbishop Magee, on the Doctrine of the Atonement.†

* Vol. iii. chap. ii. sec. i. † Vol. i. 79, &c.

But there is one testimony so important to the genuineness of the text in the original, and to the truth of that interpretation which it obviously requires, that I cannot forbear to adduce it. It is that of the celebrated Griesbach; whose biblical labours have never been exceeded, either in usefulness or extent, and whose decisions on points of critical nicety have gained him the suffrages of scholars among every denomination of Christians. "So numerous and clear," says he, "are the arguments and testimonies of Scripture, in favour of the Deity of Christ, that I can hardly imagine how, upon the admission of the divine authority of Scripture, and with a regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage contained in the first three verses of the first chapter of St. John, is so clear, and so superior to all exception, that, by no daring efforts of either commentators or critics, can it ever be overturned, or be snatched out of the hands of the defenders of the truth."*

Another passage, which I would bring forward, as exhibiting the union of our Lord's confessed humanity with his disputed Deity, you will find in Philip. ii. 5—8. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

This passage is so replete with evidence in our favour, that the deniers of our Lord's Deity have strained every

* To this testimony of Griesbach may be added that of Ernesti, Morus, J. D. Michaelis, Seiler, Koppe, the two Rosenmullers, and other critics of the highest reputation.

nerve to counteract its influence, by criticisms, which show far more of ingenuity than of sound scholarship. But, vain are all such attempts; for the whole bearing of the passage is against them. The object of the Apostle is to inculcate humility, by setting before us the highest possible exhibition of that virtue, in the amazing condescension of Jesus Christ, who voluntarily emptied himself of those honours which became him as one "in the form of God," and one "equal with God,"—"and took upon him the form of a servant." If the fact were otherwise,—if Christ were a mere man, where was the proof of his condescension? Or if his pre-existence had been only that of a creature, how could the Apostle speak of his not thinking it "robbery to be equal with God?"

I pass on to another passage (Rom. ix. 3—5), in the reading of which there is an unusually full consent of manuscripts, versions, and Fathers, and in which the two natures of Christ are distinctly recognised: the one, under the term "flesh,"—the other, under the term "God." "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen."

Words can scarcely be found more clearly to set forth the true doctrine of our Lord's incarnation, or more plainly to affirm that, whilst he condescended to take our fleshly nature upon him as a child of Abraham, he was really and truly "the Son of God," possessed of the same being and essence, yea, "God over all," and the just object of adoration and praise to all the intelligent creation.

The last passage which your time will permit me to adduce illustrative of the two distinct, yet united natures in Christ, you will find in Rom. i. 3, 4.—"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

There is a marked distinction here made between the "flesh," the mortal and human nature of our Lord, and that infinitely superior nature in which he was proved to be the "Son of God." As a man he was "flesh," of the seed of David, and a Son of David: In a superior nature he was divine, Christ "the Son of God." To prove that he was a descendant of the Patriarch David, no evidence, except that of the Genealogist, was requisite: but to establish his claims to be "the Son of God," a proof of the highest and most sublime character was required: and such a proof was awarded in his "resurrection from the dead."

Were it my object, brethren, simply to prove the Deity of Christ from the writings of the New Testament, I should find no difficulty in adducing a multitude of passages corroborative of the doctrine. I might refer you to one text after another, in which the distinctive appellations of Deity are assigned to Christ. I might refer you also to a second class of texts, in which the high prerogatives and perfections of Jehovah are attributed to him, such as his *omniscience, omnipotence,* and *omnipresence;* his *eternity, unchangeableness,* and *self-existence.* And I might crown the whole with passages which prove, that our Saviour not only received *divine homage,* whilst on earth, from inspired men and angelic spirits, but that he now claims the adoration of all that are in Heaven, and that are on earth, and will finally revisit this sublunary world, and

summon all men to his judgment-seat, and with unerring decision, apportion them their respective allotments of weal or woe.

But my object is rather to exhibit the proper humanity of Christ, in consistency with his proper Deity,—to show, in fact, that in his one undivided person, the two distinct natures of God and man, are intimately and mysteriously united. I say *intimately* and *mysteriously* united: intimately, but not heterogeneously, as though the two natures were blended together; for, as the Athanasian Creed very forcibly expresses it,—"Although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by the taking of the manhood into God; one altogether, not by *confusion of substance*, but by unity of person."

But here lies a mystery, and, therefore, I added "mysteriously" united. We cannot tell, because it has not been revealed to us, how two natures so dissimilar could be united together, or how, on the supposition of their being united, they could yet be kept so distinct in their operations, as that the manhood should remain as feeble and infirm in itself, and the Godhead as uncontrolled in its Majesty and Omnipotence, as if no such union had taken place.

Here is confessedly a mystery. I cannot comprehend it. But shall I, therefore, reject the doctrine? What! because I cannot understand it? Men do not act thus in common life, or on ordinary subjects. They do not act thus in relation to matters of philosophy and science. The world is full of mysteries—full of subjects which baffle all human investigation. Is there nothing mysterious in the air we breathe—the light which irradiates our path—the heat which cheers, and fructifies all the natural world? The experimentalist may separate and divide—may analyze and decompose—may carefully ascertain what

are called the "laws" by which they operate, and disclose to us many curious and interesting facts concerning them: but this is all. He knows no more of their real nature than the ignorant peasant who gazes in mute astonishment upon the wonders presented to his view. What is the secret power which causes the formation of those beautiful crystals which sparkle in the diamond? What is the hiding-place of that which, when evoked by friction, we term the electric fluid, and which affords us a miniature illustration of the war of elements, and the crash of worlds? Where lies the magic power of attraction in the various bodies which surround us, or what is the nature of that more potent influence which dwells in silent majesty within the unsightly magnet?

And if we ascend in the scale of creation, from corporeal to spiritual existence, mysteries only multiply and increase. The influence of mind upon mind, or of mind upon matter, how full is it of what we can neither explain nor investigate. Every man who reflects upon what passes every moment within his breast—the confluence and operation of thought, of judgment, of imagination—the power he possesses to separate and combine his ideas—the pleasure and the pain which he alternately receives from what passes within him, having no connexion whatever with bodily sensations, comes almost necessarily to the conclusion, that he possesses some spiritual intelligence, altogether distinct from, though intimately connected with, his corporeal frame. Yet, he cannot comprehend either the nature of that spiritual intelligence, or the manner in which it dwells within him. He calls it his soul, or his understanding, or his mind: but what it really is, or by what mysterious bond it is connected with his material substance, he knows not.

If, then, the Unitarian calls upon us to explain the

way in which that spiritual essence, called in Scripture, ὁ λόγος, or "The Word," who was "in the beginning with God, and was God," became united to a human being, even the Man Christ Jesus, we reply, without shame and without discomfiture, before all the Philosophers and Intellectualists of the universe, 'We cannot: it is beyond our power to explain it.' Nay, more, we retort the inquiry, and we ask him, with far more of modesty and reason, to explain to us how, under any circumstances, mind and matter can be united, as they obviously are united, in every human being? Till the Unitarian condescends to explain to us this union, he has no right to demand from us an explanation of the union which we have this evening been contemplating; nor until he solve to us the lesser difficulty, can he reasonably expect that we should solve a difficulty which is infinitely greater.

No, my brethren, it were folly and presumption in the extreme to attempt to solve it. The name of our Emmanuel is "Wonderful," and his nature answers to his name. It is wonderful to angels, and can it be familiar unto men? No! Mystery, mystery, mystery, is involved in it. He solemnly declares to us himself: "No man knoweth the Son, but the Father." Now, if he were merely a human being—a proper man, and nothing but a proper man—would he, I ask, have uttered such language as this? Impossible. That which no one comprehends but the Omniscient God, must not only be mysterious, but infinitely mysterious. And what says the Apostle Paul, than whom no man ever comprehended more of things pertaining unto Christ? "Great," says he, "is the mystery of Godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory."

The importance of this doctrine of the union of the two natures in Christ, without confusion of substance, must be obvious to every candid and unprejudiced student of Holy Scripture. It is, in fact, the key to the New Testament. Without it, it is impossible to deal fairly with its sacred contents, or to open its secret treasures to the understanding, and the heart. The sophistical and uncandid criticisms,—the crafty contrivances,—and the mean subterfuges to which an attempt to explain that inspired book in opposition to this doctrine has invariably led, have been ably and satisfactorily exposed by my Reverend Friend who last addressed you. Every fresh attempt of Unitarian expositors to get over their unconquerable difficulties—every new scheme of interpretation which they devise, is only like the production of one false key after another, which never does, and never can answer to the lock. It is true they may use violence on the Sacred text—they may apply force to their false key, and make some apparent progress in turning it round. But what is the result? The wards are injured, but the bolts remain immovable. And what incomparable folly is this when the proper key is at hand, and a single trial would be sufficient to prove it to be the right one! When once, indeed, it is applied, the mutual correspondence is seen, part answering to part; and no sooner is it touched by the hand of intelligence, than the bolts fly back with an elasticity and rebound, which leave you in no doubt that you possess the proper key.

In the early part of this Discourse, I alluded to the opinion of the Gnostics. They, too, had their false key. They denied not the Deity, but the humanity of Christ. They contended that he spake and acted under the appearance only of a man. But how would they unlock such a passage as this:—"*Forasmuch as the children are*

partakers of flesh and blood, he also himself took part of the same." They could not unlock it: but still they pretended that they did, and that their's was the right key.

The Unitarians of the present day admit the humanity of our Lord, but deny his *Deity*; and notwithstanding almost every page of Scripture opposes them, on one point of doctrine or another, they persist in trying every solution but the right one,—every key, in short, but that which is provided by him who constructed the lock.

"Have the "Trinitarians," then, no such difficulties? Certainly not. They have difficulties, doubtless, in the interpretation of many passages of Scripture, arising from defective knowledge and limited comprehension; but not difficulties of this class—not difficulties which meet them merely as Trinitarians.—Let us try, for example, a few passages of Scripture which our opponents deem subversive of our notion of Christ as a Divine Being. Our Saviour says in one place—"My Father is greater than I."* In another—"The Son can do nothing of himself, but what he seeth the Father do."† "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak."‡ "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."‖ We produce our key, viz.:—*the completeness of each nature, and the union of both in one person,* and we find no hindrance whatever. In his *Mediatorial character,* in which he assumed the manhood for our redemption, he was obviously inferior to the Father—he came as a servant to do his Father's will,

* John xiv. 28. † John v. 19. ‡ John xii. 49. ‖ St. Mark xiii. 32.

and could not, therefore, act an independent part. Nor could he, as we have already intimated, know any thing beyond the ken of a finite intelligence, except it were revealed to him by the eternal "Word," with which he was mysteriously united, or by the "fulness of the Godhead, which dwelt in him bodily."* We exercise no violence on the Sacred Text in giving this brief explanation. We look not out for ingenious and far-fetched surmises. We take the statements just as they are presented to us, without note or comment. We have no wish to explain them away. We have not even the temptation to do so. When we meet with a passage which attributes to him the actions or sufferings of a creature, we are not stumbled as to the doctrine of his Deity, for we know that he was properly a man, and felt as a man, and acted as a man. Still less do we call in question his manhood, when we meet with passages which attribute to him the perfections of Deity, for we know, that whilst he took upon him the form of a servant, and was made in the likeness of man, he was "over all, God blessed for ever."†

* Col. ii. 9.

† When our Lord appeared unto his Disciples, in Galilee, after his resurrection, he said unto them, "All power is given unto me in heaven and in earth." That this power must be possessed, necessarily and unchangeably, by the Divine Nature of the Messiah, admitting such a nature, is evident: how then (it may be asked), is it "given" him? and that it is "given," he repeatedly declares. Matt. xi. 27. John xiii. 3. and xvii. 2.

I answer in the words of a valuable writer, (Dr. Pye Smith:)—"The reply is obvious. The mediatorial function, and the assuming of human nature, in order to discharge that function, constitute a new office, a new character, new manifestations of uncreated glory to intelligent beings. In the contemplation of these, nothing can be more proper than to say, that the dominion and glory of Christ are the 'GIFT,' to him, of his Divine Father, 'of whom are all things;' while the essential excellencies of his superior nature remain necessarily unchangeable, because they are infinite. Unquestionably it is difficult for us to form precise conceptions on the harmonizing of these distinct doctrines; and, indeed, the nature of the subject requires us to expect that it

And is there any thing surprising, I would ask, in the fact, that the Scriptures speak of Christ some times with reference to his humanity, and at other times with reference to his Deity, without formally marking the distinction? Do we not thus speak of one another, in reference to what takes place in the two constituent elements of our being,—the body and the soul? If we say that a neighbour is sick, or in pain, or hungry, or thirsty, or in want, we mean that his *body* is sick, or in pain, or hungry, or thirsty, or in want; and no one, for a moment, supposes that we refer to his soul. And if, on the other hand, we say that a man is learned or ignorant, wise or unwise, happy or miserable, humble or proud, it is equally obvious that we refer to the *soul*, and not to the body. The nature of the things which we attribute to the individual, sufficiently indicate whether we refer to his body or his mind, or to both body and mind united in one person.

Where, then, the absurdity of saying, that the Scriptures speak of Christ sometimes with reference to his manhood, whether of body or mind, and sometimes with reference to his Deity, though the distinction be not formally pointed out, but left to be inferred from the nature of the things which are attributed to him? There is no absurdity whatever, except in the reasoning of those who

should be so. Philosophy and piety equally dictate the expectations so eminently befitting our natural state and circumstances. Our business is to ascertain the *facts* of the case, by the examination of their proper evidence. If we find it to be the voice of Revelation, that those separate facts really are so, as has been here stated, our incompetency to discover the links of the chain which connects them, ought, indeed, to teach us some humbling lessons, but ought not to give us any anxiety.

> Heaven is, for thee, too high
> To know what passes there. Be lowly wise:
> Contented that thus far hath been revealed."

contradict the testimony of analogy, no less than the declarations of Holy Writ?

And here I might close the argument, were it not for a specious objection which the Unitarian may be ready to bring forward at the eleventh hour, and which, therefore, requires to be met. "Though," says he, "your acknowledgment of the perfect humanity of Christ may enable you to explain to yourselves, satisfactorily, such passages as you have just quoted, are there not other passages, which not only assert the human nature of Christ, but *imply* that he has *no other* nature? Look, for instance, at your text, where it is not merely stated that Christ is a 'man,' but where an *emphasis* is laid upon the term."

Now that the term "man" occurs emphatically in the text, I am quite free to admit, but that it, therefore, implies his having no other nature, is altogether a gratuitous assumption. The Gnostics, in former days, would have been just as much warranted to infer from the emphasis with which the Apostle Paul elsewhere speaks of Christ as GOD, that he possessed no other nature, but that of Deity. A corresponding emphasis of this kind occurs in Hebrews i. 6—8. "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."

The Apostle here contrasts the Son of God with the angels, showing his superiority over them in his divine nature, and quoting from the Old Testament to prove his proper Deity. But how absurd would it be for any one to infer from hence, that because St. Paul speaks here emphatically of his divine nature, that therefore he was

not a man! Equally inconclusive is the reasoning which would go to prove, that because he speaks of him emphatically in the text as possessing human nature, that, therefore, he cannot be God.

But the reason why the Apostle mentions the humanity of our Lord, so emphatically, in the text, is obvious from the remarks which I have already offered at the opening of this discourse. He is speaking of him in the character of "Mediator," and declaring that he "gave his life a ransom for the world." Now, what was that life? Was it not his *human* life? Or take the precise phrase which the Apostle employs,—"Who gave *himself* a ransom for all." It is obvious that the *only* nature in which he *could* make such an offering, or pay such a ransom, was his *human* nature. It was, therefore, emphatically, "the MAN Christ Jesus" who suffered in our stead, "the just for the unjust, to bring us to God."

It is true that the ransom would have proved inadequate and unavailing, had not the suffering human nature of our Lord been united to a nature that was divine; and most true, that, our rescue from the dominion and punishment of sin, required sufferings infinitely meritorious,—yet still, the nature in which alone those meritorious sufferings could be endured, was that of humanity. If without the Divinity, the ransom would have been ineffectual, —without the humanity, no ransom at all could have been paid. It was *man's* life that was forfeited; and by the life only of *man* could it be ransomed from destruction. Well, therefore, might the Apostle exclaim, with emphasis, and well may every one of us gratefully re-echo the sound, "There is one Mediator between God and man,—the MAN Christ Jesus."

In bringing my Sermon, at length, to a close, I cannot but express my heartfelt desire that it may not have been

delivered in vain. If it be overruled, by God's grace, to the correction of error on this momentous subject in one individual,—or if it only tend, by the divine blessing, to establish the faith of those who already believe and know the truth, my object will have been gained.

But oh! let me assure my Unitarian hearers, if there be such in this assembly, that "this also I wish, even their salvation." And if I have dwelt strongly upon the importance of forming right notions of the person of our Lord, it is because "there is no other name under heaven given among men, whereby we may be saved, but the name of Jesus." It is because, in him, and in him alone, "we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." It is because he is "the Way, the Truth, and the Life."* It is because we are required to "honour the Son, even as we honour the Father."†

It is no light matter, on either side, to err on a point like this: on the contrary, a mistake may be dangerous and fatal in the extreme. If Christ be merely a man—if he be not "God manifest in the flesh"—then are Trinitarians guilty of worshipping a creature, instead of, or in conjunction with, the Creator. And who are they who are thus deeply implicated? Not the members of the Church of England only, but of the Universal Church. For whom could we except? Go through the length and breadth of Christendom—visit the churches in every quarter of the globe—compare them one with another, and note the points on which they differ. "They are many," you will say, "and great." True: but they all agree on the point which we have this evening been discussing. They all regard Jesus as a divine, no less than a human being—as the everlasting Son of the Father, no less than

* John xiv. 6. † John v. 23.

the Son of Man. They all worship him, and put their trust in him. They all confide in his atonement, and depend upon his intercession. Romanists and Protestants, Churchmen and Dissenters, Episcopalians and Presbyterians, Moravians and Methodists, differ as they may on important, but not absolutely essential points, they all agree in regarding the union of the two natures in Christ as the corner-stone of their system.

Surely, it becomes men who presume to differ thus essentially from the whole Christian world, to weigh well their reasons, and to be quite sure that they make no mistake. To follow any other guide than that of Scripture in coming to a conclusion on the subject is virtual infidelity. And, in appealing to the Scriptures, the reference must, of course, be ultimately made to the languages in which they were originally written. Now, it is notorious, that all the best scholars throughout the world, are unanimously of opinion, that the distinctive interpretations of Unitarian writers are untenable, and that, whether the doctrines they maintain be true or false, they are not the doctrines of Scripture. In maintaining then, your peculiar creed, you maintain it in opposition to the plain meaning of God's Holy Word, as established by the testimony of the best and most erudite scholars of every age and nation.

Let me earnestly intreat you, then, to ponder seriously what I have advanced. I do not pretend to know any thing more on the subject than other men, or to put forth any new arguments in favour of orthodox views. My object has been simply to set before you, old and well-established truths, and to beseech you, in the name of the Most High God, not to trifle with, nor reject them!

If there be one thing rather than another at which I have aimed throughout this discourse, it has been to avoid

exaggeration, and to act fairly and honestly towards what you profess, for the most part, to believe. Let me request from you similar candour and fairness in return, towards those sentiments of ours from which you dissent. Do not misrepresent nor caricature our doctrine: do not take the ignorant statements which some Trinitarians have been guilty of making, as a fair representation of our creed. Do not raise a phantom of heterodoxy, under the name of orthodoxy, and then justify yourselves to your own breasts in scorning and deriding it; but act fairly, and judge righteous judgment.

My controversy, you will remember, is not with you, nor with your ministers, but with what I believe to be your baneful and dangerous errors. I would not, willingly, give you or them the least unnecessary offence; nor have I any personal feelings of ill-will to any one of you: on the contrary, nothing would gratify me more than to prove instrumental in doing you good.

Receive, then, in good part, that which I have now ventured to address to you; and suffer neither prejudice nor pride to stand in the way of your profiting, or prevent you from "receiving, with meekness, that ingrafted word, which is able to save your souls!"

END OF THE FOURTH LECTURE.

THE

PROPER DEITY

OF

OUR LORD JESUS CHRIST

PROVED FROM

THE PROPHETIC SCRIPTURES:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL,

ON WEDNESDAY EVENING, MARCH 6, 1839.

BY THE

REV. JAMES HALDANE STEWART, M.A.

INCUMBENT OF ST. BRIDE'S, LIVERPOOL,

And Chaplain to the Most Noble, the Marquis of Bute, and the Marquis of Breadalbane.

BEING THE FIFTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY,"
BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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LECTURE V.

THE PROPER DEITY OF OUR LORD JESUS CHRIST PROVED FROM THE PROPHETIC SCRIPTURES.

BY THE REV. JAMES HALDANE STEWART, A.M.

"ASSEMBLE YOURSELVES AND COME; DRAW NEAR TOGETHER, YE THAT ARE ESCAPED OF THE NATIONS: THEY HAVE NO KNOWLEDGE THAT SET UP THE WOOD OF THEIR GRAVEN IMAGE, AND PRAY UNTO A GOD THAT CANNOT SAVE. TELL YE, AND BRING THEM NEAR; YEA, LET THEM TAKE COUNSEL TOGETHER: WHO HATH DECLARED THIS FROM ANCIENT TIME? WHO HATH TOLD IT FROM THAT TIME? HAVE NOT I THE LORD? AND THERE IS NO GOD ELSE BESIDE ME; A JUST GOD AND A SAVIOUR; THERE IS NONE BESIDE ME. LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH: FOR I AM GOD, AND THERE IS NONE ELSE. I HAVE SWORN BY MYSELF, THE WORD IS GONE OUT OF MY MOUTH IN RIGHTEOUSNESS, AND SHALL NOT RETURN, THAT UNTO ME EVERY KNEE SHALL BOW, EVERY TONGUE SHALL SWEAR."—*Isaiah*, xlv. 20, 21, 22, 23.

ASSEMBLED, as we are, in this House of Prayer, consecrated to the service of the ever blessed God; assembled also, in the name of his only begotten Son, Jesus Christ our Lord: and thus assembled, meeting for the special purpose of maintaining his honour, and upholding his righteous cause, I would, with humility, adopt the words of the Apostle Paul, when opening his defence before King Agrippa.

"I think myself happy," in the subject allotted to me, in this deeply interesting course of Lectures: so fully am I assured that the truth I am called upon to prove is, indeed, the truth of God.

For when I have to shew the proper Deity of our Lord Jesus Christ, or to shew that He who was in the bosom of the Father from all eternity,* "His only begotten Son,"† "by whom also He made the worlds; the brightness of His glory, and the express image of His person;"‡ the King, "whose throne is for ever and ever;"§ who says of Himself, "Before Abraham was, I am;"‖ of whom the command is given, "Let all the angels of God worship him"¶ —a command so accordant with their minds, that no sooner do they hear the voices of the redeemed acknowledging his worthiness, than ten thousand times ten thousand, and thousands of thousands of angels unite in ascribing "Blessing, and honour, and glory, and power to Him that sits upon the Throne, and unto the Lamb, for ever and ever,"—** to shew, I say, his proper Deity, or that He is "the true God and eternal life,"†† is to prove a truth which shines through this Inspired Volume with a glory far surpassing the brightness of the meridian sun, —a glory so manifest, that it is difficult to conceive how it can for a moment remain unacknowledged.

Whilst I deeply regret my total inability to do justice to so great and glorious a subject, this is my consolation: —That if the highest among the orders of the Host of Heaven, one, for instance, of the seraphim, who burn with love, or of those mighty angels who excel in strength, was to have united in him, not only his own powers, but the powers of all the numerous choirs who surround the

* John i. 18. compared with Prov. viii. 22—28 † John. iii. 16.
‡ Heb. i. 2, 3. § Psalms xlv. 6. ‖ John viii. 58. ¶ Heb. i. 6.
** Rev. v. 9—14. †† I John v. 20.

throne, and thus endowed, was commissioned to speak forth the excellencies of the Lord Jesus Christ, even his exalted faculties could not sufficiently make known His worth. His love alone has a height, a depth, a length, and breadth, which passeth knowledge. But while a seraph's mind would fail in making known his exceeding and eternal weight of glory, God "has chosen the foolish things of the world to confound the wise,—He has chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." It is upon his Almighty arm, and upon the aid the Holy Spirit may be pleased to grant, that, as one of the lowest of the servants of the Lord Jesus Christ, my Divine Lord and Master, I altogether depend. For it is, my beloved friends, as one of his servants, and in his name, and, as I trust, by his authority, that I desire to address you. For, however prejudiced persons may be disposed to charge us with assuming an office to which we have no special right, my conscience bears me witness in the Holy Ghost, that I spoke the truth, and nothing but the truth, when I gave the annexed answers to the following questions put to me, by the Bishop, at my ordination: —*Question:* "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God, for the promotion of his glory and the edifying of his people? *Answer:* I trust so. *Question:* Do you think that you are truly called, according to the will of the Lord Jesus Christ, and the due order of this realm, to the ministry of the Church? *Answer:* I think so."* This is my trust, as to myself; and, ac-

* See Ordination Service of the Church of England.

cording to the best of my knowledge and belief, I have a similar confidence as to my beloved brethren in the ministry, who have united in preaching this course of Lectures. I believe, unworthy as we are of such grace, that we are all the servants of our blessed Lord and Saviour Jesus Christ, the Son of God.

It is for this reason that I am grieved at the advantage which has been taken of the very kind invitation of my much beloved and highly-respected friend and fellow-servant in the Gospel, the Minister of this Church. He, with the benevolent design of affording to those persons, whom, we all conscientiously believe, have embraced the most dangerous errors, the opportunity of hearing the truth, and thus saving their souls from death, invited those who hold what are commonly termed Unitarian sentiments, to attend the delivery of these Lectures. This Christian regard for their best, their everlasting interests, has been made use of to attempt to change this Gospel ordinance into a mere discussion of two opposite parties; and thus to give to this all-important declaration of "the truth as it is in Jesus," the air of a trial of skill, and human talent, and superior learning, rather than that which these services, in this hallowed place, were intended to be—namely, to use, in the mild and gentle spirit of Christian affection, one of the divinely-appointed means of grace, to impart to those who, we believe, have set up a god of their own, the knowledge of the true God, and Jesus Christ whom he has sent. For I would desire all who are present, to bear in mind, that the preaching of the Gospel widely differs from an ordinary discussion, carried on between two parties, either *viva voce* or in writing. The preaching of the Gospel of our Lord Jesus Christ is a divinely-appointed ordinance—one of those means of grace in which God puts forth his Almighty power: as the Apostle declares,—"After that,

in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."* It pleased God to accompany the outward preaching of the Word with the inward power of the Holy Spirit; and, without this power, even an angel would preach in vain. For it is expressly declared, that "no man can say that Jesus is Lord but by the Holy Ghost."† It is His shining into the soul,—His giving the light of the knowledge of the glory of God, in the face of Jesus Christ; oh, that He would now grant this light to every one present! It is this alone which will enable any person cordially to say to our blessed Saviour Jesus Christ, "My Lord and my God." I would, therefore, request you, my beloved friends, to view these discourses in their true light. Regard them not as mere strivings for the mastery, but look beyond the instruments to that gracious God who appoints the ordinance. And, that He may of his abundant mercy, bless the present discourse to the enlightening every soul in error, and for the confirming of the faith of all who truly believe, let me entreat you, my beloved Christian friends and brethren, to lift up your hearts to God, in silent but earnest prayer, for the aid of his Holy Spirit, by him so to glorify his Son, the Lord Jesus Christ, that "every knee may bow to him, and every tongue confess that He is Lord, to the glory of God the Father." Oh Thou, who in the economy of our salvation, hast undertaken to glorify the Lord Jesus—thou who art the Spirit of Truth, the Comforter, God the Holy Ghost, do thou now vouchsafe thy aid, for His name's sake! Amen.

The subject for our consideration this evening is this:—

* 1 Cor. i. 21. † 1 Cor. xii. 3.

The Proper Deity of our Lord Jesus Christ, proved from Prophecies, Types, and Jewish Ordinances.

You mark the words, my friends,—*the proper Deity* of our Lord Jesus Christ. For there are those who, when closely pressed by the plain declarations of the Word of God, from an unwillingness to be classed among Deists or Infidels, will admit the Divinity, as they term it, of Jesus Christ, but who still deny his Deity and Godhead. Thus retaining their errors, though to the unwary they seem to have renounced them. But this must ever be borne in mind, that there is, in fact, no such thing as an inferior Deity. They are mere human inventions,—the so-called gods of them who "professing themselves to be wise, became fools." It is Jehovah alone who can say, "I am, and there is none beside me;" I alone am the eternal, self-existent God. All other beings are entirely dependent upon Him. It is He alone who can "lift up his hand to heaven and say, I live for ever."* Call them what you will, good men, angels, archangels, or beings superior to the highest order of angels, as our blessed Saviour is by some said to be, still, if any one of these names is all that you admit our Lord to be, "you cast him down from his excellency,"† you rob him of that which he thought it no robbery to claim, EQUALITY WITH GOD; one in nature, one in essence, one in Almighty power, sufficiency and eternal existence with Jehovah—from everlasting to everlasting, God over all, blessed for evermore.‡

* Deut. xxxii. 40. † Psalm lxii. 4.

‡ Rom. ix. 5.

This is that we are to understand by the proper Deity of our Lord Jesus Christ. As to the mode in which the three persons of the ever-blessed Trinity subsists in the unity of the Godhead, or how "the Word,"* he who "was in the beginning with God and is God," subsists in union with the Man Christ Jesus, "perfect God and perfect Man, of a reasonable soul, and human flesh subsisting; equal to the Father, as touching his Godhead, and inferior to the Father, as touching his manhood," we presume not to say. Secret things belong to the Lord. When every one must acknowledge his ignorance of the first step in this mysterious subject, namely,—his ignorance of the nature of the Divine essence, for him to disbelieve the inspired declarations of the God of Truth, because he cannot explain *the mode* in which this divine essence subsists, would be any thing but sound wisdom. Sincere Christians rest their faith upon the plain and simple *fact*, that the Lord Jehovah has, in his Inspired Word, again and again made known his subsistence in the Person of the Father, the Son, and the Holy Ghost, and also the proper Deity and Godhead, as well as the proper Manhood of the Lord Jesus Christ.

No inequality we know,
Essentially the same,
The utmost glory we allow,
To each most hallowed name.

No Deity subordinate,
For us hath shed his blood.
We feel so wretched is our state,
That none could save but God.

This, my friends, is the truth which we hold, with all the faithful followers of the Lamb: the proper Deity and Godhead of our Lord Jesus Christ. I say, of our Lord Jesus Christ; for it is necessary to define our terms. It

* John i. 1.

will be recollected, that when the angel announced to Joseph the birth of our blessed Lord, he said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins."—You notice this. "His name shall be called Jesus, for, he shall save his people *from* their sins." Not IN their sins, but FROM their sins. That is to say, He shall deliver them not only from the guilt and punishment of transgression, but from all its evils, its defilement and pollution, and finally, from its existence. For sin has a two-fold evil, it not only brings the sinner under the sentence of death pronounced upon it by the Almighty, but it assaults and pollutes the soul. It brings man into a state similar to a criminal condemned to death for breaking the laws of his country, and at the same time subject to a painful and most loathsome disease. In such circumstances, if a kind and benevolent person were to procure his pardon, it would only be giving him partial relief. This would change his outward condition as a condemned criminal, but the loathsome state of his frame, as a diseased invalid, would still remain. Was he released from prison, his malady would still accompany him. A complete deliverer, therefore, must not only obtain his pardon, but heal his disease; restore him to health, as well as deliver him from confinement.

This, my beloved friends, is the reason why—"He whom our souls adore," was called Jesus, that being a true friend, a complete Saviour, he should save his people, not only from the curse of a broken law, but from all the misery connected with sin; either with its open acts of transgression, or with its indwelling in the heart. I mention this to prevent misconception. Judging with

the candour and openness of mind which becomes the followers of Him who "did no sin, neither was guile found in his mouth," we should naturally suppose, that when a person professing to be a Christian teacher, undertook to make known what were the doctrines of those who believe in the proper Deity of the Lord Jesus Christ, that he would not give a partial view, but that when he stated the truth, it would be the whole truth; that he would declare, for instance, that whilst the true Ministers of Christ preached the merit of his precious blood as the ground of pardon, and the righteousness of Christ as the ground of our acceptance with God, that he would also state that they affirmed that "without holiness no man should see the Lord,"* that "this was the will of God, even our sanctification"—that their prayer for their flocks was similar to that of the Apostle for the Thessalonians, "Now the God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless to the day of Christ."† For such are their continual statements. They constantly inculcate that "holiness is happiness," that next to "seeing Him eye to eye, and face to face," or conjointly with this beatific view, the bliss of heaven will be conformity to him; dwelling in the presence of a holy God, and surrounding his throne associated with holy angels, and with them uniting in that seraphic song, "Holy, holy, holy, is the Lord of Hosts."‡

I regret, therefore, to be compelled to say, that such is not the candour of Unitarian teachers; but that, in their statements of Trinitarian doctrines, this part of our preaching is altogether omitted. When, therefore, we are proving the proper Deity of the Lord Jesus Christ, you will remember that it is Jesus who saves his people *from*

* Heb. xii. 14. † 1 Thess. v. 23. ‡ Isaiah vi. 3.

their sins, that we intend; the complete deliverer, He "who is exalted as a Prince and Saviour, to give repentance as well as remission of sins," who "has ascended up on high, leading captivity captive, that he might receive gifts for men—yea, for the rebellious;"—and this among the first gifts, the gift of the Holy Spirit—"quickening the dead in sin"—enlightening those "who sit in darkness and the shadow of death"—subduing their wills—rectifying their consciences—purifying their affections—and shedding abroad the love of God in their hearts. Such was the grace bestowed upon his very crucifiers, upon the day of Pentecost,—and such is the grace which we humbly entreat him this night to bestow upon every one present, who has hitherto rejected his salvation. Oh Thou exalted Prince and Saviour, Immanuel, God with us, now manifest thy power and Godhead, by the free gift of the Holy Spirit, that they indeed may know that thy name is called Jesus, because thou savest thy people from their sins!

Having explained what was meant by the proper Deity of the Lord Jesus Christ, and what was included in His name, I should now proceed to set before you the subject we are to prove. Before doing this, however, there are one or two things to which, for its clearer elucidation, I desire to call your attention.

The first is this. That from the period at which the Lord appeared in Paradise to our first parents, after their fall, down to the days in which our blessed Saviour was brought into the temple of Jerusalem, the hopes of the people of God have been fixed upon THE PERSON of a deliverer, or upon the gracious promise, that, through the infinite mercy of God, a person should appear who should completely triumph over their enemies, and deliver them from all the consequences of their transgression. I will thank you to mark the expression, that the hopes of the

people of God have been fixed upon THE PERSON OF A DELIVERER. For I may say, that this is the peculiarity of the religion of the Bible, that which distinguishes it from all human inventions, that, from the very first, it takes a sinner out of himself, and fixes his hopes upon a Saviour. Thus, we are told, in the third chapter of Genesis, that, when God denounced sentence upon our first parents, for their disobedience, He made this gracious declaration:—Addressing the serpent, He said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here you notice a promise of divine interference. "*I* will put enmity between thee and the woman." It shall be the result of my grace and wisdom, and this interference shall terminate in the serpent's complete overthrow. "It shall bruise thy head." The head is the seat of power and wisdom. It was by the subtilty of Satan that our first parents were deceived. But IT, that is, the promised seed "shall bruise his head,"—shall give the death-wound to his power and craft, but in doing this he himself shall suffer, and this from Satan. "It shall bruise thy head, and thou shall bruise his heel." We cannot doubt but to this gracious promise made by the Lord to our first parents, and to his condescending goodness in providing coats of skins for them, that we may trace the offering of a lamb by Abel as the type of "the Lamb of God, which taketh away the sins of the world." For it is said "*by faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."* Now faith requires a previous revelation, for where nothing is made known, there is nothing upon which faith has to act. The declaration, therefore, that his offering was made

* Heb. xi. 4.

by faith, implies that it was of divine institution—that he was trusting to the divine promise, and obeying the divine command, or was confiding upon the person of that Deliverer, whom God had so graciously provided. I say I have no doubt that this was the fact; but we need not depend upon the faith of Abel to prove that the hope of the patriarchs was fixed upon the person of a deliverer, for we have the strongest evidence that this was the faith of Abraham, the father of the faithful. For these are the words of our blessed Lord himself, "Your father Abraham rejoiced to see my day, and he saw it and was glad;"* that is to say, God had declared to him, after the offering of his son Isaac, "thy seed shall possess the gate of his enemies"—that is, shall obtain the victory over them, and "in thy seed shall all the families of the earth be blessed." This declaration enlarged his previous hope. He beheld in the offering of his son the type of his Deliverer—of that Lamb "which God would provide for a burnt-offering" —and fixing the eye of faith upon his person, he "saw the day of Christ and was glad."

This hope in the person of a Deliverer appears in increasing brightness in the Royal Prophet, the sweet Psalmist of Israel, pious King David. So lively was his confidence that not only does he speak of Him in the most exalted terms, foretell his death, his resurrection and ascension, and predict his dominion over the whole earth, but he expresses the earnest desire of his soul for his speedy advent. "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."†

In equally, or still more lively terms, does the Prophet Isaiah speak of this long-expected person; and so do the other Prophets, as we shall afterwards have occasion to

* John viii. 56. † Psalm liii. 6.

shew. But without occupying your time with referring to them at present, I will only remind you of the address of the angel to the shepherds watching over their flocks at Bethlehem, when he announced the birth of our Lord. This was his language—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, A SAVIOUR, which is Christ the Lord."* In all these successive ages, from the days of our first parents to the appearance of Jesus Christ, the Son of God, in our nature, the person of the Deliverer was the great object of hope. In Him they trusted as "He that should redeem Israel."† And when He did actually come, we know that pious Simeon, taking the infant Saviour in his arms, broke forth in this devotional address to the Most High. "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen THY SALVATION, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

If you dwell upon this continued confidence, you will see how completely it differs from that theory which would set up Jesus Christ as a virtuous man, or as one of a higher order of beings, who came to exhibit a beautiful code of morals, or who, for establishing the truth of that code, died as a martyr. The whole amount of the feeling produced towards the Lord Jesus Christ by such a faith, would be gratitude to him, as the revealer of this superior code, and admiration of his character, as manifesting it in his life. It is to the code he inculcated, that the attention is primarily called. Our blessed Saviour becomes little more than a teacher, and as it frequently is with an instructor, their pupils considering that the master has ful-

* Luke ii. 10, 11. † Luke xxiv. 21.

filled his office, they respect him indeed for the instruction he formerly gave, but imagining they have learned his lessons, they have no longer any special dependence upon him. They know his rules, and that suffices.

But my beloved friends, this is essentially different from the view which the patriarchs, the prophets, yea, "all who died in the faith," took of the promise of the Messiah. They felt that they were sinners. Like our first parents, who, after they had eaten of the forbidden fruit, knew that they were naked, *so* they knew that they were exposed to all the consequences of transgression, without the power to deliver themselves from their misery. They, therefore, gladly fixed their hopes upon the Saviour God had promised; they looked forward to the day of his appearing, and like dying Jacob, when blessing his sons, and predicting the coming of Shiloh, or the Peacemaker, refreshed their fainting spirits by the confession of their faith. "I have waited for thy salvation, O Lord."*

Another thing to which I desire to call your attention is this—that such was the extent of the offices which this Deliverer was to perform for man, that for their due fulfilment HIS PROPER DEITY was essentially requisite.

Without mentioning other offices, these three were predicted. That he should be our Prophet, our Priest, our King. Thus Moses declares—"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."† So David, in the 110th Psalm, makes known these words of Jehovah to his Lord, or his ADONAI, as the original word is. "The Lord hath sworn and will not repent,

* Genesis xlix. 18. † Deut. xviii. 18, 19.

thou art a Priest for ever after the order of Melchisedec." So it is recorded in 2 Samuel. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."*

These offices no one but He who was God as well as man could fulfil. For as the Prophet who was to deliver mankind from all the ignorance and error under which their fallen nature, through the dominion of Satan, was groaning, it was necessary that he should be perfectly acquainted with the mind of God; should have that complete knowledge of his will, that he might be capable of communicating it to man as far as was needful for the accomplishment of the Divine purpose. But what creature could thus know the mind of God? for "with whom did He take counsel"? "God," indeed, "at sundry times, and in divers manners," or in divers parts, "spake in past times to the fathers by the Prophets;" but these were only partial communications; "here a little and there a little;" by types and visions, and prophetic announcements, none of which communicated the full light of Divine Truth. For, as the Inspired Evangelist declares, "The law came by Moses, but grace and truth came by Jesus Christ." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And as our Lord himself spake to Nicodemus, "Verily, verily, I say unto thee, We speak that we

* 2 Sam. vii. 12, 13, 14, 16.

do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven."*

No mere man was so completely one with God as to be able to make known His will. His Son alone, "He, who was in the bosom of the Father," "one with Him," He only could fully enter into his counsels, and, by declaring them, deliver man from the thraldom of error; or, visiting us as "the dayspring from on high, give light to them that sit in darkness, and the shadow of death, and guide our feet into the way of peace."

So for the right fulfilment of his Priestly office, his proper Deity, as well as humanity, was necessary. For he "was to make a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." He was also to intercede for all his people, and to send them "another Comforter, even the Spirit of Truth," who should "abide with them for ever." I ask, who but the Son of God could offer such a satisfaction for sin? or who but He, who, as God, could search all hearts, and know the desires of all his people, could thus bless them? But of His Priestly office I speak not further: this will be the subject of a future lecture. It is enough for our present purpose to advert to His office as our King. For who but He, "who is the King eternal, immortal, invisible," could sway the sceptre, which is put into the hand of the promised Deliverer? It is predicted of him in the 72d Psalm, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the

* John iii. 11, 12, 13.

wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."*

But how could he rule over the whole earth? how could he hear the cry of the needy? how could he redeem their souls from deceit and violence, if he was not every where present, or Almighty to overcome every enemy? But without referring to these constant acts of his government, for the sustaining of which his proper Deity is so needful, how could he otherwise fulfil that part of his Kingly office, which he has declared himself that he will execute?

These were his solemn words, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And again:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he

* Psalms lxxii. 8—14.

shall set the sheep on his right hand, but the goats on his left."

Think, for a moment, of the innumerable masses that will then be gathered together, when not only all that are in the graves shall come forth, but when the sea shall give up its dead; those unfathomable caverns of the great deep which contain the untold multitudes who were swept away at the deluge, and all others who have at any other period sunk below the waves!—Who but the Almighty God could restore to life these countless myriads?—who but He who knows all things from the beginning to the end, could accurately discriminate the characters of each, and this with the same ease as a shepherd divides his sheep from the goats?

When, therefore, these three offices of Prophet, Priest, and King are assigned to man's deliverer, it is absolutely necessary for their due fulfilment that he should be "God over all, blessed for ever and ever."

I might have added that this was also necessary to preserve mankind from the sin of idolatry. For who could forbear trusting, loving, praising, adoring and magnifying this glorious person, who had freely bestowed upon him such unspeakable blessings: who had delivered his mind from the thraldom of error, his heart from the dominion of sin, his body and soul from the power of death and Satan, and fashioning them like to his glorious body, and to his perfectly pure and holy mind, had raised him to dwell for ever in his eternal and everlasting kingdom?

Not to confide in such a Saviour, not to delight in honoring his holy name would be impossible! The nearer the eye beheld him, the more the happy spirit partook of his likeness, the greater would be the desire to shew forth his praise. Hence we find that the songs of the redeemed who stand around the throne are sung in

the loudest strains. "Their voice is as the sound of many waters, saying, Hallelujah! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready." But into that reason I do not enter. It is sufficient for better preparing your minds for the direct proofs of the proper Deity of our Lord Jesus Christ, to shew that the offices the promised Saviour was to execute, make it absolutely necessary that he should be perfect God, as well as perfect man.

Let us now proceed to these direct proofs from the Old Testament Prophecies, which, in the plainest terms, declare his glory.

The passage which I have read as my text, is taken from a series of Prophecies, commencing with the 40th chapter, which were delivered by the Prophet Isaiah, by the express command of God, for the comfort of his people. The principal subject of consolation, as might well be expected, is the exhibition of that Saviour who had been promised from the fall of man. He commences by this announcement: "The voice of Him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."* This prophecy is expressly applied by John the Baptist, to his own office of forerunner of our blessed Saviour; and his father, Zacharias, when filled with the Holy Ghost, thus prophesied of him "Thou, child, shall be called the Prophet of THE HIGHEST, for thou shalt go before the face of the Lord to

* Isaiah xl. 3—5.

prepare his ways:"*—To prepare his ways, whom he had named the Highest, and whom the Prophet Isaiah had announced as Jehovah, calling upon men to make straight in the desert a highway for OUR GOD, or our Alehim. The Prophet, then, in the ninth verse, as if he actually saw him, gives this charge! "O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say to the cities of Judah, Behold your God," or your Alehim. Behold the Lord God, or as it is in the original, Adonai Jehovah, will come with a strong hand, and his arm shall rule for him,—"Behold his reward is with him, and his work before him." Such of the congregation as are acquainted with Hebrew will know that the word translated—"*Behold* your God,"—"*Behold* the Lord God will come with a strong hand," is a word constantly used to express the presence of an object. See, behold, here he is! When the Prophet, therefore, having previously declared that the glory of the Lord should be revealed, and all flesh should see it, directs Zion, or the Church, to say to the cities of Judah, BEHOLD thy God, it is to announce the actual appearance of their long-promised deliverer. Thus he commences his comforting predictions. Having, in the intermediate chapters, delivered some most instructive lessons, in his animated style, he breaks forth in our text in a still more lofty strain. As if he saw before him those Gentile nations who had been mercifully spared by the Almighty, when he sent his sore judgments upon many of the Heathen, for their abominable idolatries and acts of wickedness, he thus addresses them. "Assemble yourselves and come: draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven

* Luke i. 76.

image, and pray unto a god that cannot save. Tell ye and bring them near, yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." In this grand portion of inspired prophecy these things may be observed:—First, the speaker is Jehovah, the eternal self-existent independent God. Next, this Almighty Being declares "There is no God else beside me;" in the original, there is no Alehim, no God in covenant, beside me. This word, as all Hebrew scholars know, is in the plural number. It is used in that very important passage which respects the creation of our first parents. "And God," (or the Alehim in the plural number) "said, let US make man in OUR image, after OUR likeness,"* and then it is added—"So God created man in HIS own image, in the image of God created he him."† The Inspired Writer thus making known a plurality of persons, whilst at the same time, the Unity of the Godhead is preserved.

This word ALEHIM is used also upon that memorable occasion, the giving of the law at Mount Sinai as recorded in the 20th chapter of Exodus, "And God," (or the Alehim) "spake all these words," saying,—"I am the Lord thy God," or thy Alehim, thy God in covenant, "which brought thee out of the land of Egypt, out of the house of bondage."

Further, whilst thus declaring himself the only Alehim, "there is no God else beside me," the Lord takes these

* Genesis i. 26. † v. 28.

titles, A JUST GOD AND A SAVIOUR. This is a most important union of titles. For it manifests that Jehovah cannot be a Saviour at the expense of His justice, but that His salvation shall be according to His character, "mercy and truth meeting together, righteousness and peace embracing each other." Further, in this remarkable passage, three times repeated, does the Lord declare, "there is no God else beside me," "there is none beside me, for I am God," or "I am AL, the Almighty, and there is none else." As if in this glorious revelation of Himself, and of his office as a Saviour, he would make known to all creation, that it was the one living and true God, in the Persons of the Father, the Son, and the Holy Ghost, who would accomplish our salvation, as it is said in chap. xliii. 11: "I, even I, am the Lord, or Jehovah, and beside me there is no Saviour," "no OSHEA," as it is in the original, or, no Jesus.

Whilst thus asserting his own sole, absolute, eternal, self-existent Godhead, he gives this striking charge, or as it might rather be termed, this most gracious invitation; for surely the words "are full of grace,"—"Look unto me, and be ye saved, all the ends of the earth;" or, as it is in the original, "turn ye to me;" as is the case when the eyes are fixed upon any one in the way of confident trust, or devout worship,—"look unto me." As if the Lord would say to those who were making gods of their own, either some gross image, or some visionary being of their own vain imaginations, whom they called their god, idols alike unprofitable; a course which was pursued of old by the heathen nations, "who changed the glory of God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things." But alas! not by them only, for similar practices have been followed by those infidels who, in a neighbouring country, set up the Goddess of Reason, as they termed their profane idol, as

an object of worship—and I much lament to say, by those also in our own land, who have tried to "cast down the Lord Jesus Christ from his excellency." For the God they worship, even according to their own shewing, is neither a just God nor a Saviour, but one entirely of their own creating. For though they, in appearance, retain the common notion of the unity of the Divine Nature, yet many things concerning his essential properties, they have greatly perverted, so much so, that, let all the Unitarian teachers, now living, assemble together, and try to bring out, from the unmutilated Word of God, that imaginary Being whom they profess to worship, and they will find it a harder task than all their united wit can perform. To these false worshippers, whether of graven images or of idols of their own imagination, Jehovah, the Saviour, says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." This striking command he enforces by a most solemn affirmation:—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear."

Such are the contents of this comprehensive portion of the Word of God. We have the eternal, self-existent Jehovah proclaiming himself the only Saviour, and, in this character, offering himself to the whole human race:—"Look unto me, and be ye saved, all the ends of the earth,"—the most distant parts of the habitable globe; the remotest islands of the sea; the very islands which we inhabit, the British Isles, called by the ancients, the Ultima Thulæ, or the very extreme western point of the then known world.

It is, my beloved friends, most cheering to the hearts of those who feel their need of such a Saviour, to find that this glorious prophecy is expressly applied by the Inspired

Apostle, St. Paul, to the Lord Jesus Christ, in the fourteenth chapter of his Epistle to the Romans. For after shewing that Christ died, and rose, and revived, that he might be Lord both of the dead and the living, he declares "We shall all stand before the judgment-seat of Christ." In proof of which he quotes this Prophecy of Isaiah:— "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

The Apostle again applies my text to the Lord Jesus Christ in his Epistle to the Philippians, c. ii. v. 5—11:— "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here then we have, upon authority that it is impossible to doubt, the declaration made by the Lord Jehovah in the writings of the Prophet Isaiah, applied by the Apostle Paul to him whose birth was thus announced by the angel:—"His name shall be called Jesus, for he shall save his people from their sins."

If any person should inquire, how can this application be justified? the answer is plain, namely, that He who in the 45th chapter of the Prophet Isaiah, declares himself to be Jehovah the Saviour, is in an earlier part of that roll of prophecy foretold as the one who would effect

salvation, by uniting in one person the divine and human natures, as perfect God and Man. The passage will be found in Isaiah, vii. 14.

The first promise made to Adam intimated that the deliverer was to be of the seed of the woman; not the offspring of both parents, but the seed of the woman. This evangelical prophet, as he has well been termed, was raised up at a time of great calamity to comfort the house of Judah by a plain declaration of his birth. For when Syria was confederate with Ephraim, combining together to go up against Judah, and set a king in the midst of it, thus hoping to defeat the promise made to David, the Lord said, "It shall not stand, neither shall it come to pass." Moreover the Lord spake again unto Ahaz, saying, "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Here is a direct promise of a deliverer who should unite both natures. "Behold, a virgin shall conceive, and bear a son, and call his name Immanuel." This prophecy is declared by St. Matthew to have been fulfilled at his birth whose name was to be called Jesus, or JAH the Saviour; for he was indeed Immanuel, God with us, God in our nature, God engaged in our behalf, and manifested for our salvation.

This consolatory declaration is still further confirmed by Isaiah, towards the close of that portion of his prophecy; for the division of the prophetic writings into chapters, is a mere arbitrary division. It has its advantages; but at times weakens the force of a prediction, or renders it less intelligible. The Prophet, after stating different intermediate trials coming upon Judah, and then

looking forward to the deliverance Messiah would ultimately accomplish, thus speaks in the ninth chapter. "They joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil. For thou has broken the yoke of his burden, and the staff of his spoil, the rod of his oppressor, as in the days of Midian. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Here, in language plain and simple, and such as is quite intelligible to every ordinary understanding, Isaiah announces the actual birth of the child foretold as Immanuel, God with us. First, his proper humanity is made known. Unto us a child is born, a son is given. This long-expected child, this long promised Deliverer, the desire of all nations, the seed of the woman, is now granted. Then his rule is mentioned, "The government shall be upon his shoulders." Then his proper Deity is declared: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Wonderful, indeed, is his name, for "great is the mystery of Godliness, God manifest in the flesh." Wonderful in his conception, born of a virgin. Wonderful in his humiliation,—"He who thought it not robbery to be equal with God, made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross." Wonderful in his works, performing such miracles as were never before seen, rising triumphantly from the grave, ascending into glory, and sitting down at the right hand of the Majesty on high, astonishing even the angels who kept the portals of heaven! For when his accompanying heralds demanded

an entrance, saying, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in!" They answered, "Who is the King of Glory?" as if they had said, what wonderful personage is this? The reply was immediate, "The Lord of Hosts, he is the King of Glory,"—JEHOVAH SABAOTH; or Immanuel, God with us, for it is the same person in different names; he is this wonderful personage, "The Lord of Hosts, he is the King of Glory!" His next title is "Counsellor," for he is the repository of all the counsels of God, they are all connected with his person, and he is the manifester of them all, and especially of that "counsel of his will, which he purposed in himself"—"that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him."*

Following these two names, comes one that most plainly speaks forth his proper Deity. For not only shall he be called "Wonderful, Counsellor," but, "the Mighty God," the Al-Geber, as it is in the original, or the conquering God; for not only does this name denote might and power, but the most emphatic strength, supreme irresistible force to overcome every enemy. This name is referred to by this Prophet in chap. x. 21. when speaking of the restoration of Israel, he says—"the remnant shall return, even the remnant of Jacob unto the Mighty God," the Al-Geber. It is also strikingly exemplified in a passage in Jer. l. 23, 34. "Thus saith the Lord of Hosts; the children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go.

* Ephes. i. 10.

Their Redeemer is strong; the Lord of Hosts is his name: He shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon." May those unhappy persons who are now so fast bound in the spiritual Babylon, experience the truth of this prophecy, may their strong Redeemer set them free.

After this title of "the Mighty God," follows this name —"The everlasting Father," or, as it has been rendered, the Father of eternity, or of the everlasting age. "For before the mountains were brought forth," says the Psalmist, "or ever thou hadst formed the earth and the world, (and by him were all things created) even from everlasting to everlasting, thou art God!" Having all the tenderness of a Father for us even before the foundation of the world. Even then as it is declared, "rejoicing in the habitable parts of his earth, and his delights were with the sons of men."*

His last name is "The Prince of Peace," a name particularly suitable for closing these blessed titles, for it is after he has manifested his wonderful Incarnation, his gracious counsels, his all-conquering power, his care of his spiritual offspring, surpassing not only a father's pity, but a mothers' tenderness, that he will reign for ever as the Prince of Peace, or bring in a peace which shall never be disturbed; for Satan and all who take part with this fallen spirit in resisting his peaceful dominion, shall be cast into the lake of fire, and He shall reign for ever and ever, or as the prophecy concludes, "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order and establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of Hosts will perform this."

* Prov. viii. 31.

Thus it is, that one of the predictions of this prophet casts light upon another. He, who in my text is named Jehovah, a just God and a Saviour, and who says, "Look unto me, all the ends of the earth, and be ye saved, for I am God, and there is none else,"—a Scripture which is expressly applied to the Lord Jesus Christ, by St. Paul, is declared to be a "child born, and a Son given, whose name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," the child brought forth by a virgin, whose name is Immanuel, God with us—as plainly proving as the Inspired Word of God possibly can prove, the proper Deity, as well as the proper humanity of the Lord Jesus Christ.

Unanswerable, however, as this proof is from the prophecies of Isaiah, it is not upon this Prophet alone that the direct evidence of the proper Deity of our Lord Jesus Christ rests.

Time prevents my quoting many passages, but you will, I trust, bear with me, my beloved friends, whilst I briefly refer to two particularly striking portions.—First, the Prophecy of David, recorded in the 45th Psalm. He, with the ardour most befitting so glorious a subject, breaks out at once in this animating strain.—"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men, full of grace are thy lips; therefore God hath blessed thee for ever."* Here he sets forth our Lord's proper humanity, as taking our nature upon him; perfect man; and yet holy, harmless, undefiled and separate from sinners. "Fairer than the children of men,"—"The Holy Child Jesus." The Prophet then addresses him as his deliverer—"Gird

* Psalm xlv. 1. 2

thy sword upon thy thigh, O Most Mighty," the very word that is used by Isaiah, when he calls him the Mighty God, "with thy glory and thy Majesty, and in thy Majesty," as having united in thee not only the authority of a King, but the power of God, "ride prosperously because of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things." "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." His enemies being overcome, David looking forward to his everlasting reign, thus speaks forth his proper Deity. "Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre." No one, except from wilful blindness, can mistake as to the person intended in this Psalm, for the inspired Apostle St. Paul himself applies it to the Lord Jesus Christ, in the first chapter to the Hebrews, quoting the very words of the Psalm. Yes, my friends, he is David's king, "fairer than the children of men," the Mighty One, the One of whom the inspired word of Prophets and Apostles has declared—"Thy throne, O God, is for ever and ever."

Surely here is an unanswerable proof of his proper Deity. Oh, may the Lord open every heart to receive the testimony, and, with glad lips, to say,—

> "Thou great Almighty Lord,
> My Conqueror and my King;
> Thy sceptre and Thy sword,
> Thy reigning grace I sing.
> Thine is the power, behold I sit
> In willing bonds beneath Thy feet!"

I only mention one more proof, taken from the Prophet Jeremiah:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved,

and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."* This name, a Branch, is frequently given to Messiah, as indicating his human nature as of the seed of David,—but here, with this very important epithet, "A RIGHTEOUS BRANCH,"—manifesting that his human nature, as before mentioned, is "holy, harmless, undefiled, and separate from sinners,"—"the Lamb, without spot or blemish." It is declared of this Righteous Branch, that, as a King, He shall reign and prosper,—a prediction exactly accordant with the Prophecies from the Book of Psalms and the Prophet Isaiah. The name whereby this Righteous Branch shall be called is the Lord, or JEHOVAH OUR RIGHTEOUSNESS; for, uniting the Divine with the human nature, the righteousness which he wrought out for his people is the righteousness of God; and hence it is, that in the verse which follows my text, this declaration is made, as to him who proclaims himself Jehovah the Saviour. "Surely shall one say, in the Lord, or in Jehovah, have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all Israel be justified, and shall glory." For he, who is the Son of God, having united himself to us, as the Son of Man, and having, in that nature, fulfilled all righteousness for us, and, as our surety, "is made of God unto us," not only "wisdom," but "righteousness, sanctification, and redemption;"† so that all his spiritual seed may indeed glory in Him; for "His righteousness is unto all, and upon all them that believe,"‡—a righteousness complete, the garment of salvation. May you and I, my beloved friends, ever be clothed in it, and rejoice in the Lord, as our righteousness and strength.

* Jeremiah xxiii. 6, 7. † 1 Cor. i. 30. ‡ Rom. iii. 22.

These, then, are the direct proofs which I would offer in support of the proper Deity of the Lord Jesus Christ, from the Prophecies. Allow your minds, for a moment, to revert to the truths I have declared. I first shewed that, from the fall of man to the appearance of our Lord in the temple, the hopes of the people of God were fixed upon the person of a Deliverer from all the evils connected with the disobedience of our first parents. Secondly, That the offices this Deliverer was to fulfil for the attainment of this object, namely, those of Prophet, Priest, and King, not to mention others, could only be properly executed by one who was God as well as Man. I then brought before you, not only from my text, but from other prophecies confirmed by New Testament Scriptures, different passages of the Inspired Word of God, clearly shewing that he who says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else," is indeed Immanuel, God with us, God in our nature, God with us and God for us; the child born, the Son given, whose name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; who is fairer than the children of men, the Most Mighty, whose throne is for ever; the Righteous Branch, the Lord our Righteousness. If you calmly and dispassionately meditate upon these proofs, you will find a body of evidence of the proper Deity of our Lord Jesus Christ, which I am well assured it will be utterly impossible for all the teachers of error, now living, to overcome.

I should, my friends, according to the subject assigned to me, now proceed to prove the proper Deity of the Lord Jesus Christ, from types and Jewish ordinances. When, however, I was preparing my Discourse, it occurred to me, that when He who gives this gracious command,—"Look unto me, and be ye saved all the ends of

the earth," shall have fully accomplished this glorious salvation, there will be "no more night;" but this will be the blessed state of all his faithful followers:

"Their foreheads proclaim
His ineffable name,
Their bodies his glory display;
A day without night,
They feast in his sight,
And eternity seems as a day."

But we are not yet come to that rest. I, therefore, will not trespass upon the midnight hour by entering upon these important topics; the more especially as the types and Jewish ordinances will form very appropriate parts, either of the next Lecture, or of the following one, upon the Atonement.

I would rather invite you, my beloved Christian friends and brethren, you who glory in the cross of our Lord Jesus Christ, to refresh yourselves for a few moments, by taking a view of our blessed Lord and his great salvation. It would be almost impossible to treat so glorious a subject merely in a dry, cold, and formal manner. Let us, then, delight our souls by "looking unto Jesus." "He has, by his own blood, made a way for us into the holiest of holies;" we are invited to enter within the veil; to anticipate the period when the din and strife of party spirit will have altogether ceased; when there will be no more contending for the mastery, but when they "who have gotten the victory shall stand upon the sea of glass, having the harps of God," and in one united chorus shall sing the song of Moses the servant of God, and the song of the Lamb. Oh blessed day! then we shall be near to him—we shall see him eye to eye, and face to face—be conformed to his image—have "his name upon our foreheads"—"serve

Him day and night in his temple"—and unite with the redeemed in never-ceasing hallelujahs! In that joyful season, my Christian brethren, it will not grieve us that we have not been ashamed to confess the faith of Christ crucified—to own our Lord, or to maintain his cause. No, my beloved brethren, with hearts full of love, and with lips glowing with praise, and with eyes sparkling with joy and delight, we shall "cast our crowns before him," and magnify the grace that brought to our ears the joyful sound,—"Look unto me, all the ends of the earth, and be ye saved, for I am God, and there is none else." Yes, not only brought the joyful sound to our ears, but enabled us to receive the word into our hearts. Oh, what a word it is! "Look unto me, all the ends of the earth, and be ye saved." LOOK AND LIVE;—LOOK AND LIVE! "Only turn to me, rest your souls upon me, in whom alone there is righteousness and strength," and you shall live for ever and ever! Oh, may the wonders of his love fill our hearts with gratitude and praise, and constrain us to live to him, who lived, and died, and rose again for us! Let us consider the past time of our lives, the scanty services we have yet rendered, only as the entrance upon the threshold of a Christian course. Let us now "have our conversation in heaven:"* let us continually remember "what manner of persons we ought to be in all holy conversation and godliness, looking for, and hasting to the coming of the day of God."†

Oh that the God of all grace would work in us both to will and to do of his good pleasure—strengthen our faith—animate our hope—enkindle our love—enliven our zeal—grant us a conversation becoming the Gospel—that men might see in us something of the likeness of our divine Lord—and that they who were disposed to

* 1 Philippians, ii. 13. † 2 Peter iii. 11. 12.

speak evil of us, might, like the accusers of Daniel, "have no occasion" against us, except they "find it against us concerning the law of our God."

But I turn to those who may be teachers of Unitarian errors; and I would desire to speak to you in the spirit of my Lord, and in earnest prayer, that I may only declare that which shall be for your everlasting welfare; for this I can say, with the greatest sincerity, I really desire.

When I considered that, with some minute exceptions, the whole drift of your teaching is to degrade the Son of God, even Him who is at once the Light and Life of men,—our Creator, Lawgiver, Judge, Advocate, Redeemer, all in one; in whom alone there is salvation, peace here, and everlasting blessedness hereafter:—When I thought of this being the general character of your instructions, to degrade my Divine Lord and Master, and to ruin the souls of my fellow-sinners, by turning them away from this glorious Saviour: when, also, I saw you taking advantage of the kind invitation given by the Minister of this Church, to persons holding what are termed Unitarian doctrines, to attend this Course of Lectures, publicly to address a letter to the Clergymen who were to preach these sermons, in which you subscribe yourselves, "*Your fellow-labourers in the Gospel,*" although so far from being our fellow-labourers, you must be well aware, that there is scarcely a single doctrine of the Gospel that we hold, that you do not oppose; and that, at the same time, you put forth, by your own authority, a syllabus of a Course of Lectures, containing a conjoint list of subjects, the one to be preached at Christ Church, the other at a Unitarian chapel; thus leading the public to suppose that there might be some private understanding between us, and that we had agreed together to deliver this seemingly-united Course:—when, in

addition to this uncandid guile, you place in this unauthorized list, opposite to the subject fixed for the Lecture to be delivered this evening, namely, "The Proper Deity of our Lord Jesus Christ, proved from prophecies, types, and Jewish ordinances,"—this dreadful blasphemy, which I scarcely know how to repeat; "The proposition that Christ is God proved to be false, from the Jewish and Christian Scriptures;" thus uncourteously, as well as unnecessarily, wounding the feelings of a large Christian community:—when the account of these accumulated dishonours upon my Lord, and injuries to man, came first upon me, I had, for a short moment, some of those indignant feelings which St. Paul testified against Elymas, when he sought to turn away the Deputy from the faith.* But when I paused for a little, this thought was presented to my mind, as I trust, by Him "from whom all holy desires, all good counsels and all just works do proceed,"—"Who made thee to differ? and what hast thou that thou hast not received?" Instead, therefore, of giving place to these feelings, I poured out my prayer to God for you, that He, of His infinite grace and mercy, for His dear Son's sake, would grant you forgiveness, and open the eyes of your understanding, and turn your heart, that you might acknowledge the Lord Jesus Christ as your Lord and your God. And in this prayer, I entreat every one, who calls upon the name of Jesus Christ, their Lord and ours, to unite. O blessed Saviour, thou that didst meet Saul, the persecutor, when he was breathing out threatening and slaughter against thy Disciples, now mercifully look upon these men; make them monuments of thine Almighty power and grace, and grant that they may yet preach that faith that they now attempt to destroy. Oh, that the Lord may grant our prayer, for his own name's sake. I can say, with the greatest sincerity, that I have no other feeling

* Acts xiii.

than that of good-will towards you; that I lament over your errors; that I am truly sorry that you should have ever written such a sentence as the one you have proposed as the subject for your next Lecture; and that I do hope you will not attempt to speak forth such blasphemy; for I had rather my hand was burnt off than publish such a sentence as my own creed; and, as for preaching upon it, rather than thus defile my lips, my prayer should be that my tongue might cleave to the roof of my mouth. "Be not then proud, for the Lord hath spoken: give glory to God, before he cause darkness, and your feet stumble upon the dark mountains, and while you look for light, he turns it into the shadow of death, and make it gross darkness."* Remember the wise counsel of the Apostle,—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."† Learn wisdom from a little child, the child of one of the scattered remnant of Judah, at present resident in this town. He was placed at a Christian school; there he heard prayer offered up to the Father, through the intercession of His Son, Jesus Christ. After being in the school for a short time, he said to his mother upon coming home—Mamma, when I pray to God, I feel that I should like to pray to Jesus Christ; but, mamma, we must not pray to Him. The answer was, No. But said this sweet little Jew child—"When I go to heaven, and see Jesus Christ, if he is God, I shall be ashamed to look him in the face." Oh, let this little Jewish child be your teacher. Let him remind you of the declaration of our blessed Lord to his disciples, when he called a little child and set him in the midst of them. —"Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; whosoever, therefore, shall humble himself

* Jeremiah xiii. 15 and 16. † 1 Cor. iii. 18.

as this little child, the same is the greatest in the kingdom of heaven."* For be assured that if you do not now bend your knee to Jesus as God, you will "be hereafter ashamed to look him in the face."

Finally, let me beseech those who profess to belong to the Church of England, or to be believers in the proper Deity of the Lord Jesus Christ, not to be led away with that false charity which confounds truth with error, and which, under the name of liberality, regards not the true welfare of our fellow-men; but let us seek for that sincere love which really merits the name. Suppose for instance, you should visit a prison; that at your entrance you should come to the cell of a prisoner confined for horse-stealing, an ignorant man, who could neither read nor write; that you should next pass to one found guilty of manslaughter, a dissipated person, who, when intoxicated, had given a death wound to one of his companions. You were shocked, as well you might be, at these low and base crimes. You then entered a third apartment, and there you observed a person of courteous manners, of gentlemanly address, who spoke to you in a benevolent manner respecting the other criminals. You asked the keeper of the prison why he was confined? his answer was,—"This person is here for high treason; he has concerted a plot against the king's son, and mild as his language to you is, he is constantly teaching the prisoners to rebel against the crown prince." If, after this report you were to say to this prisoner,—"Sir, I am very sorry to see you here:—it is a very hard case that you should be imprisoned, for you have only made a mistake in the interpretation of some parts of the statute-book containing the law of the land, and therefore I will give you my hand, and acknowledge you as a loyal and

* Matthew xviii. 1—4.

faithful subject of the king." I ask if this would be true charity?—true brotherly love? Would it not be bouying up the prisoner in his error, and encouraging him in his evil course? Would it not be even worse than this? Would it not, by calling him a loyal subject, whilst he was speaking treasonable language, be like exciting him to commit other overt acts of treason, and thus make the proof of his guilt more easy, and his condemnation more certain at his trial? Assuredly it would. But, if in a kind and candid spirit you were to say to him;—"You have committed one of the highest crimes of which a subject can be guilty; you have attempted to disinherit the king's son, and to deprive him of his father's throne! I recommend you at once to cast yourself at his feet, and sue for mercy; the day for holding the assizes is not yet arrived, although it is near at hand; and he may forgive you, therefore make no delay, but at once acknowledge your offence. I will, with all my heart, assist you in your application." Would not this be true charity, unfeigned love, real liberality? For you might thus save the prisoner's life, since the more he respected your character for kindness and for candour, the more likely would he be to attend to your counsel, and to be swayed by your advice.

This, my friends is the true Christian course to be pursued with those who blaspheme the name of our Lord and Saviour Jesus Christ, not to flatter them by calling them Christians, and taking counsel with them upon matters of religion, as if their "damnable heresies," as the inspired Apostle St. Peter calls them, "denying the Lord that bought them,"* were but trivial errors—but in sincere Christian love, tell them you deeply feel for their danger; that there is no sin that you can conceive of, greater than

* 2 Peter ii. 1.

that of dishonouring the Son of God, even Him of whom it is declared—"That the Father judgeth no man, but hath committed all judgment unto the Son,"—"that all men should honour the Son, even as they honour the Father:"* a sin of so deep a dye as to produce this solemn warning from an inspired Apostle—"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord."† It may be that thus treating them in a spirit of love, God "may give to them repentance to the acknowledging of the truth," and to you the delightful privilege of "saving a soul from death, and hiding a multitude of sins.‡" And this I can, with the greatest truth say, is my motive for not calling a blasphemer of the Lord Jesus Christ a Christian, that by giving him the name, I might deceive him or encourage him in a most dangerous error. I can lay my hand upon my heart and say, it is from no ill-will, from no bigoted, sectarian, or Anti-Christian spirit; it is with a view to his real peace here, and his everlasting welfare hereafter.

For whilst I bear the affection of a son, to the Church of which I am a member, and esteem it a high privilege to be one of her ordained Ministers, my object, for years, has been to unite in prayer to God for the outpouring of the Holy Spirit "all that love the Lord Jesus Christ in sincerity," desiring the coming of that blessed day, (oh that the Lord would hasten it,) when all strifes and divisions, and heart-burnings among Christians, may termi-

* John v. 22. 23. † Heb. x. 28. 30. ‡ James v. 19, 20.

nate; or, if there must be a contest, this may be the only one—who shall love their Saviour most, serve him best, and sing his praises in the highest notes. Let this be the aim of all who profess to hold the Proper Deity of our Lord Jesus Christ; let them shew that it is a "faith which works by love." Of all ways of putting down objections, there is none comparable to living them down. As an old writer has quaintly, but truly said,—"Thanks*giving* is good, but thanks*living* is better still."

Let me then recommend you to adopt, not that false charity, which will prove an injury instead of a benefit, but to cultivate the mind of Christ:—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things!"

Now unto Him that is able to keep you from falling, and to present you, faultless, before the presence of his glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

END OF THE FIFTH LECTURE.

THE

PROPER DEITY OF OUR LORD

THE

ONLY GROUND OF CONSISTENCY

IN

THE WORK OF REDEMPTION:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, MARCH 13, 1839.

BY THE

REV. HUGH M'NEILE, M.A.

INCUMBENT OF ST. JUDE'S, LIVERPOOL.

BEING THE SIXTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

Τοῦτο γάρ ἐστι τὸ Ἅιμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς Ἄφεσιν Ἁμαρτιῶν.

MATT. xxvi. 28.

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"NONE OF THEM (NO MAN) CAN, BY ANY MEANS, *redeem* HIS BROTHER, NOR GIVE TO GOD A *ransom* FOR HIM."—*Psalm* xlix. 7.

"CHRIST HATH *redeemed* US—WHO GAVE HIMSELF A *ransom* FOR ALL."—*Gal.* iii. 13; 1 *Tim.* ii. 6; *Matt.* xx. 28.

PREFACE.

THE office of our Lord Jesus Christ, as PRIEST of his Church, bears the same relation to the *conscience* of man, that his office, as PROPHET, bears to the *intellect* of man. The conscience takes cognizance of righteousness, the intellect of knowledge. My Reverend Brethren, who have preceded me in this series, have, from the nature of their subjects, been called chiefly to the consideration of our Lord's Prophetical Office; and have, consequently, addressed themselves chiefly to the communication of sound knowledge. In maintaining the Canon of Scripture against Unitarian objections, and exposing the boasted improvements in the translation of the New Testament, under the patronage of *the Unitarian Society for Promoting Christian Knowledge*, they have conferred a lasting benefit upon the Christian Church.

The subject assigned to me introduced our Lord's *priestly* Office, and demanded an argumentation of righteousness addressed to man's *conscience*. In the treatment of it, I have done what I could, within the compass of a Sermon; and I now, with humble confidence, consign it to Him, to whom alone it appertains to control the unruly wills and affections of sinful men.

Other pressing duties have compelled me to confine the Appendix to a few extracts from the Fathers of the Reformation, and from Burton's admirable compilation from the Ante-Nicene Fathers. I do not, of course, expect that such testimonies will have much weight with Unitarian opponents; but they will, I trust, prove acceptable and valuable to our Christian readers; while they will also shield myself from the charge of heterodox novelty. I have said none other things concerning our ruin in

the first Adam, who was of the *earth, earthy*; and our redemption in the second Adam, *the Lord from heaven;* than the noble army of Martyrs found in the Scriptures, and died to maintain. "The judgment of the Reformed Churches herein," observes Dr. Owen, in language which I gladly appropriate, "is known unto all, and must be confessed, unless we intend by *vain* cavils to increase and perpetuate contentions. Especially the *Church of England* is, in her doctrine, express as unto the *imputation of the righteousness* of Christ, both *active* and *passive*, as it is usually distinguished. This hath been of late so fully manifested out of her authentic writings, that is, the *Articles of Religion*, and *Books of Homilies*, and other writings publicly authorized, that it is altogether needless to give any further demonstration of it. Those who pretend themselves to be otherwise minded, are such as I will not contend withal. For to what purpose is it to dispute with men who will deny the *sun to shine*, when they cannot bear the heat of its beams. Wherefore, in what I have to offer on this subject, I shall not, in the least, depart from the *ancient doctrine of the Church of England;* yea, I have no design but to declare and vindicate it, as God shall enable."—*Owen on Justification*, ch. vii.

It is with sincere pain that I feel constrained to refer to our more immediate opponents, the Unitarian Ministers, in this town; but, as it may assist our readers to distinguish between profession and practice, in the much abused matter of *charity*—I consider it a duty.

I am in no way surprised, that the late Archbishop of Dublin's Treatise on the Atonement, should be felt to be a barrier in the way of Unitarianism; and, therefore, be assailed by Unitarian writers: and, had the observations of our Reverend opponents been confined to scholastic criticism or literary argument, neither I nor any other friend of truth, or of that distinguished defender of truth, would have any cause to complain. Such assaults, however vigorous, might be perfectly compatible with real Christian charity; and perfectly consistent in the teachers of a body whose professions of gentleness, and urbanity, and forbearing

brotherly love, constitute their most plausible claim to the suffrages of the public.

But, what must that public think, when such teachers, forsaking the reasonable argumentations of controversialists, and forgetting, I will not say the charity of the Christian only, but the courtesy of the gentleman also, proceed to vulgar personalities: and, instead of encountering the *book*, endeavour to blacken the *name* and *memory* of the illustrious Prelate? Without a single quotation from his unanswered—yes, and unanswerable work: without a shadow of an argument in support of the assertions, Archbishop Magee is accused of "most coarse abuse," "most black *mis*representation," "aptitude in calumny."* These accusations are preached and printed by Mr. Martineau, and the Sermon containing them is referred to with approbation by his colleagues, Messrs. Thom and Giles. This is a fact, illustrative —(so far as it goes, I do not accuse the whole body)—of Unitarian charity. We, who are called uncharitable bigots, do not act thus. We assail, indeed, false principles; but we descend to no personal abuse. We would shrink, with *real* Christian charity (unprofessed in words), from any such unwarrantable attack upon the reputation of the dead, or wanton outrage upon the filial feelings of the living. Severity were easy here. But so is forbearance—so far as Archbishop Magee is concerned; his attainments as a scholar—his reputation as an author—his indefatigable labours as a Parish Minister, and as a Bishop; his character as a man, and his deeply deplored loss as a champion in the Church; require no defence from his children,—neither are they likely to sustain the slightest damage from the attacks of Unitarian adversaries.

Forbearance, however, is not so easy, as it regards his assailants. It is practicable, nevertheless; and I would not have adverted to the subject, but for the importance of placing, in their proper point of view, our respective claims to Christian charity, "*not in word, neither in tongue, but in deed and in truth.*"

If we be asked, why do we, who profess Christian charity,

* Mr. Martineau's Sermon on the Bible, p. 16.

promote and prolong theological strife?—why do we persevere in controversy?—why do we not keep quiet, and allow others to be quiet also, and to go to heaven their own way?—our answer is simple:—Fallen man's *own way* is not the way to heaven. If it were, neither redemption nor revelation would be required.

Our hearts' desire and prayer, before God, for our fellow-men, is, that they may be saved. We are as deeply persuaded, as it is possible to be of any truth, even of our own existence, that there is but one only name given under heaven among men whereby any man can be saved. From innumerable proofs, rising into moral demonstration the most convincing, we are satisfied that the Author of Creation is the Author of Christianity,—of Christianity in its Patriarchal promises, in its Jewish types, in its manifested Evangelical and Apostolic plainness; and that, since the fall of Adam, no human being has been, or can be, restored to communion with God, and conformity to the Divine image,—(i. e. to real happiness),—except through the Incarnation, Atonement, and Intercession of the everlasting Son of the Father, and by the quickening energy, and sanctifying fellowship, of the Eternal Spirit, proceeding from the Father and the Son.

Our heart, and mind, and soul—our whole moral and intellectual being, with all its powers, and all its capacities, is penetrated with the most unwavering confidence in the truth of the Holy Scriptures; and the most unhesitating assurance, that the things which are bound and loosed in the declarations of this Book, taken in their most obvious and popular meaning, will be bound and loosed in the unalterable decisions of the living God, on the throne of eternal judgment.

When essential truth is rejected,—the Godhead of the Saviour, for example,—we are constrained utterly to deny the existence of Christianity, and, consequently, the possibility of salvation. Rejecting the Incarnation, Unitarianism leaves a moral gulf between God and fallen man, which can never be filled up or passed over; re-union is impracticable. Rejecting the Atonement, Unitarianism leaves a load of guilt upon every man, which, in everlasting equity, will demand everlasting punishment; right-

eous release is impracticable. And rejecting the indwelling, sanctifying agency of the Eternal Spirit, Unitarianism leaves a fountain of corruption in every man, which will prove a worm that dieth not, and a fire that is not quenched; holiness, and, therefore, happiness, is impracticable.

These falsehoods are infallibly fatal to all who are so far deceived by the pride of fallen human reason, as really to embrace them. We may not be restrained, by any relenting tenderness or yearning sympathies of an affectionate heart, from affirming these faithful sayings of God's truth. We are aware of the repugnance with which such sayings are received; and we know something of the crucifying effort which is required in order to continue to utter them in love. If our silence concerning the danger, could annihilate the danger itself:—If, by mingling truth and error in one indiscriminate heap of mis-called charity, we could glorify our God, and save our fellow-men; with what joy should we yield to the complacent sympathies of our fallen nature, and ourselves become Liberals! But it may not be. The danger abides in full force, though we cease to mention it; and, therefore, silence on our part, is transferred from the region of charity, into the region of the most barbarous cruelty. Instead of wearing the mild and winning features of forbearance and tender love, it would assume the revolting aspect of either hypocrisy or infidelity.

It is recorded concerning the celebrated eastern bird, whose name is a proverb for folly, that when she has succeeded in hiding her own head, so that she cannot see the approaching danger, she reposes, as if in perfect security, unconscious of the exposure of her entire body. The advocates of charity, who would blot out the damnatory clauses from our creeds and Bibles, seem to partake of this ostrich folly: as if when they had blinded themselves to the danger, and succeeded in procuring repose, by getting rid of these troublesome remembrancers; they had also succeeded in annihilating the danger itself—in blotting out hell from the store-house of the righteous judgments of God, and securing an eternity of plausible liberalism.

When essential truth is concerned, it is impossible to speak too plainly, or too strongly, or too frequently. It is the grand design of Satan, with all his varied forms of temptation and delusion, adapted to the varying temper of men's minds, and the fashionable tone of the various ages of the world, and grades of society, to lull mankind into a slumber of indifference about eternity, until it is too late for them to be in earnest about salvation. And it is the grand business of the Ministers and Messengers of Christ, to rouse the slumberers, and tell them of salvation, now while it is called to-day. If we may not speak thus, let us speak no more at all. If, while the fire rages, and thousands are falling into it, we may not sound an alarm, and cry,—Awake, awake! flee from the wrath to come:—then are we watchmen no longer; our occupation, in all that rendered it effective, is at an end. If we must confine our ministrations to soft lullabys, which do not disturb the slumberers; or which, when they are in some degree disturbed by conscience, allay the incipient alarm, and soothe them again to repose; then are we transformed from being Ambassadors for Christ, into being no better than cradle-rockers for Beelzebub.

Great and gracious God! rouse, and guide, and strengthen us, thy Ministering Servants, that we may raise, and prolong, and re-echo, a fervent cry through the length and breadth of the land—proclaiming the reality and eternity of hell—testifying repentance towards God, and faith in our Lord Jesus Christ—and displaying, in the light of thy sure promise, glory, honour, and immortality of holiness and joy, to every one that believeth.

St. Jude's, April, 1839.

LECTURE VI.

THE PROPER DEITY OF OUR LORD THE ONLY GROUND OF CONSISTENCY IN THE WORK OF REDEMPTION.

BY THE REV. HUGH M'NEILE, A.M.

"FOR THERE IS NO DIFFERENCE: FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD; BEING JUSTIFIED FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS: WHOM GOD HATH SET FORTH TO BE A PROPITIATION THROUGH FAITH IN HIS BLOOD, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, THROUGH THE FORBEARANCE OF GOD; TO DECLARE, I SAY, AT THIS TIME HIS RIGHTEOUSNESS: THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS."—*Rom.* iii. 22—26.

It is not my intention to delay you with any prefatory observations on the general subject of this controversy, but to proceed at once to that particular portion of it, the discussion of which is entrusted to my charge. It is thus stated:—

"The Proper Deity of our Lord the only ground of Consistency in the Work of Redemption."

Man is ruined, and needs redemption: only God can redeem. In redeeming, he cannot be inconsistent with himself. If the Deity of the Lord Jesus be rejected, inconsistency is inevitably involved. If the Deity of the

Lord Jesus be received, inconsistency is avoided. The Deity of the Lord Jesus is distinctly revealed, as distinctly as the Unity of the Godhead.

These are lofty themes. Gracious Lord, grant us, in this world, knowledge of thy truth—increasing knowledge of thy sanctifying truth!

I. God is love. He that dwelleth in love, dwelleth in God, and God in him. The first and great commandment of the law is love. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like unto it. Thou shalt love thy neighbour as thyself. Love is the fulfilling of the law. The end of the commandment is love. The end of all true religion is love,—the love of God and the love of man.

1. It is commonly admitted that these two comprise our highest duties; but it does not seem to be commonly understood, that they also constitute our best happiness. Yet, this is strictly true, and will and must continue true to all eternity. To love God supremely, and to love one another sincerely and cordially, are the essential elements of the happiness of all intelligent creatures.

It is thus the holy angels are happy. Their exalted and pure affections are fixed with supreme devotion upon their great Creator and continual Preserver. There, at the fountain, each imbibes spiritual joy. The stream is happiness. And can the kindred streams be kept from union? No! emanating from the same divine spring, they flow together towards the one boundless ocean of the divine glory. The whole angelic host, with one feeling of happy love, and one voice of happy praise, enjoy and proclaim the perfections of their Maker and their God. If their happiness be capable of increase, it can only be by an increase of their love towards God, and towards each other;

or, by witnessing additional multitudes of intelligent creatures becoming partakers of similar happiness.

It is thus the disembodied spirits of all true Christian believers are happy. Thus the children of the glorious resurrection shall be happy, ὡς ἄγγελοι του θεοῦ ἐν οὐρανῷ, as the angels of God in heaven. And thus true Christians, now on earth, enjoy their measure of happiness. It must ever be in direct proportion to their love. *Beloved,* saith the Apostle John in his affectionate exhortation, *let us love one another, for love is of God: and every one that loveth, is born of God, and knoweth God.*

O that my heart were filled with holy, humble love to my God, and overflowing with sincere, self-denying, active, persevering love to my fellow-men! This, my brethren, is a Scripturally-enlightened aspiration after genuine happiness. This is the true "Christian idea of salvation."* Perfected salvation in man, is perfected conformity to God.

2. But here the question arises, how is this salvation, this conformity, this happiness, this love to be attained? It is not *natural* to man thus to love. The affections of his heart do not rise in unbidden instinct to this supreme love of his God: neither do they expand to this comprehensive and disinterested love of his fellows. If they did, if such were the natural, the spontaneous action of his moral being; he would require no redemption, no deliverance from any evil or mischief. He would be whole at heart, and they who are whole need not a Physician, but they who are sick.

* That is, so far as the *soul* of man is concerned. In its more comprehensive sense, salvation includes the *body* also. So the Apostle writes:—"Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit—the redemption of our *body*."—*Rom.* viii. 23.

3. It is indeed natural to man to admit as a theory, that he *ought* to love God, and goodness. In accordance with this theory, he *admires in sentiment,* what he does not follow in practice. The celebrated classical confession of this has passed into a proverb. "Video meliora *probo* que, deteriora sequor," which has been Englished thus:—

"To know the best, and yet the worst pursue."

This theory is the spring of all that poetical self-deception which leads men to think of themselves more highly than they ought to think. This theory is the source of those fictitious characters of imaginary excellence, which occupy the pages of the novelist, and beguile the fancy, excite the morbid sensibilities, and waste the precious time of the unwary reader. This theory is the secret basis of those anticipations of unbounded perfectibility in human society under an improved management, which animate and *seem* to ennoble the ambitious longings of the romantic philanthropist. This theory has sketched many an air-drawn castle, peopled many an enchanting island, and made many an amiable dreamer about Utopia appear, in his own eyes, a deliverer of his species.

4. It is painful to be compelled to bring the stern and stubborn testimony of fact and experience to bear against this fanciful elysium, and by the steady light of reality to dissipate the fantastic gilding of these lovely clouds. Poor fallen man is willing to be beguiled by a pleasant theory, and resents as unfeeling rudeness, the truth which pronounces his vision to be a dream, and the faithfulness which, preferring his permanent welfare, to his present ease, cries with a loud voice—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Together with this pleasing theory, that he *ought* to love God, there exists in man, by nature, a bitter conscious-

ness that he *does not* love God. There exists at times a secret feeling (or at least fear) of having offended God; which induces a secret distaste for Him, and a secret willingness to postpone the inevitable, but dreaded meeting with Him. I said "at times." It is at times only: for there are seasons when this feeling is lulled asleep. But there are other seasons, in every man's experience, when there arises from the depth of his being, a secret apprehension that all is not well.

5. The theory of love towards his fellow-creatures is in like manner disturbed and overborne by the intrusions of selfishness. Self, directly or indirectly, is the idol of the natural heart. Self, not always terminating in the individual, yet seldom rising above or expanding beyond the family, or little circle or party to which the individual belongs. Selfishness is the bane of happiness. It is an attempt to shut up close what God has opened wide—to contract what God would expand—to circumscribe, within a favourite boundary, what God would diffuse over the length and breadth of creation. It is the rebellion, the high treason against heaven, which characterizes the inhabitants of the earth. It is blindness and wretchedness, defeating its own object: not condensing enjoyment, true enjoyment wont be condensed, but multiplying and magnifying disappointments, and vexations, and distresses.

6. Yes, man is a ruined creature, under the practical dominion of his carnal affections and appetites: bearing in his bosom a lurking troublesome witness against himself, a conscience which has been happily compared to a dethroned monarch, whose legitimacy is not theoretically disputed, but whose authority is practically disregarded. Imagine a disastrous revolution successful to that point of anarchy which has dethroned the lawful sovereign, but not yet advanced to the consummation which puts him to

death; and you have an image of the moral anarchy of fallen man. In some it would seem, indeed, as if the rebellious process had reached its fatal climax. Conscience is seared, as it were, with a hot iron, and the hardened creature given over to a delusion, to a reprobate mind, to believe a lie.

7. I will read to you an inspired description of the actual character of the human race in their natural unconverted state. They are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."* And again. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes." †

8. Is this too much? Do these words of inspiration exaggerate man's guiltiness? Surely not. Every word of God is true. If men do not acknowledge the justice of the description, it is not because of exaggeration in the charge, but because of infidelity in the accused. "The

* Rom. i. 29—32. † Rom. iii. 10—18.

heart is deceitful above all things, and desperately wicked."* A specimen of the deceitfulness of man's heart may be detected and exposed in his treatment of such passages in Holy Scripture as those just now quoted. The attention of each individual fastens, almost insensibly to himself, upon those clauses in the passage, with reference to which he feels he can plead not guilty; and, in escaping from these, he flatters himself, that however the passage may have applied to ancient heathens or Jews, or possibly to some notorious characters even now, yet certainly it has no application to him.

It is quite possible that this process may be in operation, at this moment, among yourselves. But remember, these Scriptural indictments are as wide as the world, embracing, in their comprehensive descriptions, all classes of human offenders. The passage is distributive. It was not intended that all the clauses should apply to each individual case; nor is it necessary, in order to be convicted under them, to be an offender against *every* clause. One is enough. When you heard the word *murder*, you felt free; but were you equally free under the charge of *deceit?* When a mouth full of *cursing* was mentioned, you felt untouched; but were you equally untouched under the charge of *envy, whispering, and backbiting?* Hear, then, the high principle of the divine law, which takes cognizance of sin, not because of its quantity, but because of its opposition to God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Because He *who said*"—observe the reason—"do not commit adultery, *said also,* do not kill," &c.† It is the same authority that pervades every commandment: therefore, if thou break one commandment, though not another, thou transgressest against that authority. This is the principle laid down by

* Jer. xvii. 9. † James ii. 10, 11.

the Apostle. The law of the Lord is perfect. It is exceeding broad, stretching, in its rigorous demands, over the whole surface of human life. It is spiritual, holy, just, and good, penetrating, in its searching application, to the thoughts and intents of the human heart. And no human being can stand examination by it. "Every mouth must be stopped, and all the world be pronounced guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."*

By the law is the knowledge of sin! What law? The Apostle says again,—"I had not known sin, but by the law: for I had not known lust (to be sin) except the the law had said, Thou shalt not *covet*." † Proof, clear and sufficient to every candid mind, that he speaks of the *moral* law, and excludes from the office of justifying obedience, not merely the observances of the ceremonial law of the Jews, (as Unitarian writers endeavour to show,) but also the works, so far as any fallen man can perform them, commanded by the moral law. This is the connexion in which the Apostle introduces the language I have read for our text.

9. But whence all this guilt in man? Neither fruits nor branches can grow without a root. Neither rivers nor streams can flow without a fountain. Where is the bitter root, where the poisoned fountain, from whence proceed these branches and streams innumerable of human guilt?

Hear what the Lord Jesus Christ spake upon the subject: He who knew what was in man; He who spake as none other man ever did, or could speak. "From within" he said, "out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, cove-

* Rom. iii. 19. 20. † Rom. vii. 7.

tousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."* Here is a frightful enumeration of mischiefs. Mark these streams—they flow perpetually. Taste them—they are of deadly bitterness. Trace them one by one to their source, and you find them like so many spokes of the same wheel, meeting in one centre, the centre of iniquity, the heart of man.

10. From all this results, not only condemnation before God, but also misery amongst men. "From whence come wars and fightings among you?" From whence come contentions and bickerings, strifes and law-suits, family divisions and rooted enmities, with all their train of jealousies, and hatreds, and misrepresentations, and recriminations most wretched? From whence also pain, and sickness, and sorrow, and death? "Come they not hence, even of your lusts that war in your members? Do you think that the Scripture saith in vain,—The spirit that dwelleth in us lusteth to envy?"† And again, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."‡ The reason is obvious. "Out of the abundance of the heart, the mouth speaketh." §

11. Such are the statements made by the God of all truth, concerning the present condition and character of man, corrupt in principle, and guilty in conduct. It is easy to exclaim against such views of human nature. It is easy to break forth into amiable astonishment at the

* Mark vii. 21—23. † James iv. 1. 5. ‡ James iii. 6—8. § Matt. xii. 34.

harshness, the cruelty, the barbarity, the unfeeling orthodoxy (a word sneeringly used in such connexions as a synonyme for bigotry) of such exhibitions of our species. It is easy to enlist the prejudices of the accused, by appeals against the severity of the accuser. But it is not easy, either to erase such faithful testimonies as have now been quoted, from the Canon of Inspired Scripture, or to affix any meaning to them consistent with the flatteries of human nature, in which Unitarianism delights. Neither is it easy to close our eyes to the fact, that on every side painful experience too faithfully corroborates these statements of Revelation. Man does, indeed, require redemption—and that of a two-fold character: redemption from the guilt of transgression, and redemption from the power of corruption.

12. But was this always so? Was man created in the appalling state of character in which we now find him? Nay, verily. Man was created upright. *He was planted,* as it is written, *wholly a right seed.** He was pure: the thoughts, and feelings, and desires of his heart, were holy before God, without exception, and without interruption. He was innocent: the words and actions of his life were blameless before God, without spot or blemish; and he was perfectly happy. "In the image of God created he man; male and female created he them; and God saw all things that he made, and behold, they were *very good.*"†

If good seed, then, very good seed, and only good seed, were sown in the field of the world, from whence hath it tares? If man were created in the image of God, how does he come now to exhibit such revolting features of ungodliness? Here is a question for Unitarians to answer. If man be now as he was created, then God created a sinful, corrupted creature. If man be not now

* Jer. ii. 21. † Gen. i. 27, 31.

as he was created, then some disaster has befallen him since he was created. What is that disaster? Whence hath the world tares? Jesus said, "An enemy hath done this;" and, in explanation, he added, "the enemy that sowed them is the devil."*

13. It does not belong to my subject to prove at large the existence, personality, and subtle agency of fallen spirits, under Beelzebub, the chief of the devils. This topic will be specially considered in due time, and in its appointed order. I take the statement as I find it in the Scripture. An enemy: an angel who kept not his first estate, but sinned; that old serpent the Devil, and Satan, practised and prospered against our first parents and Adam sinned.† Tremendous deed! In itself most inexcusable, and in its consequences most fearful. For consider what Adam was. "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, *whose seed is in itself*, upon the earth; and it was so."‡ Such was the creative fiat which gave being to herbs and trees, and none have been *created* since. The substance of every acorn which has ever been planted in the earth, and of every oak which has ever spread its branches in the air, from the first day until now, was *created* in the first oak, whose seed was in itself. So also with man. The substance of the whole human race was created in Adam, and there has been no *creation* of man since. In Adam all men sinned. *The wages of sin is death.* And thus it is written: "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom, ἐφ' ὡ) all have sinned."§ In the day that Adam sinned, you and I sinned, and our children sinned, and their children who are yet unborn sinned; for all

* Matt. xiii. 28. 39. † Gen. iii. 1—6. ‡ Gen. i. 11. § Rom. v. 12.

men sinned while as yet there was only one man. Adam stood as the head of the whole human race: while he was holy, all were holy in him; while he was innocent, all were innocent in him; when he fell, all fell in him; when death passed on him, death passed on all; when he became alienated from the love of God, so as to hide himself in terror, we all became alienated; when he deserved hell, so did we all."*

14. This is an awful saying,—so awful and so much opposed to fallen man's notions of what is just and right, that it is strenuously denied. Unitarians deny it, and reject it with horror. There is no subject on which they are more eloquent, because there is none by which their benevolent feelings are more outraged. Doubtless, in answer to what I have now said, you will soon hear or read animated denunciations of this atrocious doctrine, which you will be told is derogatory to the divine character, bereaving God of the benignant loveliness of his paternal goodness, and kindness, and patience; and painting him as a stern tyrant, taking pleasure in the agonies of his creatures. Or, perhaps, you will hear or read charitable lamentations over *our* condition, as the prejudiced adherents of a state religion, compelling us to subscribe to wha otherwise our good sense and good nature would have led us to repudiate. And many other such captivating sayings of superficial softness you may probably hear. But what *arguments* will you hear or read against the Scriptural statements here advanced? You may probably be referred to external nature. The teeming wonders of creation, the proofs abounding on every side, of the most benevolent designs in the Deity, the rich provisions made for the enjoyment of creatures innumerable in every climate,—these, and similar shafts, may fill the quiver, and

* See Appendix, A.

fly with power from the bow of the eloquent preacher. But he will not exhaust the mighty theme; he will not present to you *all* the scenes exhibited by external nature. It is more than possible that he will not call your attention, as I do now, to yonder cradle, containing a child of Adam, only a few days old. Behold those infant features convulsed in agony. See the helpless little creature writhing in torture, from some inward inflammation or outward sore. Hear his bitter screams, piercing the anguished heart of his trembling mother; while his father, in the manly exercise of self-control, suppresses his emotion, that he may not add to the anguish of one he loves. The child's disease baffles all human skill; and, after a few days of complicated suffering, leaves a little haggard corpse to be consigned to a baby grave. Such, alas, is a common occurrence. Oh! how common! And what does it mean? Is there no cause? Can there be pain, and suffering, and death, where there is no sin? And how can a child of a week old have sinned? Vain is the attempt to evade this, by pleading that the child's pain and death were occasioned by some disease in his parents, or some accident in his birth. This was no fault in the child; and where, I would ask, is the difference in principle between saying, that it suffered for its father's fault, and saying, that it suffered for its grandfather's, or its great-grandfather's fault, or for Adam's fault? Oh! when you hear arguments of a different nature from those I am advancing, do not forget that anguished cradle; be not deceived by plausible declamation; neither give up this subject to the Unitarian, till you hear the torment and death of a little infant accounted for without original sin.

15. But it is objected, that, as we had no personal existence in Adam, it is unreasonable to ascribe to us personal acts in him: that however the human race, in the

aggregate, may have been damaged in their original, still, as detached individuals, they should be answerable only for their own personal acts.

16. Our reply is, first, we have just seen that, as detached individuals, human beings suffer and die, before they can personally act amiss. *This is a fact:* and it seems to us to involve the principle objected to. Our highest answer, however, is an appeal to Scripture. The Apostle says, that in Adam all *have sinned.* This is to ascribe an act to all men, while as yet there existed personally but one man.

Neither is this a solitary instance. The Apostle's argument respecting the Levitical priesthood, supplies a remarkable illustration of the principle here defended. His object is to show that the priesthood of Levi is inferior to that of Christ. This he does, by a two-fold process,—first identifying the priesthood of Christ with the priesthood of Melchisedec; and then proving the priesthood of Levi inferior to that of Melchisedec. This he does by reference to Abraham, as his intermediate link in the argument. Abraham was inferior to Melchisedec, for he paid tithes to him, and received his blessing, and without all contradiction the less is blessed of the better. Therefore, argues the Apostle, Levi also was inferior to Melchisedec;—why? because he also paid tithes to him. He "paid tithes in Abraham; for he was yet in the loins of his Father when Melchisedec met him."* So then Levi was in Abraham, and the act of Abraham, in paying tithes, is ascribed to Levi also as his act, although Abraham was dead above half a century before Levi was born. As, therefore, in respect of the priesthood, the Levites were in Abraham's loins: so in respect of sin, all men were in Adam's loins: and

* Heb. vii. 4—10.

as when Abraham paid tithes, Levi paid tithes in him, so when Adam sinned, all men sinned in him.

You observe the weight of the argument rests on the constitution of man, as being not individually an independent creation, but a creation *en masse*. In this the constitution of man is essentially different from that of the angels. The angels are each, individually, an independent creation: independent, I mean, of one another—not, of course, of their Creator. There is no addition to their number, nor diminution from it. They neither marry, nor are given in marriage; neither do they die. The constitution of man is quite different. They do marry, and are given in marriage; and they do die. It is on this particular feature of the human constitution that the weight of this important argument rests. This is the true philosophy of the Apostle's statement in our text,—"There is no difference; for all have sinned." In the sight of God there is no difference. With reference to his authority all have transgressed. Therefore we conclude upon what seems to us sure warranty of Holy Scripture, that—"Original sin standeth not merely in the "following of Adam (as the Pelagians do vainly talk) but "it is the FAULT and *corruption* of the nature of every "man that naturally is engendered of the offspring of "Adam: whereby man is very far *(quam longissimè)* "gone from original righteousness, and is of his own "nature inclined to evil, so that the flesh lusteth always "contrary to the spirit; and therefore in every person "born into this world, it deserveth God's wrath and "damnation."*—*Article IX. of the Church of England.*

* I know not how it is with others, but, for my own part, I do not remember, neither do I believe, that I ever prayed in my lifetime with that reverence, or heard with that attention, or did any other work with that pure and single eye, as I ought to have done. I do not only betray the

17. Such is the condition of man, plainly revealed in the Scripture—painfully corroborated by experience. Such is the deep, dark ground, on which we read the dire necessity of redemption and renewal, in order to the recovery of holiness and happiness, in filial communion with God. This applies, not to some men only, but to all men; "for THERE IS NO DIFFERENCE, for all have sinned, and come short of the glory of God."

There are, indeed, many and great differences in the sight of men. The corruption of human nature shows itself in a variety of outward aspects; though, in every case, the inward and secret source is the same. This was illustrated by the leprosy. The cutaneous eruptions upon the leper varied exceedingly in their aspects. There was, in some cases, a white rising; in others, a bright spot, somewhat reddish; in others, a yellow sore; in others, a black scall: but, in every case, the seat of life within was diseased, the plague was in the blood, and the leper was commanded to put a covering upon his upper lip, and to cry unclean, unclean.*

18. This is illustrated by the scene now before my eyes. What vast variety I behold in the complexions of the thousands of faces at this moment turned towards me!—pale, florid, fair, dark, sallow—yet in one essential

inbred venom of my heart, by poisoning my *common* actions, but even my most *religious* performances also, with sin. I cannot pray, but I sin; I cannot hear or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin. Nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of; my tears want washing; and the very washing of my tears needs still to be washed over again with the blood of my Redeemer. Thus, not only the worst of my sins, but even the best of my duties, speak me a child of Adam; insomuch, that whenever I reflect on my past actions, methinks I cannot but look on my whole life, from the time of my conception to this very moment, to be but as one continued act of sin.—*Bishop Beveridge's Private Thoughts.*

* Lev. xiii.

feature *there is no difference.* All are flesh, and all flesh is as grass, and the glory of it as the flower of the field. The grass withereth, the flower thereof fadeth away, the loveliest still the soonest; surely the people is grass. The grass withereth, the flower fadeth, but the Word of our God endureth for ever.

19. This is illustrated by the method of obtaining flowers of different colours on the same stem, which is thus described:—

"Split a small twig of the elder bush lengthways, and "having scooped out the pith, fill each of the compart- "ments with seeds of flowers of different sorts, but which "blossom about the same time. Surround them with "mould, and then tying together the two bits of wood, "plant the whole in a pot filled with earth properly "prepared. The stems of the different flowers will thus "be so incorporated as to exhibit to the eye only one "stem, throwing out branches covered with flowers of "various hues analagous to the seed which produced "them."

Adam was this elder bush. The Devil scooped out his pith, the life and power of his original holiness in which he served God; and filled each of the compartments of his nature with evil seeds, of different sorts, which all blossomed at the same time. And thus as from one compound stem we may have flowers of diverse colours; so from one compound source, the sin of Adam, we have iniquities of every varying degree of malignity propagated throughout the whole world. When that plant, of Satan's right hand planting, had taken root: that worse than hemlock—that plant from the bottomless pit, impregnated with poison for eternity: it sprang up, it blossomed, it seeded, and the "Prince of the power of the air" carried those noxious seeds, and strewed them to the ends of

the earth. Hence it is that men, whatever variety of aspect they may wear in the sight of their fellows, from the deepest and most degrading profligacy up to the fairest and most ensnaring morality, are every where "alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts," to spiritual things. They cannot receive the things of the Spirit of God: they are foolishness unto them. When they call them absurd, they do but verify the Scripture: they cannot know them, because they are spiritually discerned. Hence the tremendous truth of that saying of the Apostle, which, as with a thunder-bolt from heaven, prostrates all human pretensions of comparative excellence, THERE IS NO DIFFERENCE, *for all have sinned.*

Only God can redeem. Redemption is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God;—to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

II. This is our second topic.

It is the glory of the Gospel of the grace of God, that it meets all the complicated necessities of fallen man. It provides for man's state of *guilt*, as regards the divine *law:* and also for man's state of *alienation*, as regards the divine *character.*

1. Unitarians speak of redemption, as if it consisted entirely in an improvement of character: as if it were to be communicated by an impress from a character ex-

hibited, in the way of assimilating imitation. They identify it with what the Scriptures declare to be a part only; an essential part indeed; but still, only a part; and, in order of time, the second part of it—to wit, sanctification. They speak of the loveliness of the divine character. So does the Bible. But they do not speak of the enactments of the divine law as the Bible does. They speak not exactly of sin;—sin is a word they do not like, though so frequently used in Scripture;—but of some faults, some deviations from rectitude,—as a malady in man, causing unhappiness. So do we. But they do not speak of it as an offence to God, incurring condemnation, as we do. They think that all man wants is an improvement of his character: we think, that before he can be introduced to the only true process of improvement, he must first have forgiveness of his guilt. We say, that the only true process of improvement is communion with God; and before a man can be admitted to it, he must be pardoned.

2. How is this pardon to be obtained? "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?"* Sin against God is unlike sin against man. The atrocity of the offence is proportioned to the dignity of the person offended.

3. This admits of a simple illustration. Suppose the case of a soldier guilty of the offence of striking a man. His offence in the atrocity ascribed to it, and in the penalty incurred by it, varies with the station (relatively to himself) occupied by the man stricken. If the blow be given to a fellow-soldier, the offence is trivial, and the punishment slight. If the blow be given to his commanding officer, the offence is aggravated into insubordination, and the punish-

* 1 Sam. ii. 25.

ment incurred is severe. If the blow be given to his sovereign, the offence assumes the malignity of high treason, and the punishment is death. The act itself was, all the while, and in every case, striking a man; but the *character* of the offence, and the extent of the penalty, varied with the dignity of the person offended. What, then, is the character of an offence against the King of kings, the infinite God? It is to be measured, not by the insignificance of the creature committing it, but by the majesty of the Creator against whom it is committed.

4. With what view do holy angels contemplate sin against God? This is no vain or curious inquiry into secret things; for the angels are expressly and repeatedly described in Holy Scripture as admiring spectators of the wonders of redemption; and God himself challenges the observation of his intelligent creatures, and their judgment upon his conduct—"that he may be justified in his sayings, and clear when he is judged."*

The holy angels contemplate God as the *Holy One.* Their song of adoration prolongs the strain, with special emphasis, "Holy, holy, holy!" (It is somewhat remarkable, that in every instance of such adoration contained in the Scriptures, the angels are described as repeating, in the very sight, as it were, of the throne, the word holy, *three times,*—never only once or twice, and never four times).

5. Now, if in his moral government they beheld sin connived at, any sin of any kind; if they saw the holiness of the Judge merged in the tenderness of the Father; if they beheld the veracity of the Lawgiver compromised in the easy softness of the friend,—how could they continue to adore, how to respect a Being who was thus under the necessity of relinquishing the perfection of

* Luke xv. 10. 1 Pet. i. 12. Psalm li. 4, comp. Rom. iii. 3—8.

truth, in order to the exercise of mercy?—or relinquishing the exercise of mercy, in order to maintain the perfection of truth?

6. If the Godhead be ONE, in the sense for which Unitarians contend, some such compromise is inevitable. If an offender against such a God escape, strict justice and truth are violated: if he escape not, saving mercy is not exercised. I pray you to consider this statement: mercy, by a Being such as we now suppose—by a Being whose unity resembles the unity of man—can only be exercised by setting aside the verdict of justice—justice can only be exercised by refusing to show mercy. If the divine unity be similar to our unity—if God be one in the sense that Unitarians contend for, he is reduced to this alternative: either he must show no mercy, in order to continue true,—or he must show no truth, in order to exercise mercy. It is impossible to extricate the Deity of the Unitarians out of this dilemma. He has no adequate resources within himself on which to draw. If he overlook man's guilt, admit him to the enjoyment of his favour, and proceed by corrective discipline to restore his character; he unsettles the foundations of all equitable government, obliterates the everlasting distinctions between right and wrong, spreads consternation in heaven, and proclaims impunity in hell. Such a God would not be worth serving. *Such* tenderness, instead of inspiring filial affection, would lead only to reckless contempt. Communion with, and conformity to, such a God, instead of being holy love, would be unholy weakness. A universe under the dominion of such a God would immediately become a chaos.

7. But, beloved, "he who is our God is the God of salvation."* He is indeed ONE; *but not as men count*

* Psalm lxviii. 20.

oneness. He has resources within himself; by the exercise of which he remains holy, while he pardons the unholy—just, while he justifies the unjust—consistent, while he redeems; resources, by the exercise of which, the yearning tenderness of the Father harmonizes with the unbending strictness of the Judge—the softened sympathy of the friend is united to the strict veracity of the Lawgiver; resources, by the exercise of which, "mercy and truth meet together, righteousness and peace kiss each other"*—by the contemplation of which, the native song of angels is prolonged: *Glory to God in the highest!* and a new verse of sweetness, added in perfect harmony, *on earth peace, good will towards men!*†

8. What are these wondrous resources in the Godhead? I answer first in the words of Agur—"Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and, *what is his Son's name,* if thou canst tell?"‡ On this subject we can tell only what we are told. Jesus said—"What think ye of Christ? Whose Son is he? They said unto him, the Son of David. He said, how then doth David in spirit call him *Lord,* saying—The Lord said unto my LORD, sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? and no man was able to answer him a word; neither durst any man from that day forth, ask him any more questions."‖ They were silenced, not knowing the wonders of his person, who is both "the *root* and the *offspring* of David" both David's Lord, and David's Son.

9. How modern Unitarians attempt to meet this dilemma by which ancient Pharisees were put to silence,

* Psalm lxxxv. 10. † Luke ii. 13. 14. ‡ Prov. xxx. 4. ‖ Matt. xxii. 41—46.

will be seen by the following specimen. I do not cite it as binding upon all Unitarians, but simply as a specimen of Unitarian interpretation. It is Channing's comment upon Romans ix. 5. He says—

"Paul is speaking of the Israelites, and adds, of whom, "as concerning the flesh, Christ came, who is God over "all, blessed for ever. There are strong reasons for think- "ing, that this passage should be differently translated, so "as to stand thus, of whom Christ came, *God who is over "all, be blessed for ever.* The last clause, according to "this version, is a devout ascription to God, not a decla- "ration of Christ's dignity."

Upon the strong reasons here referred to for altering the translation, it is my intention to print some remarks in the Appendix to this Discourse.* It is to the next passage in this commentary that I wish now to call your attention.

"Allowing, however, our translation to remain, it will "not justify the strange belief that Jesus is literally the "Supreme God. In this passage it is worthy of remark, "that Christ is first spoken of as a natural descendant of the "Israelites, a circumstance as inconsistent with Supreme "Divinity as any which can well be imagined. Now, "could any persons acquainted with Paul, with his belief "of God's unity, eternity, and invisibleness, could any "such persons, on reading this passage, have imagined "that the Apostle intended to declare Jesus, whom he "called a Jew by birth, to be the Supreme God, infinite, "eternal, unbegotten and invisible? How natural and "necessary is it to *restrain* and *modify* the last clause by "the first?"†

To restrain and modify! Upon this I venture to in-

* Appendix, B.

† *Sermons and Tracts*, by W. E. Channing, D.D. pp. 131. 132. London, 1828.

quire, why is it not quite as natural and necessary to restrain and modify the first clause by the last, as to restrain and modify the last clause by the first? And upon what Unitarian principle can the following variation of Dr. Channing's comment be objected to? In this passage it is worthy of remark, that Christ is at last spoken of as God over all, a circumstance as inconsistent with being a natural descendant of the Israelites as can be well imagined. Now could any persons acquainted with Paul, with his knowledge of a Jew, as a poor, helpless creature, in the flesh,—could any such persons, on reading this passage, have imagined that the Apostle intended to declare Jesus, whom he calls God over all, blessed for ever, to be literally a poor fleshly Jew? How natural and necessary is it to restrain and modify the first clause by the last! And thus, by the fact that St. Paul plainly calls Jesus God over all, blessed for ever, it is proved to demonstration upon the restraining and modifying principle, that it is quite impossible for Jesus to be a Jew.

10. But, suppose we give up the restraining and modifying principle, and exercise the becoming modesty which takes the Word of God as it is, not as we fancy it ought to be; then, in this text, we learn that Jesus, who is God over all, blessed for ever, is also, *as concerning the flesh*, a natural descendant of the Israelites. This is the more satisfactory, because it harmonizes with what we have already learned from another text, namely, that Jesus is both David's Lord, and David's Son.

11. And it is the more satisfactory still, because that, under one or other of these heads, every thing written in the Scripture concerning Jesus, will most harmoniously range itself. Do we read of him that he was hungry, thirsty, weary with his journey: that he sighed, groaned, wept, prayed? We remember that he was born of a

woman, of the house and lineage of David. Do we read that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him, and he is before all things, and by him all things consist?"*—that he is not only the Creator of all things, but the cement of creation,—that in him all things consist—have consistency, or stand together! Do we read this? We remember that he is God over all, blessed for ever. Thus we read *the Word was made flesh*, and we read *the Word was God*. And when we read also, the *Word was* WITH *God*, we discover something of the Scriptural answer to the inquiry, what are the resources of the true and living God? His resources are infinite, because they consist in CO-EQUAL, AND CO-ETERNAL PERSONALITIES. Alas for language! I do not defend the words:—If I had better, I would use them. It is the truth which we endeavour to convey by them that we defend. The statement is objected to because it is not Scriptural in expression. That is an objection, so far as it goes; and we should never have been driven to use words of caution, or words of defence, or words of metaphysical subtilty, or to go beyond the words of Scripture, but for the ingenuity of heretics in inventing errors. The language of our creeds is adopted as of necessity, not as of choice: neither is it to the very wording of the idea that we are tied, but to the idea itself. I do not mean to disclaim the wording of our creeds. By no means. For holding, as we do, that they have succeeded in expressing the idea, we shall retain the words until we are supplied with better.

12. But this statement is objected to, in the next

* Col. i. 16, 17.

place, because it is unreasonable. I have already intimated to you that God's mode of existence is not to be judged of by our mode of existence; neither are the possibilities of it to be limited within the range of our capacities to comprehend. Created intellect, of whatever order, is still finite, and must have its horizon of attainment. If there were no reserve, on God's part, in the amount of revelation; still there must be limitation, on man's part, in the amount of comprehension. If the wide ocean of truth were laid bare before him, without any barrier on its bright surface; still the most extended view that he could take, from the loftiest pinnacle of his little bark, would be but a circle of a comparatively insignificant circumference. This, as a general principle, will, I suppose, be admitted; but its application to the case in hand will be disputed. But now we are fortified in our view, by the statement of a man, of whom it is written, that he spake as he was moved by the Holy Ghost: *Verily thou art a God that hidest thyself!*—exclaimed the Prophet Isaiah, while yet he rejoiced in the revelation of the *God of Israel, the Saviour.** Here the general principle is actually applied to this case. God revealed,—yet hid; known as a Saviour,—and yet not fully known. *O the depth!*—exclaimed the Apostle; and again,—*Without controversy, great is the mystery of godliness.*† One only GOD,—yet not in one only PERSON. I must continue to use the word, which has been selected as coming nearest to the notion we wish to express, "looking through a glass darkly" at the mode of God's existence. The arguments against personalities in the unity of the Godhead, derived from the impossibility of such a thing in the unity of manhood, are fallacious arguments; because they proceed on the supposition

* Isaiah xlv. 15. † Rom. xi. 33. and 1 Tim. iii. 16.

of an analogy between man's mode of existence and God's,—which analogy does not hold good. He is one only, in one sense,—and not one only, in another sense. This is revealed,—not explained. It is a paradox,—not a contradiction. "When two distinct propositions are separately proved, each by its proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may, perhaps, find a difficulty in connecting them, even after the distinct proof of each is clearly perceived and understood. There is a wide difference between a paradox and a contradiction. Both, indeed, consist of two distinct propositions; and so far only are they alike: for, of the two parts of a contradiction, the one or the other must necessarily be false,—of a paradox, both are often true, and yet, when proved to be true, may continue paradoxical. This is the necessary consequence of our partial views of things. *An intellect to which nothing should be paradoxical, would be infinite.* It may naturally be supposed that paradoxes must abound the most in metaphysics and divinity, 'for who can find out God unto perfection?' Yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended, without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance,

that, by some inattention of the mind, these limits are overlooked."*

13. To say, then, that Jesus is God and man in one Christ, appears, indeed, paradoxical; but cannot be shown to be contradictory. The subject-matter of the proposition is beyond the range of man's reason, in this way,—

* *Bishop Horsley*, Sermon on Matt. xvi. 21.

Upon this part of the subject, the writer takes the liberty of transcribing here, the following extract, from a newspaper report of his speech, delivered at a meeting upon the subject of National Education, held at Warrington, on the 25th of last January, the Lord Bishop of the Diocese in the chair:—

"They demand, in a tone of assumed superiority, 'Is not the test of a good education that it proceeds methodically from the easier to the more difficult, from the simpler to the more complicated, from the plainer to the more abstruse?' And having laid this down as an axiom of universal application, they proceed to ask, with an air of anticipated triumph, 'Is the Bible an easy book? Is it simple? Is it plain? Is it accessible to the intellect of a child?'

"My Lord, I feel it to be of the utmost consequence, that the appearance of argument contained in such appeals should be met, and the reality of their sophistry exposed. There is an appearance of argument in the implied analogy between education in science, arts, languages among men, and education in religion revealed from God; while the secret of the sophistry lies concealed in the convenient but gratuitous assumption of such analogy. We deny that any such analogy exists. On the contrary, there is a complete contrast between the two subjects. The various departments of human learning, originating in the exercise of the senses and the simplest deductions of the reasoning faculty; progressively improved by discovery, and combination, and comparison; still remaining imperfect; and inviting to further improvement; may and ought to be communicated to the scholar in the gradually advancing aspect which has characterized their attainment by the master. But to treat Christianity thus, is, at once, to compromise its character. It is to deal with it as with a science progressively discovered by man and susceptible of progressive improvement; and so to yield its high distinguishing claim as an authoritative, undiscoverable, and unimprovable communication from the living God.

"While, therefore, we concede readily, that in human sciences the method advocated is the right method, and, therefore, adopt it ourselves; we must strenuously deny that it is properly applicable to religion.

"Any communication from God, which contains any measure of information concerning himself, must, from the nature of the case, involve what is beyond

that he cannot conclude anything *a priori* concerning it; and that which seems to be contradictory about it may be rendered really harmonious by something in the nature of the subject which man's reason has not reached,

all created understanding. God is infinite. The highest created understanding is finite. Between these there is, and can be, no comparison. It follows that the position of every created intelligence, with respect to God, must be either one of total ignorance, or one of submissive reception, at some point, upon authority: either one of utter blindness, which sees nothing, or one of a limited horizon, creating, by the little that is seen, a devout consciousness of an immensity remaining unseen. *Who can, by searching, find out God?* There must be an horizon to the loftiest angelic intellect. The good pleasure of Jehovah sets bounds to the lucubrations of intelligence as truly as to the motions of matter. The proud waves of the sea and the proud pretensions of fallen man are under the same control; and whatever be the instrumentality employed, whether the attraction of gravitation and the centrifugal impetus of our system in the case of matter; or the unveiling of a glimpse at his own infinite majesty in the case of mind, still the language of his sovereignty is '*Hitherto shalt thou come and no further;*' while the confession of the clearest contemplation of even an inspired man is, '*Verily, thou art a God that hidest thyself, O God of Israel, the Saviour!*'

"Is there then no place for the exercise of human reason in the truths of revealed religion? Oh! yes! Because in some things it has pleased God, not only to reveal, but also to *explain.*

"It has pleased Him to explain, for example, the apparently irreconcilable contradiction between perfect justice and perfect mercy in simultaneous exercise: perfect justice requiring unfailing obedience to every command of a holy law,—or strict and rigorous execution of the whole penalty of disobedience; and perfect mercy, extending free and loving, and reclaiming forgiveness to the vilest transgressors.

"To the Deist who rejects the explanation, these are still irreconcilable, and his notion of deity, if accurately analyzed, will be found to be *a combination of imperfections.* Imperfect justice making way for mercy at a certain stage, and imperfect mercy, giving place to justice at a certain other stage of human character, that stage conveniently transferable at the option of the self-deceiver.

"The revealed explanation is in the person and work of our glorious Redeemer, 'God and man in one Christ,' in human nature made under the law, doing all that holy man was required to do, and suffering all that guilty man deserved to suffer, while His divine nature, in the unity of that wondrous person, invested every act, and every pang, with an infinite meritoriousness; providing for the essential righteousness of the divine government, that, in the language of the Apostle, '*God might be just, and the justifier of him*

and cannot reach. This distinguishes between statements concerning matters within our reach, and statements concerning matters beyond our reach. If a statement such as this concerning God, were made concerning a creature

that believeth in Jesus.' On this point, we are thus furnished with reasons, with a line of argument addressed to our intellect, and here it becomes a high duty to have clear and distinct views, and to be able reasonably to refer to them. This is a branch of revelation on which it is worse than affectation not to reason.

"On the subject of the Trinity (on the contrary) no *explanation* is vouchsafed. It is *revealed* and stands in the horizon. If by the revelation of some other truth, the Trinity were advanced into the nearer ground of reason and argument, then that other truth would, in its turn, occupy the place of the horizon, inviting the contemplations of the believer into remoter depths of Deity, but still leaving an undiscovered infinity behind!

"It is thus in the case already adduced. Had the Scriptural statements concerning the exercise of perfect justice and perfect mercy been given without any mention of the atonement, they would have been as inexplicable to us as the Trinity is now. But by the revelation of the person and work of Christ those statements are explained. They are advanced into the nearer ground of reason and argument, while the truth, which throws them forward, occupies the horizon behind them, and we are called to bow before 'the mystery of the holy incarnation.'

"I am aware how this argument, concerning the mysteries of revelation, has been perverted to the defence of the contradictions of priestcraft; and how the submission of understanding, which we claim in the case of the doctrine of the Trinity, has been claimed in the case of the invention of transubstantiation. But here again there is sophistry in the implied parallelism, for the cases are not at all parallel.

"Independent of the highest ground of difference, that the one is revealed and the other is not, it may be fairly urged that, in the one case the subject matter of the proposition is above the sphere of man's reason. He can conclude nothing certainly *a priori* concerning the Godhead, and, therefore, an assertion concerning God, although seeming to involve a contradiction in terms, cannot be *proved* really to do so. There may, in truth, be no contradiction at all, the harmony of the statement being resolvable into some hitherto undiscovered depth in the lofty subject. In the other case, the subject matter of the proposition is an object of sense, and all its properties are within the reach and examination of reason. We *can* conclude with certainty concerning flour and water, and, therefore, an assertion concerning bread, which involves a contradiction in terms, *can* be proved to be really contradictory. There remains no undiscovered region wherein a reconciling harmony can be supposed to lodge. An attempt has, indeed, been made, in

whose properties we can analyze, then we could prove the saying contradictory. But when the statement is made concerning God, whose properties we cannot reach, then, though it may continue to seem paradoxical, it cannot be

the language of the schoolmen, to imply the existence of some such region, by ascribing not only properties but *accidents* to matter: accidents, on the strength of which it has been gravely affirmed, that, while all the *properties* are entirely changed, flour into flesh, water into blood, the senses of men continue wholly unconscious of any change. The wide-spread success of this attempt to *get up a mystery* bears ample testimony to the ignorance of past ages, and has led to such habits and associations as render emancipation from its absurdity, even in our times, little less than a moral miracle. In this point of view, as well as many others, the reformation was indeed a blessing; and it is one of the high and satisfactory privileges of the sons of the reformation, with the formularies of our church in their hands, to know and feel that in defending the submission of mind indispensable for the reception, in the last resort, of the profound mysteries of revelation; we are in no way involved in a principle which would bind us to receive in like manner the inventions and traditions of men."

This, of course, implies such a reverence for the Scriptures as will rather succumb to its apparent difficulties than presume to alter it, in order to get rid of such appearances.

Our opponents, however, manifest no such reverence:—

"He who would desire an instance of the *fertility* of men's inventions in forging and coining objections against heavenly mysteries in the justification of the sovereignty of their own reason as unto what belongs to our relation unto God, need go no farther then the writings of these men against the *Trinity* and *incarnation* of the eternal Word. For this is their fundamental rule in things divine and doctrines of religion, that *not what the Scripture saith is therefore to be accounted true, although it seems repugnant unto any reasonings of ours, or is above what we can comprehend; but what seems repugnant unto our reason, let the words of the Scripture be what they will, that we must conclude that the Scripture doth not say so, though it seem never so expresly so to do. Itaque non quia utrumque scriptura dicat propterea hæc inter se non pugnare concludendum est; sed potius quia hæc inter se pugnant ideo alterutrum a scriptura non dici statuendum est*, saith *Schlicting*, ad *Meism. def. Socin.* pag. 102. Wherefore, because the Scripture affirms both these (that is the efficacy of God's grace and the freedom of our wills) we cannot conclude from thence, that they are not repugnant; but because these things are repugnant unto one another, we must determine, that one of them is not spoken in the Scripture; no, it seems, let it say what it will. This is the handsomest way they can take in advancing

proved to be contradictory. It is revealed in records of whose authenticity and inspiration we have reasonable proof, and, therefore, we most reasonably embrace it as a truth above and beyond our finite comprehension.

III. In the management of such a God as we have now seen the true God to be; and conducted by such a person as we have now seen Jesus to be—God and man in one Christ; the redemption of man becomes gloriously consistent with all the infinite and uncompromised perfections of God.

The love of God can now go forth in the exercise of pardoning mercy towards sinners, without intimating the slightest feeling of impunity to sin. *Christ hath redeemed us,* not merely from alienation of character, but *from the curse of the law:* not by an indemnity to sin, or a mitigation of its penalty, but by *being made a curse for us.** In our nature he endured what we most righteously

their own reason above the Scripture, which yet savours of intolerable presumption. So *Socinus* himself speaking of the *satisfaction of Christ* saith in plain terms; *ego quidem etiamsi non semel sed sæpius id in sacris monumentis scriptum extaret, non idcirco tamen ita prorsus rem se habere crederem, ut vos opinamini; cum enim id omnino fieri non possit, non secus atque in multis aliis Scripturæ Testimoniis, una cum cæteris omnibus facio; aliqua quæ minus incommoda videretur, interpretatione adhibita, eum sensum ex ejusmodi verbis elicerem qui sibi constaret; for my part if this* (Doctrine) *were extant and written in the Holy Scripture, not once but often, yet would I not therefore believe it to be so as you do; for whereas it can by no means be so* (whatever the Scripture saith) *I would as I do with others in other places, make use of some less incommodious interpretation, whereby I would draw a sense out of the words that should be consistent with itself.* And how he would do this he declares a little before; *sacra verba in alium sensum quam verba sonant per inusitatos etiam tropos quandoque explicantur;* he would explain the words into another sense than what they sound or propose by *unusual tropes.* And indeed such *uncouth tropes* doth he apply as so many engines and machines to pervert all the divine testimonies concerning our redemption, reconciliation and justification by the blood of Christ."—*Owen on Justification. Intro. ch.*

* Gal. iii. 13. Appendix, C.

deserved: while the union of the divine nature in his person gave a meritoriousness to every pang, at once vindicating the requirements of God's moral government, and manifesting the intensity of God's paternal love.

The assertion that we represent God as vindictive and implacable, until appeased by the work of Christ, is a Unitarian slander against the Gospel. No: we say that *God* so LOVED *the world*, not that he forgot himself and confounded angels by allowing sin to go unpunished, but *that he gave his only begotten Son*, the Word, which was with God, and was God, to become flesh, and suffer *the just for the unjust*—the just ONE for the unjust ones—*Δίκαιος υπερ αδικων*—that he might bring us to God.*

* John iii. 16, and Pet. iii. 18.

"Jesus, therefore, as we have said before, united man with God. For if "it had not been a man who conquered the adversary of man, the enemy "would not have been rightly conquered. And again, if it had not been God "who gave salvation, we should not have had it securely. And if man had "not been united to God, he could not have partaken of immortality. For "it was necessary that the mediator between God and man, by his own "relationship to both, should bring both to friendship and unanimity; that "he should present man to God, and make God known to men."

Ἡνωσεν οὖν, καθὼς προέφαμην, τὸν ἄνθρωπον τῷ Θεῷ. Εἰ γὰρ μὴ ἄνθρωπος ἐνίκησεν τὸν ἀντίπαλον τοῦ ἀνθρώπου, οὐκ ἂν δικαίως ἐνικήθη ὁ ἐχθρός. Πάλιν τε, εἰ μὴ ὁ Θεὸς ἐδωρήσατο τὴν σωτηρίαν, οὐκ ἂν βεβαίως ἔσχομεν αὐτήν. Καὶ εἰ μὴ συνηνώθη ὁ ἄνθφωπος τῷ Θεῷ, οὐκ ἂν ἠδυνήθη μετασχεῖν τῆς ἀφθαρσίας. Ἔδει γὰρ τὸν μεσίτην Θεοῦ τε καὶ ἀνθρώπων, διὰ τῆς ἰδίας πρὸς ἑκατέρους οἰκειότητος, εἰς φιλίαν καὶ ὁμόνοιαν τοὺς ἀμφοτέρου, συναγαγεῖν· καὶ Θεῷ μὲν παραστῆσαι τὸν ἄνθρωπον, ἀνθρώποις δὲ γνωρίσαι τὸν Θεόν.—*Ireneus apud, Burton's Ante-Nicene Fathers*, pp. 85, 86.

Ἀυτὸς τον ἴδιον ὕιον ἀπέδοτο λύτρον, ὑπερ ἡμῶν, τον ἅγιον ἠπερ ἀνόμων, τον ἄκακον ὑπερ τῶν κακῶν, τον δίκαιον ὑπερ των αδίκων, τον ἄφθαρτον ὑπερ των θνητῶν. Τὶ γὰρ ἄλλο τὰς ἁμαρτίας ἡμῶν ἠδυνήθη καλύψαι ἢ ἐκείνου δικαιοσύνη· ἐν τίνι δικαιωθῆναι δύνατον τοὺς ἀνόμους ἡμᾶς και ασεβεῖς ἢ ἐν μόνῳ τῷ ὑιῷ του

"It became Him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their Salvation perfect through sufferings."* It became Him in exercising his love, and accomplishing

Θεου· ὦ τῆς γλυκείας ἀνταλλαγῆς, ὦ τῆς ἀνεξιχνιάστου θημιουργίας, ὦ των ἀπροσδοκήτων εὐεργεσιῶν· ἵνα ἀνομία μὲν πολλῶν ἐν δικαίῳ ἑνὶ κρυθῇ, δικαιοσύνη δὲ ἑνὸς πολλους ἀνόμους δικαιώση.—Justin Martyr, Epist ad Diognet.—He gave his Son a ransom for us: the holy for transgressors—the innocent for the nocent—the just for the unjust—the incorruptible for the corrupt—the immortal for mortals. For what else could hide or cover our sins but his righteousness? In whom else could we, wicked and ungodly ones, be justified, or esteemed righteous, but in the Son of God alone? O SWEET PERMUTATION!—or change. O unsearchable work, or curious operation! O blessed beneficence, exceeding all expectation! That the iniquity of many should be hid in one just one, and the righteousness of one should justify many transgressors.—And *Gregory Nyssen* speaks to the same purpose:—*Μεταθεὶς γαρ πρὸς ἑαυτὸν τον των ἡμῶν ἁμαρτιῶν ῥύπον, μετάδωκέ μοι τῆς ἑαυτοῦ καθαρότητος· κοίνωνόν με τοῦ ἑαυτοῦ καλλους ἀπεργασάμενος.—Orat.* ii. *in Cant.*—He hath transferred unto himself the filth of my sins, and communicated unto me his purity, and made me partaker of his beauty.—So *Augustine* also:—*Ipse peccatum ut nos justitia, nec nostra sed Dei; nec in nobis sed in ipso, sicut ipse peccatum non suum sed nostrum, nec in se sed in nobis contitutum.—Enchirid. ad Laurent. cap.* 41.—He was sin, that we might be righteousness,—not our own, but the righteousness of God; not in ourselves, but in him. As he was sin,—not his own, but ours; not in himself, but in us. On the old Latin translation of Psalm xxii. 1. he thus comments:—*Quomodo ergo dicit delictorum meorum? nisi quia pro delictis nostris ipse precatur; et delicta nostra, delicta sua fecit, ut justitiam suam nostram justitiam faceret.* How, saith he, of my sins; because he prayeth for our sins; he made our sins to be his, that he might make his righteousness to be ours.—*ὦ τῆς γλυκείας ἀνταλλαγῆς.* O sweet commutation and change! And *Chrysostom* to the same purpose; on those words of the Apostle. That we might be made the righteousness of God in him. *Ποῖος ταῦτα λόγος, ποῖος ταῦτα παραστῆσας δυνήσεται νους· τον γὰρ δίκαιον, φησὶν, ἐποίησεν ἁμαρτωλὸν, ἵνα τοὺς ἁμαρτωλοὺς ποιήση δικάιους. Μᾶλλον δή οὐδὲ οὕτως εἶπεν· ἀλλὰ ὅ πολλῷ μεῖζον ἦν· οὐ γὰρ ἔξιν ἔθηκεν, ἀλλ' αὐτὴν τὴν ποιότητα. Οὐ γὰρ εἶπεν, ἐποίησεν ἁμαρτωλὸν, ἀλλ' ἁμαρτίαν· οὐχὶ τον μὲν*

* Heb. ii. 10.

his scheme of mercy, to do it so as in no respect to dissolve the eternal connexion between sin and misery; but in every respect to maintain and to make manifest that he loveth righteousness and hateth iniquity. This hath God

ἁμαρτάνοντα μόνον, ἀλλὰ τον μὴδὲ γνόντα ἁμαρτὶαν. Ἵνα καὶ ἐμεῖς γενώμεθα,οὐκ εἶπε, δίκαιοι, ἀλλὰ δικαιοσύνη, καὶ Θεοῦ δικαιοσύνη. Θεοῦ γὰρ ἔστιν ἅυτη, ὅταν μὴ ἐξ ἔργων (ὅταν καὶ κηλίδα ἀνάγκη τίνα μὴ ἑυρηθῆναι) ἀλλ' ἀπὸχάριτος δικαιωθῶμεν, ἔνθα πᾶσα αμαρτία ἐφανίσται.—*In* 2 *Epist. ad Corinth. cap v. Hom.*—11. What word, what speech is this, what mind can comprehend or express it; for he saith he made him who was righteous to be made a sinner, that he might make sinners righteous; nor yet doth he say so neither, but that which is far more sublime and excellent. For he speaks not of an inclination or affection, but expresseth the quality itself. For he says not, he made him a sinner, but sin, that we might be made not merely righteous but righteousness, and that the righteousness of God, when we are justified not by works, (for if we should, there must be no spot found in them) but by grace, whereby all sin is blotted out. So *Bernard* also Epist. 190 *ad Innocent. Homo qui debuit, homo qui solvit. Nam si unus, inquit, pro omnibus mortuus est, ergo omnes mortui sunt; ut videlicet satisfactio unius omnibus imputetur, sicut omnium peccata unus ille portavit. Nec alter jam inveniatur qui foras fecit, alter qui satisfecit; quia caput et corpus unus est Christus.* And many more speak unto the same purpose. Hence *Luther* before he engaged in the work of reformation in an epistle to one George Spenlein, a monk, was not afraid to write after this manner;—*Mi dulcis frater, disce Christum et hunc crucifixum, disce ei cantare, et de teipso desperans dicere ei. Tu Domine Jesu es justicia mea, ego autem sum peccatum tuum; tu assumpsisti meum et dedisti mihi tuum, assumpsisti quod non eras, et dedisti mihi quod non eram. Ipse suscepit te et peccata tua fecit sua, et suam justitiam fecit tuam; maledictus qui hæc non credit.—Epist. An.* 1516, *Tom.* i.

There was of old, a direction for the visitation of the sick, composed, as they say, by *Anselm*, and published by *Casparus Vlenbergius*, which expresseth a better sense of these things, than some seem to be convinced of. *Credisne te non posse salvari nisi per mortem Christi? Respondet infirmus, Etiam; tum dicit illi; Age ergo dum superest in te anima, in hac sola morte fiduciam tuam constitue; in nulla alia re fiduciam habe, huic morti te totum committe, hac sola te totum contege, totum immisce te in hac morte, in hac morte totum te involve. Et si Dominus te voluerit judicare, Dic Domine, mortem Domini nostri Jesu Christi objicio inter me et tuum Judicium aliter tecum non contendo. Et si tibi dixerit quia peccator es, dic, mortem Domini nostri Jesu Christi pono inter me et peccata mea. Si*

done. The creditor has himself provided the surety. Herein is love, righteous love, commanding respect, while it wins affection. "In this was manifested the love of God, that he gave his Son to be the PROPITIATION for our sins."† Mark the language,—"The propitiation for our sins." Contrast this plain, strong, pointed statement of the Apostle, so often repeated, with the vain, indistinct—I had almost said—inarticulate breathings of that inadequate benevolence, which loves to beguile man into a good opinion with both himself and God, in despite of the painful facts of the case as regards himself, and the plain declarations of the case as regards his God. The spring of all is the love of God; and yet Unitarian writers slanderously charge us with representing God as implacable, until appeased by the work of Christ! No such thing. It is from the depth of the love of God that the gift of Christ springs. When he came, he came not as a pattern for imitation merely: not as a specimen of morals, how-

dixerit tibi quod meruisti damnationem; dic, Domine, mortem Domini nostri Jesu Christi obtendo inter te et mala merita mea, ipsiusque merita offero, pro merito quod ego debuissem habere nec habeo; si dixerit quod tibi est iratus, dic, Domine, mortem Domini Jesu Christi oppono inter me et iram tuam. That is:—Dost thou believe that thou canst not be saved, but by the death of Christ? The sick man answereth, yes; then let it be said unto him, Go to then, and whilst thy soul abideth in thee, put all thy confidence in this death alone, place thy trust in no other thing, commit thyself wholly to this death, cover thyself wholly with this alone, cast thyself wholly on this death, wrap thyself wholly in this death. And if God would judge thee, say, Lord, I place the death of our Lord Jesus Christ between me and thy judgment; and otherwise I will not contend, or enter into judgment with thee. And if he shall say unto thee, that thou art a sinner, say, I place the death of our Lord Jesus Christ between me and my sins. If he shall say unto thee, that thou hast deserved damnation, say, Lord, I put the death of our Lord Jesus Christ between thee and all my sins; and I offer his merits for my own, which I should have, and have not. If he say that he is angry with thee, say, Lord, I place the death of our Lord Jesus Christ between me and thy anger.—*See Owen's admirable Treatise on Justification, from which these citations are made.*

† 1 John iv. 10.

ever amiable, lovely, and perfect; but he came to be made a curse for us, as it is written, "Cursed is every one that hangeth on a tree."* "He was made sin for us."† "God commendeth his love to us, in that while we were yet sinners, Christ died for us."‡ "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed."‖ "His own self bare our sins in his own body on the tree."§ "The life of the flesh is in the blood."¶ The shedding of blood is death. "The wages of sin is death."** Christ died for sin. Hence the repeated mention of "his blood," or death, which "cleanseth from all sin."††

Behold the Lamb of God,‡‡ said John Baptist, pointing to Jesus. But Jesus was not literally a lamb. Wherein then lay the force and appropriateness of the expression? It has neither the one nor the other, but with reference to the bleeding sacrifices ordained of God, previous to the incarnation of Christ. St. Peter does, indeed, inform us that we are redeemed not by corruptible things, as silver and gold, but by the precious blood of Christ, as of a lamb without blemish and without spot, *who verily was foreordained before the foundation of the world:*§§ but this only serves to place in its true light the connexion between the Jewish sacrifices and the death of Christ. Those sacrifices were ordained for Christ, not Christ for them. It being the purpose of Jehovah from the beginning, that in the fulness of the time appointed by divine wisdom, sinful man should be redeemed by the Incarnate Word suffering unto death: it being also a part of the arrangement of the divine wisdom that previous to the Incarnation of the

* Gal. iii. 13. † 2 Cor. v. 21. ‡ Rom. v. 8. ‖ Isaiah liii. 5.
§ 1 Peter ii. 24. ¶ Leviticus xvii. 11. ** Rom. vi. 23.
†† Eph. i. 7. Col. i. 14. 1 John i. 7.
‡‡ John i. 29—36. §§ 1 Pet. i. 18—20.

Word, the world should have time to put practically and undeniably on record, that man, by the exercise of his fallen intellect, cannot find out God;—that progressing in the science of government, in the arts of civilization and embellishment, poetry, oratory, painting and sculpture—that progressing, I repeat, in all these things to a proverb, they should yet, in the very emporium of this refinement, exhibit a standing monument of their superstition, in an altar inscribed *to the unknown God:* * these things being so, it pleased God, in a nation selected for the purpose, to institute such a worship of himself, as would effectually associate the pardon of sin with the shedding of blood. Hence, in that typical worship, so divinely appointed, "without shedding of blood there was no remission of sin,"† no unclean offender could be restored by mental penitence and practical amendment, he must first bring a living creature, whose life was in its blood; a bullock, or a lamb, or a kid, or a turtle-dove, and kill it by the shedding of its blood.‡

3. This ceremonial law had a shadow of good things to come. It was appointed after a pattern shown to Moses in the mount:—"See," said God, "that thou make all things according to the pattern that was shown thee in the mount."‖ If Moses constructed the tabernacle worship after that pattern, what and where was the original? It was the great purpose in the mind of God. This makes the connexion between the Mosaic ritual, and the Gospel of the utmost consequence. It makes a reference to the Mosaic ritual, a rectifier of interpretations of the Gospel; and it, therefore, stamps falsehood on any interpretation of the Gospel which gets rid of that which was inseparable from the Mosaic ritual, namely, the con-

* Acts xvii. 22, 23 † Heb. ix. 22.
‡ Lev. iv. 3, 13, 22, 27. ‖ Exod. xxv. 9, 40.

nexion between the shedding of blood and the remission of sins. *The body is of Christ,* says the Apostle, in contrast with the *shadows* of the ceremonial law. The blood of bulls and goats could not take away sin, but the use of it kept alive the association between blood-shedding and sin-pardoning, which was God's own preface to the book of atonement by Jesus Christ.

4. This was from the beginning an occasion of controversy among fallen men. The brothers of the first family disagreed about it as we do now. Cain was the first who rejected it, the first Deist who esteemed the fruits of the ground a more rational tribute of enlightened gratitude, to the benevolent Creator, than the blood of a lamb. Abel offered unto God a more excellent sacrifice.*

5. When God manifested his pardoning mercy towards the Jewish nation, in their redemption from Egyptian bondage, He gave signal prominence to the shedding of blood. The blood of the Paschal Lamb, sprinkled on their door posts, was the appointed medium of deliverance from the destroyer. St. Paul, with his characteristic fulness and brevity, informs us, that *Christ our Passover is sacrificed for us.* In the daily worship of the Jews, there was a morning lamb, and an evening lamb, slain in sacrifice: to Jewish ears, therefore, there was an expressive volume in the exclamation of the Baptist—Behold the lamb—no longer a type, no longer a ceremonial observance, to be repeated from day to day, and from year to year,—Behold he is come himself, the real thing signified by all these, the substance, the anti-type, *the Lamb of God which taketh away the sins of the world.*

6. How can *a creature* take away sin? The proper Deity of Christ gives point, and power, and consistency, to the whole. Deny that proper Deity, and the entire

* Gen. iv. 3. 5. Heb. xi. 4.

system of Patriarchal and Jewish sacrifice degenerates into wanton cruelty;—the typical splendours of the Temple of Solomon are degraded into the unmeaning filth of a great slaughter-house;—and the language of the Baptist and the Apostles concerning the lamb, the blood, the precious blood—nay, the song of the redeemed in heaven—"Unto Him that loved us, and washed us from our sins in His own blood"*—all is converted into unintelligible jargon.†

7. No wonder that Unitarian writers deal sparingly in Scriptural language: no wonder they substitute the embellishments of polished composition, the words which man's wisdom teacheth, for the gravity and simplicity of the words which the Holy Ghost teacheth.

* And we may add the language of Jesus himself, when he said,—*This is my* BLOOD *of the New Testament, which is shed for many, for* THE REMISSION OF SINS. Matt. xxvi. 28. A clearer declaration of this great truth cannot be conveyed in words. Surely if Unitarians reject the connexion between the shedding of blood and the remission of sin, they are bound, upon every principle of consistency, to reject Jesus as a teacher. The writer confesses himself unable to perceive either reason or consistency in professing to respect Jesus as a teacher of excellent doctrine, to believe that he died in attestation of the truth of that doctrine, and, after all, not to believe the doctrine which he taught.

† As the sun paints the clouds with variety of glorious colours, which, in their own nature, are but dark and lowering vapors, exhaled from the earth; so, when the Sun of Righteousness arises, even the carnal ordinances and commandments of the law, dark and earthly as they seem, are gilded by his beams, and wear a smiling appearance. By his kindly influence, who is the light of the world, the most barren places of the Scripture rejoice, and blossom as the rose. What portion of Sacred Writ is more apt to be perused without edification and delight, than what relates to the Levitical priesthood,—the qualifications of their persons, their apparel, their consecration, and bleeding sacrifices which they offered? And, indeed, it must be confessed a very hard task to reconcile, with the wisdom of God, the enjoining such numberless rites, purely for their own sake. But when we consider that Aaron and his successors were *figures* of *our* great *High Priest*, we must acknowledge that these injunctions are neither unworthy of God, nor useless to man; but "are profitable for doctrine, and instruction in righteousness." —*M'Ewen.*

IV. Such is the provision made in the Gospel for man's guilt in reference to the divine law.

1. This, however, is but a part of Redemption: the next* part is the provision made for man's moral renewal in reference to the divine character.

2. And here we revert to the true Christian idea of salvation. It is conformity to God. It is love. How shall fallen man become possessed of it? Who or what can make us love God? This is the question. What is the precious medicine which can diffuse itself through all the pores and alleys of this corruption, and sweeten every pulsation of my moral being into love towards my God? Who is the philanthropist for eternity, that can successfully storm this citadel of enmity, and plant upon the tower of my heart the flag of genuine liberty, the love of God?

3. Hear what St. John saith:—*We love Him, because he first loved us.* And *in this was manifested his love towards us, that he gave his Son to be the propitiation for our sins.*

Here we behold the combination of provision, and see that, in Christ crucified, there is not only a legal rescue for the guilty, but also a moral remedy for the alienated: there is an exhibition of the mind of God, not only consistent with his own excellence, but also suited to make a deep and restoring impression upon the reason and feelings of men.

I must, at the risk of wearying you, read another extract yet:—

* I cannot say the *remaining* part, because there still remains a part,—to wit,—the redemption of the *body* at the Second Coming of the Lord Jesus, into which it is impossible now to enter.

"The Judge himself bore the punishment of transgression, whilst he published an amnesty to the guilty; and thus asserted the authority, and importance, and worth of the law, by that very act which beamed forth love unspeakable, and displayed a compassion which knew no obstacle but the unwillingness of the criminals to accept it. The Eternal Word became flesh, and exhibited, in sufferings and in death, that combination of holiness and mercy which, if believed, must excite love, and if loved, must produce resemblance."

A pardon without a sacrifice (such a pardon as Unitarians suppose) could have made but a weak and obscure appeal to the understanding or the heart. It could not have demonstrated the evil of sin; it could not have demonstrated the graciousness of God. If pardon may be extended without a sacrifice, it is a light thing; and if pardon be a light thing, so is sin: and the love that lightly pardons a light offence, is a light love. Therefore, it could not have led men either to hate sin, or to love God. If the punishment, as well as the criminality of sin, consists in opposition to the character of God, the fullest pardon must be perfectly useless, whilst this opposition remains in the heart; and the substantial usefulness of the pardon will depend upon its being connected with such circumstances as may have a natural and powerful tendency to remove this opposition, and create a resemblance. The pardon of the Gospel is connected with such circumstances; for the sacrifice of Christ has associated sin with the blood of a benefactor, as well as with our own personal sufferings,—and obedience with the dying entreaty of a friend, breathing out a tortured life for us, as well as with our own unending glory in his blessed society. This act justifies God as a Law-giver, in dispensing mercy to the guilty; it gives a pledge of

the sincerity and reality of that mercy; and, by associating principle with mercy, it identifies the object of gratitude with the object of esteem, in the heart of the sinner. It may also here be observed, that the Resurrection and Ascension of Christ, as the representative of our race, not only demonstrate the Divine complacency in the work of the Saviour, but exhibit to us also the indissoluble connexion which subsists between immortal glory and an entire, unreserved, acquiescence in the will of God. And thus the Christian hope is not directed to an undefined ease and enjoyment in heaven, but to a defined and intelligible happiness, springing from the more perfect exercise of those very principles of love to God and man, which formed the character of their Master, and still constitute his joy.

"Ancient history tells us of a certain king who made a law against adultery, in which it was enacted that the offender should be punished by the loss of both eyes. The very first offender was his own son. The case was most distressing; for the king was an affectionate father, as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out, and one of his son's. It is easier to conceive than to describe what must have been the feelings of the son in these most affecting circumstances. His offence would appear to him in a new light; it would appear to him not simply as connected with painful consequences to himself, but as the cause of a father's sufferings, and as an injury to a father's love. If the king had passed over the law altogether in his son's favour, he would have exhibited no regard for justice, and he would have given a very inferior proof of affection. We measure affection by the sacrifice it is prepared to make, and by the resistance which it overcomes. If the sacrifice had

been made, and the resistance overcome secretly in the heart of the king, there would have been but little evidence of the real existence either of principle or of affection; and the son might, perhaps, have had reason to think, that his pardon was as much the effect of his father's disregard of the law, as of his affection to him."

(I pray you to mark this in the application. If a Unitarian imagines himself pardoned, what must he think? Can he ascribe it all to love to him? Has he not some feeling that God disregards his own law, in allowing him to be happy? If he be told so, what can he answer? And if God can disregard his own law, he cannot remain an object of love.)

"And at any rate, even if he had given the fullest credit to the abstract justice and kindness which were combined in his acquittal, it is impossible that this theoretical character of his father could have brought on his heart any impression half so energetic, or interesting, or overwhelming, as that which must have been produced by the simple, unequivocal and practical exhibition of worth which has been recorded. If we suppose that the happiness of the young man's life depended on the eradication of this criminal propensity, it is not easy to imagine how the king could more wisely, or more effectually have promoted this benevolent object. The action was not simply a correct representation of the king's character;—it also contained in itself, an appeal most correctly adapted to the feelings of the criminal. It justified the king in the exercise of clemency; it tranquillized the son's mind, as being a pledge of the reality and sincerity of his father's gracious purposes towards him; and it identified the object of his esteem with the object of his gratitude. Mere gratitude, unattracted by an object of moral worth, could never have stamped an impression of moral

worth on his character, which was his father's ultimate design. We might suppose a conflict of contending feelings to be carried on in the mind, without evidencing, in the conduct flowing from it, the full vehemence of the conflict, or defining the adjustment of the contending feelings; but we cannot suppose any mode of conduct so admirably fitted to impress the stamp of the father's character on the mind of the son, or to associate the love of right, and the abhorrence of wrong, with the most powerful instincts of the heart. The old man not only wished to act in perfect consistency with his own views of duty, but also to produce a salutary effect on the mind of his son; and it is the full and effectual union of these two objects, which forms the beautiful and striking part of this remarkable history."

"And shall we refuse our love and admiration to the King and Father of the human race, who, with a kindness and condescension unutterable, has, in calling his wandering children to return to duty and to happiness, presented to each of us a like aspect of tenderness and purity, and made use of an argument which makes the most direct and irresistible appeal to the most familiar, and, at the same time, the most powerful principles in the heart of man?"*

4. Such are the blessed announcements of the Gospel,—such its suitableness,—such its consistency in redemption;—consistency as regards God's character and government;—suitableness as regards man's character and improvement. And it is obvious that their practical effect upon any individual must depend upon his personal appropriation of them;—in other words, upon his confidence in the truth so announced,—or, in the language of our text, *through faith in his blood.*

5. The gracious power which, in the secret operation

* *Remarks on Internal Evidence*—by Thos. Erskine—pp. 67—74.

of the Holy Spirit upon man's spirit, produces this faith, is another subject into which I cannot now enter. All I am concerned to show here, is the *moral suitableness* of the Gospel proclamation, when freely made, to redeem man's character and purify him into the love of God, and of his fellows; which is happiness—which is heaven itself!

6. The nature of man's moral disease being *alienation* from God, and that alienation being produced and maintained by a secret consciousness of sin against God: it is obvious that *pardoning* love (when believed) becomes *sanctifying* love. It reaches the depth of our distaste for God, because it plucks the venom from the sting of conscience. It shows us that we need no longer have any hesitation in coming to God; that the hindrance is not with him, but entirely in ourselves. When we think of him, and in proportion as we think of him, a consciousness of guilt arises. Here there is a provision made for entire and free pardon. "Justified freely by his grace through"—which makes it consistent—"the redemption that is in Christ Jesus." This redemption is proclaimed that it may be believed; and being believed, it reaches the sore place of man's moral constitution, and removes the secret feeling of distrust and distaste. Believing the love of Jehovah towards us, as manifested in the costly gift of the Eternal Word dying for our sins, and rising again for our justification, we have no longer any lurking, painful desire to conceal from ourselves, or from God, the darkest or vilest corners of our heart. Thus self-examination is secured, and unreserved confession is secured, and genuine repentance is secured. Thus progress is made in moral redemption, because a way has been opened by penal redemption. It is beginning at the wrong end, to set forth an attempt at moral redemption, before you have provided for man's guilt against

God's law. It is daubing the wall with untempered mortar, saying, "Peace, peace!" when there is no peace: endeavouring to soothe and mollify man into an outward, superficial peace—to make him fancy all is well, because nature smiles and God forbears, while yet there remains the deep, rankling, deadly sting of conscience,—conscience that, in the hour of danger and alarm, philosophy cannot still; whose clamours science cannot quiet! Man is unhappy till he believes in Jesus. I know the turmoil of the world can drown the voice of conscience for a time: I know that in seasons of good health, in the midst of friends, the enjoyment of property, and the excitement of society, the stern demands of conscience may be procrastinated, and even the still small voice hushed to silence; but I know that many a man, who, in the midst of these enjoyments, has theorized concerning God, as an abstract benevolence, when caught in a tempest at sea—when the vessel heaves, and he begins to fancy there is real danger, and eternity seems at hand—then his boasted philosophy falters—his view of the God of Nature is no longer satisfactory.—The beneficence of a sunny sky is no longer above him, but the frowns of a thunder-storm! Then what becomes of the Unitarian's repose on God's benevolence?

Let me illustrate this in another way. Take the case of a governor of a castle who has a number of officers engaged, in various departments under him. He allows them to be busy for different intervals of time, and first one, and then another, is taken and confined in a dark dungeon. Nothing more is heard of them than this. No one returns to tell what there befals them. The history of all is this: work as they may—let them be faithful or faithless—at some period of their lives, the governor withdraws them from view, and they are confined in a dungeon which all

men look upon with horror. I would ask, is this a contemplation to excite confidence in the benevolence of the governor, if there be no communication from him to tell his mind about those who are thus taken away—no communication with regard to what he means to do afterwards, and why all this is done? I ask, is this a contemplation calculated to inspire confidence in the great Governor of all,—that one intelligent creature after another should be cut off, laid in a coffin, and confined in a narrow dungeon out of sight. Another and another following in the same track: and all the warmth and fervour—all the tenderness and loveliness of life, in every case, giving way to the haggard and loathsome abominations of the grave; and all that was fair and gentle—all that was beloved and embraced in the fleshly friend, carried away in the sad disgrace of human nature, which makes us fain to hide from our eyes the dearest object that those eyes have rested on for years?

Beloved friends, be not, I beseech you, beguiled into a fancy that this is a fair world,—that we have only to do with abstract benevolence. O forget not the hospital that is all around—the cries of misery, the weeping and wailing, the anguish, the mourning, and the woe, which characterize the world you live in. Forget not that you carry the seeds of death in yourselves. Forget not that the flatterers of human nature are deniers of the Inspiration of Scripture,—that the men who wish to make you at ease with yourselves, do not touch the sore place of your character; they amuse your fancy, and gratify your natural intellect, but they do not appeal to your conscience, as men who are in real earnest about eternity; they do not tell you that you are dead in sin, and that God is holy to punish sin; they do not deal with you like faithful physicians, who probe the sore, if haply they may reach the depth of the mischief, and effect a cure: but rather like quacks, who

cover over the sore, healing the skin, while they leave the mortifying venom beneath.

Let me entreat you to consider these things. And Oh, if I address any who, instead of feeling touched in their own consciences, rather feel wounded at being so spoken of; I would say, with unfeigned affection for them, that it was not to wound their feelings I so spoke, but to guard this mighty multitude against what I believe to be the deceitfulness of their principles. And it is now with the same affection I would address them, and implore them to compare their habitual mode of dealing with religion, with the facts of the case in this world of iniquity and sorrow —and with the language of the Divine Lawgiver. I would entreat them to remember, that, as touching religion, the Lawgiver, and the law—the sin, and the penalty, are not their themes; but that, omitting the painful view of man's guiltiness, they advance at once to the more encouraging, but, if taken by itself, delusive view of man's moral improvement. O let me entreat them to see, that I object not to the great leading idea that love is salvation. Let them take notice, that conformity to God is our idea of salvation—that our controversy is about how to get at it—that it is not about the education of the child who is safe and well, but about an escape for the child that is drowning. A set of children have fallen into a river: I cannot wait to argue about their education, till I have snatched them out of the water. Man is in a lost condition, through sin. To talk softly and calmly about the improvement of his moral condition, before he is snatched as a brand out of the burning, will never be anything else than ineffectual. It is felt to be so. It is felt to be cold and lifeless; because it does not go home with power to the affections and conscience of a sinner.

Suppose a congregation of lame persons to be ad-

dressed in a beautiful treatise on the art of good walking. They cannot walk till they have their legs restored. *Cure* them, and then your dissertation may do them some good. Unitarian preaching, for the most part, resembles a dissertation on good walking, addressed to a congregation who are all lame. Bring in the *restoring* power of God to remove the lameness—then they will walk with God in holy love. *Then* we shall find that the manifestation of God's love produces love in return. *Then* we shall find that the exhibition made in Jesus, God and man in one Christ, marking the extent of the love that so made the sacrifice, the authority of the law so vindicated, the veracity of the lawgiver so proved, the suitableness of the love that so comes in the shape of pardon for sin,—that this love calls up our love to God. It will be, as Archbishop Leighton has beautifully expressed it, "the repercussion of the beam of his love to us" —the beam striking down from God, and reflected by the cross of Jesus, which is the great re-uniting, combining agency I have been describing, penetrates into the deep recesses of the soul, and is reflected back in gratitude, esteem, reverence, holy fear, devoted affection, enduring love,—for such a God deserves to be loved.

O yes; this is the true, the deep, the only foundation in the human heart on which the love of God and the love of man can be erected. When this chord is struck by the finger of Divine Grace, every string of the heart of man vibrates and responds to it. And full and deep as is the note of pardoning love in God, so full and deep will the responsive voice be of grateful and holy love in man. *We love him, because he first loved us.*

This is redemption—from penalty, from alienation. This is deliverance from the curse of the law, from the bondage of sin. Here are the two grand qualifications:

and I only have to regret, and do regret most sincerely, that the nature of the subject, and the shortness of the time, altogether preclude the possibility of doing justice to this latter part of the subject, by bringing out the Majesty and Godhead of the Great Agent in this second process, the HOLY GHOST. In this way it is, that he takes of the things of Jesus, and shows them to us.* The cross of Christ is the moral instrument suited to produce the harmony, but it requires an agent to play it—a hand to put it in motion. It is a sword, but it needs a power to wield it. That power is supplied in the promise of the Spirit, who does not work by other means. "He shall not speak of himself." But he does work by this means:—"He shall take of mine, and shall show it unto you. All things that the Father hath, are mine."*

I may not proceed with any further enlargement of this subject of the power of the Holy Ghost in the heart. I would only say, that it is no disparagement or argument against the sufficiency of an instrument, to say that it requires a power to put it into action. I have shown the moral suitableness of the Gospel, and you will be shown, I trust, in the course of this series, the personal agency which renders it effectual for man's salvation, by exciting within him FAITH; for by faith he has union with Jesus: and thus he is restored from all the consequences incurred in Adam. Christ is the second Adam; and, as in the first Adam, we incurred a penalty by his fault, antecedent to any fault of our own, so, in the second Adam, we obtain righteousness by his work, antecedent to any righteous work of our own. The union in the first Adam is by nature; the union in the second Adam is by faith: and faith is of the operation of God.

But I must have done. I have referred generally to

* John xvi.

Unitarian sentiments, rather than given quotations specifically, except in one instance, from any of their authors. I have done so for this reason, that no individuals among them seem to be bound by the sentiments of other individuals. Each is at liberty to receive or discard, as seems good to him, any sentiments on the snbject which he can find in any book. If we quote Channing, Priestley may not agree with Channing, and others may not agree with either. If we quote the Improved Version of the New Testament, nobody is bound by that: it is but the opinion of one or two individuals, of no binding authority upon the body. Very possibly, if we quoted the language of any one of our reverend opponents in this town, the others might not feel themselves bound by it. For, in the horror of creeds entertained by Unitarians—I honestly believe, sincerely and unfeignedly entertained—they glory in the detached, and insulated independence, and strength of a rope of sand. It will not do to retort upon us that we also differ. We do. But how? We differ, as free men and free thinkers will always differ, on all points of mere human opinion, or doubtful details of interpretation; but where God has plainly spoken, we do not differ, but believe. Therefore, with all our differences, we agree, as one man, in the statements of the creeds and articles of our Church. Here is something tangible—something to be laid hold of—something to be opposed, if wrong; and we earnestly desire to have something equally tangible, from the Unitarian body, to be opposed, if wrong, and agreed with, if right. We respectfully object to vagueness. We desire to ascertain, distinctly, what it is we have to meet. For it is manifestly unfair, that one man should engage himself to maintain a proposition which his opponent may afterwards say he never denied, or to resist and upset a pro-

position which his opponent may say afterwards he never held. Therefore, against opponents, who are at liberty to deny or receive any thing at any time, and who are tied to nothing, men are fighting against the wind—beating the air. Surely, if there be truth in the scheme, it cannot be so hard to state it. Surely if it be the pre-eminence of truth, it is easy to give it a shape, an announcement, a form, by which we shall be able to come at it—to receive what we think to be true, to oppose what we believe false, and to give our reasons. At present we pause and demur, because we have nothing tangible to oppose. The inspiration of Scripture is neither fully denied, nor fully admitted. It is treated in a way which leaves men at liberty to ascribe a certain degree of authority—as much as they please—to any part that suits them, and to ascribe no authority at all to any part which may prove an inconvenient part to deal with. We wish to know what part it is that they will hold by throughout, and what part it is that they give up. For ourselves, we maintain the inspiration of it all. Therefore we are not asking too much, when we ask an equally free and full statement of the views of our opponents.

My brethren, I must now conclude. I would further merely say, that I have no doubt you will see, or hear, or read all that genius can devise—all that talent can execute —all that eloquence can exhibit,—in defence of certain statements which we have felt it our duty to oppose. But I do believe, that if you will watch narrowly, you will see the force of truth clipping the wings of genius, fettering the powers of talent, and chilling the effect of eloquence. And I do hope, and trust, and pray, that the power of the Spirit of God, who alone can convey conviction of sin, faith in Jesus, true renewal into the image of God, will direct the efforts of that genius into channels of truth, and

the powers of that talent into the defence of truth, and the glow of that eloquence into the exposition and confirmation of the truth.

God in his infinite mercy grant a healing balm to the wide-spread population of this place; that instead of increasing unkindness, heart-burning, and contention, the efforts now made may be overruled, to the triumph of the Gospel of the Grace of God, to the acknowledgment of the glorious Godhead of Jesus Christ, the Son of God, the sufficiency of his atoning sacrifice,—the true Passover—the morning and the evening Lamb—fore-ordained before the foundation of the world,—the seed of the woman—the seed of Abraham—the ROOT as well as the *offspring* of David —the Branch—the King—the Shepherd—the Lord—the Saviour, the first and the last, the beginning and the ending, that was, and that is, and that is to come, the Almighty—Jesus Christ—the same yesterday, and to-day, and for ever! Amen.

END OF THE SIXTH LECTURE

APPENDIX.

(A.)

Whereby it came to pass, that as before he was blessed, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the Devil; instead of the citizen of Heaven, he was become the bondslave of Hell, having in himself no one part of his former purity and cleanness, but being altogether spotted, and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the selfsame fall and punishment, which their forefather by his offence most justly had deserved. St. Paul, in the fifth chapter of the Romans, saith "By the offence of only Adam, the fault came upon all men to condemnation; and by one man's disobedience many were made sinners." By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation, both of body and soul. They became, as David saith, corrupt and abominable, they went all out of the way, there was none that did good, no not one. O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for, but only pangs of death, and pains of Hell!—*Homily on the Nativity.*

For the second man's state, I mean before his fall, and his state now, thus let us think, namely, that God made man after his image,—that is, endued man with a soul immortal, wise, righteous, and holy; for the image of God is not concerning the body, which man hath common with the beasts of the earth, but it is from above, and of God's breathing. So that Adam's transgressing God's precept did not according as he should and might have done, but according as he should not have done, and might have avoided, if that he had not received the persuasion and counsel of the serpent: which God permitted him to do, thereby to declare, that perfect justice, wisdom, and holiness, is not, nor cannot be, in any creature which is not God also; and therefore Christ being God was made man, that in man there might be this perfection and justice, which is in Christ our Lord, and in Adam

we could never have had, which wisdom of God we shall joyfully one day behold, if we will now restrain our busy brain and curiosity from searching further than we should do. But to return again :—Adam, (I say,) being made after God's image, which he received for us all to have devised the same unto us all by natural propagation, by transgressing the commandments, lost and mangled so the same image of God in himself and in us all, that for immortality came death; for wisdom came foolishness; for righteousness came unrighteousness; for holiness came corruption; concerning God's judgment and in God's sight, although there remained in him concerning man's judgment and the sight of the world, life, wisdom, righteousness, and holiness, the which all we by propagation do from our mother's womb receive, so that we may well see our state now to be far from the state we had before Adam's fall; and therefore God's law requireth nothing of us, but that which was in our nature before the fall, which we see is impossible for us to pay accordingly; and yet God, not unjust in that he asketh of us nothing thereby, but the self-same thing which he gave us in our creation. The law then and the precepts of God were given after the fall of man, not that man should thereby get life and the thing which was lost by sin (for the blessed seed was promised for the recovering hereof and to him that pertained), but that man by it might know sin, and what he had lost; thereby to desire more deeply the promised Seed, by whom as we be received, so our evils be not imputed, and that we, being renewed by his Holy Spirit and new seed, should as new-born babes desire, and by will begin to do the law of God, which after our deliverance forth of this corrupt body, and man of sin, by death, we shall without all let fully accomplish, and at the length receive the body to be spiritual (as Paul saith), and holy, ready to obey and serve the Spirit, as a helper, rather than a hinderer. Oh! happy day, when wilt thou appear!—*Bradford's Treatise of Election. Apud Richmond's Fathers of the English Church*, vol. vi. pp. 386—388.

But here will some man say, Oh! Sir, if I were certain that I should depart from this miserable life into that so great felicity, then could I be right glad and rejoice (as you will me) and bid death welcome; but I am a sinner, I have grievously transgressed and broken God's will, and therefore I am afraid I shall be sent into eternal woe, perdition, and misery. Here my brother, thou doest well that thou doest acknowledge thyself a sinner, and to have deserved eternal death; for doubtless, if we say we have no sin, we are liars, and the truth is not in us. (1 John i.) *A child of a night's birth is not pure in God's sight.* (Job xxv.) *In sin were we born, and by birth or nature we are the children of wrath, and fire-brands of hell;* therefore confess ourselves to be sinners, we needs must. For, if the Lord will observe any man's iniquities, none shall be able to abide it; yea, we must needs all cry,—Enter not into judgment, O Lord; for in thy sight no flesh nor man living can be saved. (Psalm cxxv. cxli.) In this point therefore, thou hast done well to confess that thou art a sinner.—*Bradford against the Fear of Death.* Ibid. vol. vi. p. 408.

But what go I about to avouch ancient examples, where daily experience

doth teach? The sweat the other year, the storms the winter following, will us to weigh them in the same balances. The hanging and killing of men themselves, which are (alas!) too rife in all places, require us to register them in the same rolls. At the least in children, infants, and such-like, which yet cannot utter sin by word or deed, we see God's anger against sin in punishing them by sickness, death, mishap, or otherwise, so plainly, that we cannot but groan and grunt again, in that we have gushed out this gear more abundantly in word and deed.—*Bradford's Sermon on Repentance.* Ibid. vol. vi. p. 450.

I believe that the first man, through the craft and subtilty of Satan, did slide and fall from the excellency, wherein the Lord had created him; consenting, through his own free will (which at that time he had), unto the subtle suggestion of the serpent, whereby he lost the graces that the Lord had given him; in such sort, that of wise, he became foolish; of just, unjust; of true, a liar; of perfect, altogether imperfect: having, from thenceforth, a will wholly corrupted, which neither could, nor would agree with the will of God, but altogether with the will of the Devil, the world, the flesh, and sin; which could do nothing of himself but evil, seeing that he is altogether carnal, bond, captive, and sold under sin. This is the free, yea, to say more truly, he bond-will that man hath in this present life.

I believe, that this disorder and corruption of nature was not only in Adam, because of his sin, but is also in all men generally, which come of him (Jesus Christ only excepted): and that in such sort, that all men after their own nature are corrupt, unjust, liars, ignorant, unkind, and imperfect in all things, and have no power of their own nature to do, think, speak, or will any thing that may please God; until that they be regenerated and renewed by the Spirit of the Lord.

I believe that this corruption of nature, otherwise called original sin, is the fountain and root of all sins: for the which all the miseries and adversities that we endure in this present life, as well in body as in soul, do come unto us: yea, and in the end, double death, that is to say, both of body and soul. These be the fruits and rewards of sin. But although the same be due and common to all men generally, nevertheless, the Lord through his mercy hath reserved to himself a certain number (which are only known to himself,) the which he hath drawn from this corrupt heap, and hath sanctified and cleansed the same in the blood of his Son Jesus Christ, and by means thereof hath made them vessels of election and honour, apt unto all good works.—*Hooper's Confession of Christian Faith.* Ibid. vol. v. pp. 437, 438.

The words of the promise made unto Adam and Abraham, confirm the same: they are these:—"I will put enmity and hatred between thee and the woman, between thy seed and the woman's seed, and her Seed shall break thy head." (Gen. iii. 15.) For as we were in Adam before his fall, and should, if he had not sinned, have been of the same innocence and perfection that he was created in; so were we in his loins, when he sinned, and participated of his sin. And as we were in him, and partakers of the ill; so were we in him when God made him a promise of grace; and we are par-

takers of the same grace, not as the children of Adam, but as the children of promise. As the sins of Adam, without privilege or exception, extended and appertained unto all Adam's, and every of Adam's posterity, so did this promise of grace generally appertain as well to every and singular of Adam's posterity, as to Adam : as it is more plainly expressed, Gen. xviii. 18, where God promiseth to bless, in the seed of Abraham, all the people of the world ; and Paul maketh no diversity in Christ of Jew or Gentile. (Coloss. iii. 11.)—*Hooper on the Ten Commandments.* Ibid. pp. 254, 255.

And here you may consider, good children, how great was the misery, and how horrible was the indignation of God, which we were brought into by Adam. So great it was, that neither gold nor silver, nor any other thing, was able to buy us out of the same, but only Jesus Christ, the Son of God, and by his death and effusion of his most precious blood. And of this great misery and indignation of God towards us, this was the cause.

At what time God had made Adam and Eve, and set them in Paradise, he entreated them like a most loving and gentle father : for he made them lords over all lively creatures, both beasts, fish, and fowl, and did give unto them all trees that bare fruit, that they might feed thereon ; only he forbad them that they should not eat of the tree of knowledge of good and evil. And yet he gave them warning of the great loss and damage that they should suffer, if they ate of that tree, saying, "Whensoever you shall taste of the fruit of that tree, you shall be made mortal, and shall die." Their duty had been unto so gentle a God, and so merciful a Father, in their hearts to have believed him, trusted him, and loved him ; to have obeyed him, and to keep all his commandments gladly. But our most crafty enemy, Satan, envying man's felicity, spake to Eve by the serpent, and said,—"No, you shall not die, but you shall be like gods, knowing both good and evil." And with these most poisoned words, persuaded Eve to eat of the fruit which was forbid. And Eve gave of the same to Adam, who also did eat thereof; and so did break God's commandment.

Now, I pray you mark, good children, what they lost by this their disobedience. First, when Adam and Eve were thus deceived by the serpent, and persuaded that God did not favour them, but had envy at them, that they should have knowledge of good and ill (and that for envy he forbade them to eat of that fruit that should give them such great knowledge), they did no more trust God, but began to trust themselves, and did study to care and provide for themselves. Secondarily, when they no more trusted God, they could no more find in their hearts to love him, but began to dote upon themselves, and to think that they had no better friend, neither in heaven nor earth, than their own selves. And after that they had thus put their trust and confidence in themselves, and dotingly loved all that was their own, by and by followed fear and concupiscence : for by and by they began to hate and eschew all things that were painful or unpleasant to the flesh, and dotingly to lust and long for such things as were delectable and pleasant to the flesh.

Hereby you perceive, good children, how our first parents, Adam and

Eve, poisoned with the venom of the serpent, were cast into four horrible vices, or diseases. The first is, that they did not trust in God. The second, that they did not love God. The third, that they did not fear him, but as a cruel tyrant. The fourth, that they were replenished with concupiscence and evil desires, lusts and appetites. And these be the roots of original sin, out of the which all other sins do spring and grow. So Adam and Eve had a very great fall, that fell from God's benediction, favour, and love, into God's curse, anger, and displeasure; that fell from original justice into original sin, by the which fall all the strength and powers both of their bodies and souls were sore decayed and corrupted. And as our first parents, Adam and Eve, were infected and corrupted, even so be we, that be their children. For as we see, by daily experience, that commonly gouty parents beget gouty children; and if the father and mother be infected with leprosy, we see commonly that the children born between them have the same disease; so likewise, as our first parents Adam and Eve did not put their trust in God, no more do they that be carnally born of them. And as they loved not God, so their children love him not; and as they followed their own concupiscence, lusts, and appetites, and not the will of God, even so do all their issue. So that all their posterity upon earth be sinners, even in their mothers' wombs: for they have not their trust in God, they love not God, they have not a fatherly fear unto him, they be full of ill lusts, and appetites, and desires, as you have heard, good children, in the ninth and tenth commandments. And for this cause the Scripture doth say, that "all we are conceived and born in sin:" and St. Paul saith, "that by nature we be the children of God's wrath:" so that we all should everlastingly be damned, if Christ by his death, had not redeemed us.—*Archbishop Cranmer—Catechism of* 1548. Ibid. vol. iii. pp. 222—224.

This place showeth, that all men that come of Adam, be subject to sin, and for sin, are worthy of eternal death; none being able to deliver themselves from death and damnation. ..... In evil men, worketh the prince of the air, which is the devil, that enticeth alway to evil, and to do the works of the devil. The devil is called the prince of the air, not because he hath dominion and power to rule the air, at his pleasure or will (for that to God doth pertain); but that he hath power only of evil men, that live here in the air, and give themselves to serve the devil rather than God. And many more there are, that serve the devil rather than God; for there are many more unfaithful than faithful—more sinners than good livers—more that follow the honours of the world, the pleasures of the flesh, than that truly serve God by true faith and faithful works of charity, commanded in the Scripture; more that abuse the goodness of the world, than that use it as they should do. Of all abusers of the goods of the world, the devil is the prince and captain, for they do the will of the devil. So we may learn, of whom the devil is prince, and what he maketh his servants to do, works of darkness and death; and where he useth his power, here in the air, where evil men live following the lusts of the flesh, worldly honours, and pleasures of men; seeking their own pleasure more than God's glory, or the profit of their neighbour.

Men, that be out of the favour of God, walk from one sin to another, do the lusts of their flesh, and of their own will, contrary to the will of God. Here we may learn what we can do of ourselves, left to our own might and power, if we lack the grace of God; surely we can do nothing else but sin, and follow the desires of our corrupt flesh, as adultery, gluttony, drunkenness, envy, malice, rancour, hatred, pride, covetousness, error, heresy, idolatry, and other such-like of the which, come death and eternal damnation.—*Bishop Ridley on Ephesians*, ii. 1. 3. Ibid. vol. ii. pp. 49. 50. 51.

(B.)

Rom. ix. 5.—"*Whose are the fathers, and of whom as concerning the "flesh Christ came, who is over all, God blessed for ever.*

These words, as they are quoted by Irenæus, and as they are translated in our English Bibles, unequivocally assert that Christ is God; but since the Unitarians have tried to elude the force of this evidence, it will be necessary to examine, as briefly as we can, their statements and their reasoning.

In *the Improved Version* the passage is translated thus:—*and of whom by natural descent Christ came. God who is over all be blessed for ever.* I shall not inquire into the propriety of the words *by natural descent*, nor consider whether the internal evidence does not require that the sentence should be read without this division: but I shall confine myself to shewing, what properly belongs to the present work, that this mode of construction was entirely unknown to the Ante-Nicene Fathers. It was in fact never heard of till the time of Erasmus: he is the first writer I can meet with who suggested such a punctuation; and though the Unitarians refer to him as their authority, Erasmus does not say that he thought this mode of construction right. The note to *the Improved Version* adds, "In this sense it "is probable that the early Christian writers understood the words, who do "not apply them to Christ." Mr. Lindsey says,* and Mr. Belsham† means to assert the same, (for he quotes his words without qualifying or correcting them,) "that this clause was read so as not to appear to belong to Christ, at "least for the first three centuries:" and Jones‡ observes, "had the original "stood as it now does, the early fathers would have cited this clause in proof "of the divinity of Christ. But neither Justin (I believe) nor Irenæus, nor "Tertullian has quoted it with this view.§

This is coming to the point. We are here invited to meet our opponents on the ground which we have marked out for ourselves; their statements are positive and precise: and I shall proceed without further comment to shew in

* Sequel. p. 204.

† Translation of St. Paul's Epistles.

‡ Analysis of the Epistle to the Romans.

§ Dr. Priestley only says, "Paul is supposed to say, that Christ was *God over all blessed "for ever.*" (History of Early Opinions, II. p. 425.) It would have been more ingenuous if he had stated his own sentiments concerning this text.

what manner and in what sense the passage was quoted by the Ante-Nicene Fathers.

In the first place it is difficult to understand with what fair intention the name of Justin Martyr is mentioned: for since *he never quotes the passage at all*, we can of course infer nothing as to the sense in which he understood it.

We have already seen, that Irenæus quotes the text as expressly asserting the divine and human natures of Christ. The Latin translation of Irenæus, which alone remains, and which reads, *ex quibus Christus secundum carnem, qui est Deus super omnes benedictus in sæcula*, cannot of course admit of the punctuation and division which the Unitarians propose: to which I would add, that Irenæus is to be cited, not only as giving his own opinion, but as the witness to a fact. He must often have read the passage himself; he must often have heard it read: it is perhaps not assuming too much to say, that he may have heard it read by Polycarp himself, the immediate disciple of St. John. He must therefore have known the manner in which it was customary to read the sentence in the churches; and we have seen that he reads it, not so as to make the doxology at the end a separate and independent clause; but so as to affirm that Christ, who came of the Jews according to the flesh, was also God over all, blessed for ever. We may conclude, therefore, that the text was always read in this way in the churches which Irenæus frequented.

Tertullian, the third of the Ante-Nicene Fathers mentioned by Mr. Jones, is the next in order of time whose writings we are to examine. He quotes the passage in two places. The first is where he is answering those persons, who accused the Christians of acknowledging more Gods than one: he shews, from the Old Testament, that the term God is applied to more persons than to the Father, and then says,—"Not that we ever name with "our mouth two Gods or two Lords, although the Father is God, and "the Son is God, and the Holy Ghost is God, and each is God;— "and if the Father and the Son are to be mentioned together, for sake "of distinction we call the Father God, and Jesus Christ Lord; but yet, "speaking of Christ singly, I can call him God, as Paul did, *of whom is "Christ, who*, he says, *is God over all, blessed for ever.*"* The next place is in the same treatise, c. 15. where he introduces the text with these remarkable words:—"Paul also himself has called Christ God, *whose are the fathers, "and of whom according to the flesh Christ came, who is over all, God "blessed for ever.*"†

I might perhaps be satisfied with having shewn the falsehood of the statement, that Irenæus and Tertullian do not quote the passage in proof of the

* Duos tamen Deos et duos Dominos nunquam ex ore nostro proferimus: non quasi non et Pater Deus, et Filius Deus, et Spiritus Sanctus Deus, et Deus unusquisque——sed apostolum sequar, ut si pariter nominandi fuerint Pater et Filius, Deum *Patrem* appellem, et Jesum Christum *Dominum* nominem. Solum autem Christum potero Deum dicere, sicut idem apostolus, *Ex quibus Christus, qui est*, inquit, *Deus super omnia benedictus in ævum omne.* adv. Prax. c. 13. p. 507.

† Christum autem et ipse (Paulus) Deum cognominavit, *Quorum patres, et ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in ævum.*

divinity of Christ. But since Mr. Lindsey and Mr. Belsham extend the same remark to all the writers of the three first centuries, we must carry the investigation further.

The next writer in point of time is Hippolytus, who flourished about the year 220. He wrote a work against Noëtus, who adopted what is called the Patripassian heresy: i. e. he believed that Christ was actually God the Father, and that the Father appeared upon earth, and died on the cross. One of the means which he used to support this doctrine was to cite all the texts which spoke of Christ as God: and after quoting many, he says, "Christ was "God and suffered for our sakes, being himself the Father, that he might "save us. We cannot come to any other conclusion; for the apostle ac-"knowledges one God, when he says, *Whose are the fathers, of whom as "concerning the flesh Christ came, who is over all, God blessed for ever.*"* Thus Noëtus evidently understood the passage as asserting the divinity of Christ. But it may be objected that Noëtus was a heretic. We will therefore see what notice Hippolytus takes of this quotation. We need not follow him in his refutation of Noëtus; but he begins the 6th chapter thus: "As "to the Apostle saying, *Whose are the fathers*, &c. he declares the mystery "of the truth properly and plainly. He who is over all is God: for he thus "says boldly, *All things are delivered unto me of the Father*, (Matt. xi. 27.) "He that is God over all is blessed; and becoming man is God for ever." †

Origen is the next writer, and nothing can be more decisive than his testimony in favour of the received interpretation, (in Rom. VII. 13 vol. 4. p. 612) but I forbear to dwell upon it, because wherever the original Greek of Origen is lost, there is too much reason to suspect that additions and interpolations have been made by his translator Rufinus. There can be no doubt, however, that Origen noticed the passage, because he was writing a laboured commentary upon the whole Epistle: and though Rufinus may have added to the original, he would hardly have altered the whole tenor and spirit of it.

Cyprian, who wrote between the years 247 and 258, quotes the passage in

* *Χριστὸς γὰρ ἦν Θεὸς, καὶ ἔπασχεν δι' ἡμᾶς αὐτὸς ὢν Πατὴρ, ἵνα καὶ σῶσαι ἡμᾶς δυνηθῇ. Ἄλλο δέ, φησιν, οὐ δυνάμεθα λέγειν, καὶ γὰρ ὁ ἀπόστολος ἕνα Θεὸν ὁμολογεῖ, λέγων, ὧν οἱ πατέρες, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.* c. Noët. c. 2. II. p. 7.

† *Ὁ δὲ λέγει ὁ Ἀπόστολος, ὧν οἱ πατέρες, κ. τ. λ. καλῶς διηγεῖται καὶ λαμπρῶς τὸ τῆς ἀληθείας μυστήριον· οὗτος ὁ ὢν ἐπὶ πάντων Θεός ἐστιν, λέγει γὰρ οὕτω μετὰ παῤῥησίας, πάντα μοι παραδέδοται ὑπὸ τοῦ Πατρός· ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς γεγένηται, καὶ ἄνθρωπος γενόμενος Θεός ἐστιν εἰς τοὺς αἰῶνας.* c. 6. p. 10.

his work entitled *Testimonies against the Jews.* The second book is almost entirely composed of texts, with little of Cyprian's own, except the short heads or titles to each chapter. The subject of the 6th chapter is *Quod Deus Christus*, That Christ is God: and after many other quotations he says, without any farther observations, "Also Paul to the Romans, *I could wish*, "&c., *whose are the fathers, and of whom as concerning the flesh Christ* "*came, who is over all, God blessed for ever.*"—p. 286.

Novatian, who was accounted a heretic, but who had no heretical opinions concerning Christ, quotes the passage twice in his work upon the Trinity, which is supposed to have been written soon after the year 257. In c. 13, he is shewing, by a reference to many texts, that "the substances both of "God and man were united in Christ:"* and after quoting this of St. Paul, without any comment, he concludes that "Christ is God." In c. 30, he argues, as Hippolytus did, against those who would not see that the Father is God, and the Son God, yet there are not two Gods, but only one; and among many other texts which prove the divine and human nature of Christ, he quotes without any comment the one now before us.

Dionysius, bishop of Alexandria, died in the year 264, and his works which remain to us were composed not long before. He may be supposed to allude to this passage, when speaking of Christ he twice calls him "*God over all*,"† for in no other place of the New Testament do these words occur.

The last instance which I shall bring is a quotation of the passage in a letter written by the council of Antioch in the year 269. This council was convened against the heresy of Paul of Samosata; and the Fathers in their letter assert that the Son of God is essentially and substantially God. They prove this by many text, and among the rest by this of St. Paul.‡

I would now ask, what grounds can Mr. Belsham or any other person have for saying, "that this text was read so as not to appear to belong to "Christ, at least for the first three centuries?" If it is ever quoted by the Ante-Nicene Fathers so as to support this assertion, I am not aware of the passage: I have looked carefully for it through all their writings, and I wish the reader to decide, whether there is any trace, even the remotest suspicion, of any of these Fathers having understood the passage in any other way, except as plainly declaring that Christ is God.

I am sorry that Mr. Belsham should repeat the exploded and refuted story of the word *God* being wanting in the copies of Cyprian, Hilary, and Chrysostom, in their quotations of this text. This is not true; at least if any MSS. of these authors do omit the word, it must be by accident, because they all introduce the passage where they are expressly arguing that Christ is God.

Mr. Belsham, in his own translation of St. Paul's Epistles, adopts another

* ——utramque istam substantiam in unam nativitatis Christi fœderasse concordiam. p. 714.

† Ὁ ὢν ἐπὶ πάντων Θεός. p. 216. and 218.

‡ Reliq. Sacr. II. p. 467.

method of evading this plain text. He alters ὁ ὢν into ὢν ὁ, and translates it, "whose is the God over all, blessed for ever." I am not concerned with this alteration any farther than to notice, what indeed the reader will have seen, that none of the Ante-Nicene Fathers countenance this transposition. It is in fact arbitrary, unauthorized, and presumptuous; and our astonishment at finding it in Mr. Belsham's translation will be increased, when we find in a work, published by himself only five years before, this very strong argument against admitting it. "This conjecture, ingenious and even "probable as it is, not being supported by a single MS. version or authority, *cannot be admitted into the text:*"* and yet he has himself admitted it! and being aware that the conjunction *and* after the word *fathers* seemed to denote the last clause of the sentence, whereas his own transposition has added another clause, he omits the conjunction altogether!—*Burton's Ante-Nicene Fathers*, pp. 77—78.

(C.)

In heaven and in earth was there none found that could satisfy God's anger for our sins, or get heaven for man, but only the Son of God, Jesus Christ, the Lion of the tribe of Judah, who by his blood hath wrought the work of satisfaction, and alone is worthy all honour, glory, and praise, for he hath opened the book with the seven seals.

Dearly beloved, therefore abhor this abomination, even to think that there is any other satisfaction to Godward for sin, than Christ's blood only. Blasphemy it is, and that horrible, to think otherwise. *The blood of Christ purifieth* (saith St. John) *from all sin;* and therefore he is called the Lamb slain from the beginning of the world, because there was never sin forgiven of God, nor shall be, from the beginning unto the end of the world, but only through Christ's death, prate the Pope and his prelates as please them, with their pardons, purgations, placeboes, trentals, dirges, works of supererogation, superabomination, &c.—*Bradford's Sermon on Repentance. Apud Richmond's Fathers of the English Church*, vol. vi. pp. 436, 437.

Consider with yourselves what we are misers, wretches, and enemies to God: consider what God is, even he which hath all power, majesty, might, glory, riches, &c., perfectly of himself, and needeth nothing, but hath all things: consider what Christ is, concerning his Godhead, co-equal with his Father, even he by whom all things were made, are ruled and governed; concerning his manhood, the only darling of his Father, in whom is all his joy. Now, Sir, what a love is this, that this God, which needeth nothing, would give wholly his own self to thee his enemy, wreaking his wrath upon himself in this his Son, as a man may say, to spare thee, to save thee, to win thee, to buy thee, to have thee, to enjoy thee for ever. Because thy sin had separated thee from him, to the end thou mightest come eftsoons

* Calm Inquiry, p. 143.

into his company again, and therein remain, he himself became, as a man would say, a sinner, or rather sin itself, even a malediction or curse, that we sinners, we accursed by our sin, might, by his oblation, or offering for our sins, by his curse, be delivered from sin and malediction. For by death, he destroyed sin, killing death, Satan, and sin, by their own weapons, and that for thee and me (man), if we cast it not away by unbelief. Oh! wonderful love of God! who ever heard of such a love,—the Father of Heaven, for us his enemies, to give his own dear Son Jesus Christ, and that not only to be our brother, to dwell among us, but also to the death of the cross for us! Oh! wonderful love of Christ to us all! that was content and willing to work this feat for us. Was there any love like to this love!

God indeed hath commended his charity and love to us herein, that when we were very enemies unto him, he would give his own Son for us; that we, being men, might become, as you would say, gods, God would become man; that we, being mortal, might become immortal, the immortal God would become mortal man; that we, earthly wretches, might be citizens of heaven, the Lord of heaven would become, as a man would say, earthly; that we, being accursed, might be blessed, God would be accursed; that we, by our father Adam, being brought out of Paradise, into the puddle of all pain, might be redeemed, and brought into Paradise again, God would be our Father and an Adam thereunto; that we, having nothing, might have all things, God having all things, would have nothing; that we, being vassals and slaves to all, even to Satan the fiend, might be lords of all, and of Satan; the Lord of all would become a vassal and a slave to us all, and in danger of Satan. Oh! love incomprehensible! who can otherwise think now, but if the gracious good Lord disdained not to give his own Son, his own heart's joy, for us his very enemies, before we thought to beg any such thing at his hands, yea, before we were: who, I say, can think otherwise, but that, with him, he will give us all good things? If when we hated him and fled away from him, he sent his Son to seek us, who can think otherwise than that now, we loving him, and lamenting because we love him no more, but that he will for ever love us? He that giveth the more to his enemies, will not he give the less, trow you, to his friends? God hath given his own Son, than which nothing is greater, to us his enemies; and we now being become his friends, will he deny us faith and pardon of our sins, which, though they be great, yet, in comparison, they are nothing at all? Christ Jesus would give his own self for us when we willed it not, and will he now deny us faith, if we will it? This will is his earnest, that he hath given us truly to look indeed for the thing willed. And look thou for it indeed; for as he hath given thee to will, so will he give thee to do.

Jesus Christ gave his life for our evils, and by his death delivered us. Oh, then, in that he liveth now, and cannot die, will he forsake us? His heart's blood was not too dear for us, when we asked it not; what can then be now too dear for us asking it? is he a changeling? is he mutable as man is? can he repent him of his gifts? did he not foresee our falls? paid not he therefore the price? Because he saw we should fall sore, therefore

would he suffer sore; yea, if his suffering had not been enough, he would yet once more come again. God the Father, I am sure, if the death of his Son incarnate would not serve, would himself and the Holy Ghost also become incarnate, and die for us. This death of Christ therefore look on as the very pledge of God's love towards thee, whosoever thou art, how deep soever thou hast sinned. See, God's hands are nailed, they cannot strike thee; his feet also, he cannot run from thee; his arms are wide open to embrace thee, his head hangs down to kiss thee, his very heart is open, so that therein see, toote, look, spy, peep, and thou shalt see therein nothing but love, love, love to thee; hide thee, therefore, lay thy head there with the Evangelist.—*Bradford's Sermon on Repentance.* Ibid. pp, 464—467.

And yet, I say, did Christ put himself between God's deserved wrath and our sin, and rent that obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, God the Father could never be at one with us; neither was it possible to be loosed from this debt by our own ability. It pleased him, therefore, to be the payer thereof, and discharge us quite..... .....For so well pleased is the Father Almighty God with Christ his Son, that for his sake he favoreth us, and will deny us nothing. So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that he would take it for the only and full amends for all the sins of the world. And such favour did he purchase by his death, of his heavenly Father for us, that, for the merit thereof (if we be truly Christians indeed, and not in word only), we be now fully in God's grace again, and clearly discharged from our sin. No tongue surely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls. Yea, there is none other thing that can be named under heaven to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross.

Behold, the law bringeth a curse with it, and maketh us guilty, not because it is of itself naught or unholy (God forbid we should so think), but because the frailty of our sinful flesh is such, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam, then, think you, hope or trust to be saved by the law? No, he could not. But the more he looked on the law, the more he saw his own damnation set before his eyes, as it were in a most clear glass. So that now of himself he was most wretched and miserable, destitute of all hope, and never able to pacify God's heavy displeasure, nor yet to escape the terrible judgment of God, whereunto he and all his posterity were fallen, by disobeying the strait commandment of the Lord their God. But O, the abundant riches of God's great mercy! Oh, the unspeakable goodness of his heavenly wisdom! when all hope of righteousness was past, on our part, when we had nothing in ourselves, whereby we might quench his burning wrath, and work the salvation of our own souls, and rise out of the miserable estate wherein we lay; then,

even then, did Christ the Son of God, by the appointment of his Father, come down from heaven, to be wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our sins, and to give his body to be broken on the cross for our offences. He, saith the Prophet Isaiah (meaning Christ), hath borne our infirmities, and hath carried our sorrows; the chastisement of our peace was upon him, and by his stripes we are made whole. St. Paul likewise saith, God made him a sacrifice for our sins, which knew not sin, that we should be made the righteousness of God by him. And St. Peter, most agreeably writing in this behalf, saith, Christ hath once died, and suffered for our sins, the just for the unjust, &c. To these might be added an infinite number of other places to the same effect; but these few shall be sufficient for this time.—*Homily on the Passion of Christ.*

I believe, that all those that are come, and shall come of the race and line of Adam, generally are conceived and born in iniquity and corruption (except Jesus Christ only,) and that they are all sinners, transgressors and breakers of the law and will of the Lord; and according to their nature they are corrupt, the children of wrath, worthy of God's judgment, of condemnation, eternal death, all needing the grace and mercy of God, and of Christ's blood-shedding. For God hath wrapped all under sin, to the intent he would have mercy upon all, through Jesus Christ our Lord.

I believe, that the knowledge of sin proceedeth of the law, but the remission and forgiveness of sin cometh of the Gospel, and is given us by the only grace and mercy of God in the blood of Jesus Christ, through the faith we have therein; whereby we are counted righteous before God, not through our good works or deservings, neither by the merits of any other creature, either in heaven, or in earth. For I know not, neither do I allow any other merits, but the merits of my good Lord, Master, and only Saviour, Jesus Christ, who hath merited and sufficiently satisfied for us, and hath paid for his own their debt, in wiping out the handwriting and obligation which was against us; and in taking the same from us, hath fastened it unto the cross.—*Hooper's Confession of Christian Faith. Richmond's Fathers*, vol. v. pp. 477, 478.

But here may man's reason be astonished, reasoning after this fashion:—If a ransom be paid for our redemption, then it is not given us freely: for a prisoner that payeth his ransom, is not let go freely, for if he go freely, then he goeth without ransom; for what is it else to go freely, than to be set at liberty, without payment of ransom.

This reason is satisfied by the great wisdom of God, in this mystery of our redemption, who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the perpetual captivity of the devil and his prison of hell, remediless for ever, without mercy, nor by his mercy deliver us clearly without justice or payment of a just ransom; but with his endless mercy, he joined his most upright and equal justice. His great mercy he showed unto us, in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it

lay not in us that to do, he provided a ransom for us: that was the most precious body and blood of his own most dear and best beloved Son, Jesus Christ; who, besides his ransom, fulfilled the law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption.

And of this justice and mercy of God, knit together, speaketh St. Paul, in the third chapter to the Romans: "All have offended, and have need of the glory of God; justified freely by his grace, by redemption which is in Jesu Christ, whom God hath set forth to us for a reconciler and peacemaker, through faith in his blood, to show his righteousness." And in the tenth chapter: "Christ is the end of the law unto righteousness, to every man that believeth." And in the eighth chapter: "That which was impossible by the law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit."

In these foresaid places, the Apostle toucheth specially three things, which must concur and go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and, upon our part, true and lively faith in the merits of Jesu Christ, which yet is not ours, but by God's working in us.

So, that in our justification, is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God; and it consisteth in paying our ransom, and fulfilling of the law. And so the grace of God doth not exclude the justice of God in our justification, but only excludeth the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And, therefore, St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith, which, nevertheless, is the gift of God, and not man's only work without God.

And yet that faith doth not exclude repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it excludeth them from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Nor that faith also doth not exclude the justice of our good works, necessarily to be done afterward, of duty toward God (for we are most bounden to serve God, in doing good deeds, commanded by him, in his Holy Scripture, all the days of our life), but it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good works that we can do, be imperfect, and, therefore, not able to deserve our justification. But our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the

most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied.

So that Christ is now the righteousness of all them that truly do believe in him. He, for them, paid their ransom by his death. He, for them, fulfilled the law in his life. So that now, in him and by him, every true Christian man may be called a fulfiller of the law.—*Archbishop Cranmer.* Ibid. vol. iii. pp. 554—557.

The Son of God, what, our Saviour Christ? He never sinned, how can this stand, that he should be thus handled? He never deserved it. Marry, I will tell you, how we must consider our Saviour, Christ: two ways: one way in his manhood, another in his Godhead. Some places of Scripture must be referred to his deity, and some to his humanity. In his Godhead he suffered nothing; but now he made himself void of his deity, as Scripture saith: "Whereas he was in the form of God, he emptied himself of it," he did hide it, and used himself as though he had not had it. He would not help himself with his Godhead; he humbled himself with all obedience unto death, even to the death of the cross. This was in that he was man, he took upon him our sins: our sins, not the work of sin. I mean not so, not to do it, not to commit it: but to purge it, to cleanse it, to bear the stipend of it, and that way he was the greatest sinner of the world, he bare all the sin of this world on his back, he would become debtor for it..... He suffered for you and me, in such a degree as is due to all the sins of the whole world. It was as if you would imagine, that one man had committed all the sins, since Adam; you may be sure he should be punished with the same horror of death, in such a sort as all men in the world should have suffered.

Feign, and put case: our Saviour, Christ, had committed all the sins of the world, all that I, for my part, have done, all that you, for your parts, have done, and that any man else hath done: if he had done all this himself, his agony, that he suffered, should have been no greater nor grievous than it was.—*Bishop Latimer.* Ibid, vol. ii. pp. 426—428.

THE

DOCTRINE OF THE TRINITY

PROVED AS A CONSEQUENCE

FROM THE

DEITY OF OUR LORD JESUS CHRIST:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, MARCH 20, 1839.

BY THE

REV. DAVID JAMES,

MINISTER OF ST. MARY'S, KIRKDALE.

BEING THE SEVENTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

"For there must be also HERESIES among you, that they which are approved may be made manifest among you."—1 Cor. xi. 19.

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PREFACE.

Modern Unitarianism is a compound of Infidelity and Heresy. The difference between these two has always been understood to consist in this: That whilst the Infidel denies the inspiration of the Bible, and rejects revelation altogether, the Heretic admits both, and, moreover, makes profession of Christianity, but opposes some of its essential doctrines, and obstinately propagates opinions of his own in direct contradiction to them.

The infidelity of modern Unitarianism shows itself in the mutilation of the Sacred Canon of Scripture, and in the open avowal that large portions of the Bible are uninspired. The heresy of the system appears in the direct and undisguised denial of those doctrines which have ever been considered fundamental in religion, and which hold the most prominent place on the pages of inspiration: such as the doctrine of human depravity—the doctrine of the Atonement—the Divinity and Mediation of our Lord Jesus Christ—the distinct personality and sanctifying agency of the Holy Ghost—and the Eternity of future punishments.

In the series of Sermons to which the following Discourse belongs, the *infidelity* of Unitarianism is only partially met, and the preponderance is given to the *heresy* of the system. When the list of subjects was prepared, it was not as generally known as subsequent events have made it, that Unitarianism had so far degenerated into infidelity in this town. It was, therefore, thought advisable to dismiss that part of the subject with two Sermons only, in order to direct attention principally to the vindication of those fundamental articles of the Christian faith, which Unitarianism in its heretical character denies: among which one of the foremost is the Doctrine of the Trinity.

This doctrine is expressed in our Litany in these simple words: "*Three Persons and One God.*" But the first of the Thirty-nine Articles offers a short explanation of it: "There is

but one living and true God . . *And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.*" In the Westminster Confession of Faith, the doctrine is stated in precisely the same words. In the Assembly's Shorter Catechism, the following question is proposed on the subject: "*How many persons are there in the Godhead?*" To which this answer is given: "*There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these Three are One God; the same in substance, equal in power and glory.*" This Confession is the standard of the Established Church of Scotland, and of all the Seeeders in that country, and of a great part of the Presbyterians in Ireland. In the Confession of Faith adopted by the Presbyterian Church in the United States of America, as ratified by the General Assembly in May, 1821, and amended in 1833, the doctrine is thus stated: "*In unity of the Godhead there be three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost.*"

The doctrine of the Trinity is that which lies deepest in the Christian faith, and spreads widest through Christian practice. Christianity without it is a mere skeleton, without life or beauty. It was not to be expected, therefore, that this cardinal doctrine should escape the assaults of Satan and his emissaries in the world. It has not escaped. Learned men without morality, and moral men without piety, have openly impugned it at different periods, and in divers countries, from the beginning of the Christian era. The methods adopted to get rid of it have been various, but attended with very similar success. *The world has refused to listen.*

The modern opposers of this chief article of the Christian Faith have always complained that the word *Trinity* is not to be found in the Bible. Whilst we readily admit this fact, we think we can satifactorily account for it. Divine Revelation does not usually set forth doctrines in abstract terms, but in full language and detailed statements: that is, it lays them before us in their distinct and several parts, with practical illustration of the truth of each, that the simplest minds might perceive them and believe.

There is no such word, for instance, in Scripture, as *Loyalty;* but there is, "*Honour the King.*" There is no such phrase as *Moral Evil,* but it is stated, "*Sin is a transgression of the law.*" The expression *free agency* cannot be found, but the doctrine is admitted in such texts as the following:—"*Choose* you this day whom you will serve."—"Ye *will not* come unto me that ye might have life." We nowhere meet with the word *Omnipresence,* but we meet with tantamount expressions in reference to the Divine Being: "*The heaven and heaven of heavens cannot contain thee.*" "*Whither shall I flee from thy presence.*" If the word Trinity, therefore, be nowhere found in Scripture, yet the doctrine set forth by that word is found every where. And this doctrine, properly speaking, cannot be expressed in one word, for it consists of two distinct parts: *One God—Three Divine Persons.* And, as in reference to all other sciences, the use of concise technical terms is sanctioned by general consent, it is only fair that theology, the most important of all sciences, should be allowed the same privilege. Socinus was a little more liberal, and gave it as his opinion, that amongst all lovers of truth, it would be deemed sufficient that the point in question was attested, though the express words in which it was stated could not be found.*

But the word Trinity is of more ancient date than the public may happen to know. It is found in the writings of Justin Martyr,† who was converted to the Christian Faith, about the

* These are his words:—"Satis est enim apud omnes veritatis amantes, remipsam, de quâ quæstio est, rationibus vel testimoniis confirmari; quamvis vocabula, quæ in ipsâ quæstione explicandâ expressa sunt, diserte scripta non inveniantur.

† "Ενα τοῖνυν θεου προσηκεν ὁμολογειν εν πατρι, και ὑιω, και ἁγιω πνευματι γνωριζομενον· ᾗ μεν πατηρ, και ὑιος, και πνευμα αγιον, τῆς μιᾶς θεοτητος τας ὑποστασεις γνωριζοντας· ᾗ δε θεος, το κατ᾽ ουσιαν κοινον των ὑποστασεων νοοῦντας· Μοναςγαρ και εν Τριαδι νοειται, και Τριας εν Μοναδι γνωριζεται.———εἰς τοινυν εστιν ὁ Θεος, ἡ τριας τῃ μοναδι της ουσιας, χωρις πασης κατα τουτο διαρεσεως και διᾶκρισεως.—*Justin Martyr, De Expositione Fidei,* p. 379, ed. Paris.

[Some Divines dispute the authenticity of the work from which this passage is taken.]

year of our Lord 140. But that he was the *inventor* of the word is more than any one can prove. He was for some time contemporary with Polycarp and Papias, two disciples of the Apostle St. John. And it is not improbable that he found the word in use with them. However that may have been, it is a fact, that between the death of St. John and the conversion of Justin Martyr, there intervened only 46 years. This brings the use of the word within half a century of the Apostolic age. And to assert that the word was not in use until it was written, is to assert a little too much: And to suppose that it was used and written without any meaning is still more absurd.

The next who makes use of the word in his writings is Theophilus, a Gentile convert, who was appointed Bishop of Antioch, in the year of our Lord 170, about 30 years after the conversion of Justin Martyr. The word occurs in his second book addressed to Antolycus.*

Next to Theophilus, is Clemens of Alexandria, who was originally a philosopher, and is said to have been converted to the Christian Faith about the year 194, and so to have flourished 25 years later than Theophilus. He introduces the word Trinity in the third book of his Stromata.†

Tertullian, Bishop of Carthage, who was converted to Christianity about the year 200, follows Clemens in the use of the word. He had occasion to introduce it in his work against Praxeas, in which he defended the fundamental doctrines of Christianity against the heartless attacks of that noted heretic.‡

Origen, who had been the scholar of Clemens of Alexandria, flourished about the year 230, and used similar language with

* "*Τυποι εισι της Τριαδος, του Θεου, και του λογου αυτου, και της σοφιας αυτου.*"

† "*Τριας, μεθ' ὡν η πανεπισκοπος του Θεου δυναμις αμερως μεριστη.*"

‡ He defines the Doctrine of the Trinity in the following words:—"Economiæ Sacramentum Unitatem in Trinitatem disponit, tres dirigens, Patrem, Filium, et Spiritum Sanctum. Tres, autem, non statu, sed gradu; nec substantia, sed forma; nec postestate, sed specie. Unius autem substantiæ, et unius status, et unius potestatis; quia unus Deus, ex quo et gradus isti, et formæ et species, in nomine Patris, Filii, et Spiritus Sancti."

his master in reference to the Trinity.* He is accused of having been the first to mix up the *reveries of the Platonists* with the solemn truths of Christianity, but this charge cannot apply to the introduction of the word Trinity, as that word was in use in the Christian Church nearly a hundred years before his time, if not much longer.

To furnish any more examples of the use of the word *Trinity* in the primitive Church, would be superfluous: but to bring forward a few testimonies to show that the doctrine intended by that word, was held and taught in the earliest ages of the Christian era, cannot be unimportant: for though this doctrine is a matter of pure revelation, and must consequently derive its proofs exclusively from Scripture, yet the Christian feels a degree of satisfaction to learn that the view he takes of the doctrine was that of the Church of Christ from the beginning.

A proof of the Divinity of Christ has been always considered decisive in establishing the doctrine of the Trinity, because all who have admitted the former have also admitted the latter. We premise this remark, because some of the testimonies which we shall adduce bear more fully on that point as the turning one of the doctrine.

Polycarp, a disciple of St. John, when at the stake, addressed a prayer to God which he concluded in this manner: "*For all things I praise thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ: with whom, unto thee, and the Holy Spirit, be glory, both now and for ever, world without end, Amen.*" Polycarp was a contemporary of the Apostles.

Justin Martyr declares, "that Christ, the first-born Word of God, *exists as God; that he is Lord and God,* being the Son of God; and that he was the God of Israel." Again he says,—"Him (the Father) and that Son who hath proceeded from him, and the Prophetical Spirit, *we worship and adore.*" He flourished in the year 140.

Melito, Bishop of Sardis, says — "We are worshippers of

* "Post hæc tria jam nihil loquaris excelsum. Omnia enim humilia sunt et dejecta quantum ad Trinitatis hujus celsitudinem spectat. Nolite ergo multiplicare loqui excelsa nisi de Patre, et Filio, et Spiritu Sancto."

one God, who is before all, and in all, *in his Christ who is truly God, the Eternal Word.*" He flourished in the year 177.

Irenæus, Bishop of Lyons, declares that "Christ, as God, was adored by the Prophets; *was the God of the living, and the living God;* that he spake to Moses in the bush; and that the same person afterwards refuted the doctrine of the Sadducees concerning the resurrection of the dead:—He farther says, that Abraham learned divine truth from the Logos, or Word of God." He flourished in the year 178.

Athenagoras says:—"The Mind and Word of God is the Son of God: We, who preach God, preach God the Father, God the Son, and the Holy Ghost; and *the Father, the Son, and the Holy Ghost are one.*" He flourished in the year 178.

Clement of Alexandria, says,—"The Logos is the Universal Architect," that is the Maker of all things. "The Logos is the Creator of men, and of the world; and in prayer he addresses both the Son and the Father, saying,—"Son and Father, both one Lord, *grant that we may praise the Son, and the Father, with the Holy Ghost,* ALL IN ONE." He flourished in the year 194.

Tertullian says:—"The name of Christ is every where believed, *and every where worshipped. He reigns every where, and is every where adored. He is alike to all a King, and to all a Judge,* AND TO ALL A GOD AND A LORD. He flourished in the year 200.

Origen states, that the Christians were accustomed to say,—"The Father, the Son, and the Holy Spirit, are one God," and speaks of this as a difficult and perplexing doctrine to such as hear not with faith." Again he observes:—"When we come to the grace of baptism, *we acknowledge one God only, the Father, the Son, and the Holy Ghost.*" He flourished in the year 230.

Cyprian, Bishop of Carthage, says,—"*Christ is our God*; that is, not of all, but of the faithful and believing." He flourished in the year 248.

The Council of Antioch, in its Epistle, states:—"*In the whole Church Christ is believed to be* GOD; and *man* of the seed of David according to the flesh." This Council sat in 264.

The Council of Arles expressed its opinion on the subject of

the Trinity, by declaring the baptism of such as refused to own that doctrine to be void. In a Canon drawn up concerning the proper mode of dealing with heretics on their return to the bosom of the Church, the Council put forth the general sense of the Church, in words to this effect:—"That if any relinquished their heresy, and came back to the Church, they should ask them the Creed; and if they found that they were (had been) baptised in the name of the Father, Son, and Holy Ghost, they should only receive imposition of hands, *but if they did not confess the Trinity*, their baptism was declared void."* This Council was held in the year 314.

We next come to the Council of Nice, which, on account of its pre-eminence, is entitled the FIRST GENERAL COUNCIL of the Christian Church. It was held at Nicæa, the metropolis of Bithynia in Asia-Minor, in the year 325. That Council drew up and established a Creed in defence and explanation of the doctrine of the Trinity, which has ever since been received in the Christian Church. It is that Creed with which the morning service of the Church of England closes every Sabbath Day. There is no controversy as to the opinions of the Christian Church on the subject of the Trinity from that Council downwards. Hence, the testimonies which we have given have been selected from what are called the *Ante-Nicene Fathers* — the fathers who lived previous to the Council of Nice—with the view of showing the opinion of the Church respecting the Trinity from the days of the Apostles down to that Council.

Whoever will be at the pains of investigating the subject with any degree of candour must come to this conclusion,—that the Doctrine of Three Divine Persons in One God, as now held by the Church of England, was the doctrine of the Church of Christ during the first three centuries; and that those who attempted to subvert this doctrine, either by denying the proper Deity of the Son, or by asserting that Father, Son, and Holy Ghost, were but one person under three different names or characters, were looked upon and treated by the Christian

* Stillingfleet's Vindication of the Trinity, p. 181.

Church as Heretics. Such is the opinion the learned Bishops Bull and Stillingfleet have left on record, as the result of their researches into the writings of the Ante-Nicene Fathers: and we are glad to be able to add the concurrence in part of Dr. Priestley: "He admits that all the early writers that have come down to us from Justin Martyn to Athanasius, from the middle of the second century to the middle of the fourth, were TRINITARIANS, with the solitary exception of the Author of the Clementine, Homilies, and Recognitions." * The Rev. Joseph Milner sums up the result of his inquiries into the subject in the following words:—"I cannot but farther conclude, that the doctrine usually called Trinitarian, was universal in the Church in those times: (middle of the third century.) Dionysius, Firmilian, Gregory, Theotecnes, seventy Bishops, the whole Christian world, were unanimous on this head; and this unanimity may satisfactorily be traced up to the Apostles." †

It is also frequently objected by Unitarians, that the advocates of the doctrine of the Trinity differ widely among themselves as to the view which ought to be taken of it: and Dr. Drummond has furnished a list of ten authors of acknowledged reputation, as having all expressed opposite opinions on the subject. This list we have examined carefully, and find only three of the writers differing materially from each other. The rest only employ different words to express the same thing. But suppose we grant what is required—that all the ten dissent from the established standards of the doctrine: What then? Will the fact of ten men disagreeing in an age on the Doctrine of the Trinity affect the unity of the faith among Trinitarians? There are twenty thousand Ministers in the Established Church of Great Britain and Ireland, not to mention tens of thousands of most intelligent lay members—surely we can afford to give up one in every two or three thousand that may wish to speculate on the subject, without disturbing the *unity* of the faith. The fact is, there is no article in the Christian Creed on which greater unanimity prevails among Trinitarians.

* Evans's Sketch.—Aikman's Edition.—*Trinitarians.* † Milner's Church History, vol. I.

LECTURE VII.

THE DOCTRINE OF THE TRINITY PROVED AS A CONSEQUENCE FROM THE DEITY OF OUR LORD JESUS CHRIST.

BY THE REV. DAVID JAMES.

"BUT WHEN THE COMFORTER IS COME, WHOM I WILL SEND UNTO YOU FROM THE FATHER, EVEN THE SPIRIT OF TRUTH, WHICH PROCEEDETH FROM THE FATHER, HE SHALL TESTIFY OF ME."—*John* xv. 26.

In the order and distribution of subjects for this important Course of Lectures on the Unitarian heresy, I am left in charge with the Doctrine of the Trinity. My subject is expressed in the following form of words:—

THE DOCTRINE OF THE TRINITY PROVED AS A CONSEQUENCE FROM THE DEITY OF OUR LORD JESUS CHRIST.

In drawing up the subject in this form, my Reverend Brother had in view to give the preacher to whom it should be entrusted, the privilege of assuming at the outset the proper Deity of Christ as already proved by the two immediately preceding lectures; and of proceeding at once to show, that as a plurality of persons in the Godhead is necessarily established by the proof of the proper

Deity of the Son of God, that plurality must consist of a Trinity: because a third person is spoken of in Scripture as possessing all the characteristics of Deity, in common with the first and the second; and that person is the Holy Ghost.

Of this privilege, however, I shall avail myself only to a certain extent, as I am anxious my Sermon should, in some measure, assume the character of a complete discourse on the great and cardinal Doctrine of the Trinity.

What I have to say on the subject shall be arranged under consecutive heads: and my first proposition is this:

I. The Moral Character and Unity of God, not Discoverable from the Works of Creation.

The first great principle which lies at the foundation of all religion, whether true or false, is this: a belief in the existence of God; and the next to it in point of importance is,—the persuasion that God is a moral governor of the world. The Apostle St. Paul had both these in view, when he said—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." *

Man, immediately on the admission of these two principles, feels it no less his interest, than his duty, to inquire:—What is the moral character of this God? And what are the requirements of his government? For on the character of the governor must depend the nature of his government, and on the nature of his government must depend the happiness or misery of his subjects. And he further inquires:—What are the available sources of information on these points?

* Heb. xi. 6.

In reply to this latter inquiry we state, on the authority of Scripture, that some knowledge of the Divine Being may be derived from the works of creation. This is the testimony of the Royal Psalmist:—"The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth *knowledge*." * The heavens and the firmament, and the succession of day and night, set forth the glory of the Creator, and show knowledge respecting him. And in order to ascertain what kind of knowledge, we have only to refer to the testimony of St. Paul, on the same subject:—"For the invisible things of him (God,) from the creation of the world are clearly seen, being understood by the things that are made;"—And then, to prevent any mistake as to what things, the Apostle adds,—"Even his eternal power and Godhead." †

It is evident from these two passages, that the works of creation not only declare the *existence* of God, but make known some of his *essential attributes*. They exhibit to the gaze and admiration of all intelligent creatures, and especially of man—the *glory*—the *eternal power*—and the *Godhead* of the Great Creator. These are some of his characteristic properties.

But we must inquire to what *class* of properties these belong; for the attributes of all intelligent beings—the infinite, as well as the finite—range themselves under two heads or distinctions,—the *natural* and the *moral*. The natural properties of any being, though ascertained one by one, do not necessarily, and in every instance of action, determine his moral character. They may be exercised for good or for evil, according to the will and disposition of him in whom they reside: or, if this position be considered untenable, we will express it differently, and say,

* Psalm xix. 1, 2. † Rom. i. 20.

There are circumstances which make it impossible for man, in every instance, to ascertain, from an examination of the effect, what may have been the precise character of the cause; or determine, by a survey of the work itself, the disposition and moral qualities of the Agent which produced it.

Existence, life, power, and knowledge, are the natural properties of the good and the evil alike; they belong to beings that are morally evil, as well as to those that are morally good: to devils as well as to angels,—to the spirits of wicked men, whether in the body or out of it, as well as to the spirits of just men made perfect.

These properties belong to the Divine Being, in a sense which we call infinite, and were exercised in the production of the visible creation; consequently, that creation presents distinct marks and irrefragable proofs of their existence in the Creator, to this day. But as they fall under the class, *natural* attributes, they cannot be expected to furnish any satisfactory evidence of the moral character of him in whom they reside.

The Second Sermon* of the series in reply to these Lectures, contains the following passage on this subject:—"All minds are known by their works—the human quite as distinctly as the Divine: *and if on the material structures of the universe, the moral attributes of his (God's) nature may be discerned;*"—implying that such is the fact; whereas reason and common sense, after a patient investigation of the subject, declare that such is not the fact at present, whatever it may have been originally. The point is easily decided.

I would take you either to St. Paul's Cathedral in London, or to the still more distinguished monument of architecture, the venerable Minster in the City of York. I

* Mr. Martineau's Sermon. P. 5.

would request that you would go through, and examine each in its various parts and exquisite beauties. You will perceive unquestionable marks of genius, contrivance, knowledge, skill, and power, at every turn, and in every department; and you will, at length, no doubt, feel, as I felt myself when I visited these noble and sacred edifices, overwhelmed with the grandeur and magnificence of the whole. And when you have completed the survey, I would beg to put to you this plain question:—Can you inform me, from what you have just seen and examined, what was the precise moral character of the architects and builders of these stupendous structures? Were the men that planned them, and the men that built them, just or unjust? humane or cruel? sober men or drunkards? men given to virtue, or men addicted to vice? such as always spake the truth, or such as sometimes uttered falsehoods? What would be your reply? I anticipate it. '*We cannot tell.* We discover evident and numerous traces of the natural properties of these men, but there is no proof left of their moral qualities. The general impression is in their favour; but for all that, they may have been any thing but good men.'

Turn now from the works of man, and look around on the works of God—on all external nature. View the heavens above, and its innumerable hosts of burning lights: examine the earth beneath, with its infinite variety of animal and vegetable productions; and then tell me what traces do you discover of the moral character of the Great Architect of the universe? You every where trace indelible marks of his infinite wisdom, power, and Godhead; and the stupendousness of the whole overwhelms you with a sense of his glory. But the moment you attempt to ascertain the character of his *moral* attributes, you meet with insuperable difficulties at every

step; and these difficulties eventually force you to give up the investigation as utterly hopeless.

We are not now competent to judge how far "the material structures of the universe" originally reflected the moral image of the Creator; but it does not appear, from the history of the creation, that any part of the visible universe was intended to exhibit that image, except man. He alone was made to bear the impress of the Divine character, for he alone was "created in the image of God." And though God pronounced every day's work to be good, we are well aware that a thing may be naturally good without being morally so. And that the Creator regarded every thing as "good," in the former sense, for the first five days, is apparent from hence, that morality can only exist in connexion with reason and intelligence. And as man was the only creature endowed with these gifts, in this lower world, and he was not made until the sixth day, there was not any one thing of the first five days' works capable of being morally good. The material earth and sky, and all the living creatures, both on land and in the sea, were alike and equally destitute of reason; and, consequently, incapable of moral action, or of giving forth a reflection of the moral character of the Creator.

To talk, therefore, of "discerning the moral attributes of God on the material structures of the universe," is not only idle, but *unreasonable*. And as MAN is no longer what he was when he came forth from the hands of his Maker, every attempt to ascertain the moral features of the divine character in a mirror so darkened by sin, and damaged by corruption, must prove unsuccessful. Reason may go and revel in the fields, travel through the forests, sail the ocean, take her pastime with leviathan in the great deep, borrow the wings of an eagle, and soar aloft

among the fowls, and prosecute her inquiries in the atmospheric regions: she will return, wearied and exhausted with her adventures, to relate what she has seen and observed. On the pages of her journal she presents tidings of good on the one hand, and a tale of woe on the other. Through every region and every department of the material world, she has found a mixture of good and evil. At length, alighting on man, the only representative of an intelligent Creator, she declares him to be, in some respects, the noblest creature in the world; in others, the most vile: in some instances, open, upright, and benevolent; in others, crafty, dishonest, and cruel. And at the last she comes to this conclusion—that, if there be no other source of information from which to learn the moral character of the Divine Being who first made, and who still governs the world, man has no alternative but to believe, that either the Great God must be good and evil, just and unjust, kind and cruel; or, there must be two such beings as are called Gods,—the one the author of good, the other the author of evil.

Rather than believe the same Being to be both good and evil, reason thinks it *more reasonable* to admit the existence of two almighty and independent Beings—the one eternally good, the other eternally evil.

This was the conclusion to which the most distinguished for learning and philosophy of the ancient Pagan nations arrived. Dr. Dwight, of America, has the following passage on the subject*:—"Several ancient nations, as well as individuals, particularly the Persians, Egyptians, Chaldeans, and Greeks according to Plutarch, agreed in the acknowledgment of *two Gods.* Plutarch himself also, and, according to his testimony, Plato in his old age, together with the Pythagoreans, acknowledged

* Dwight's Theology.—Vol. I.—*Unity of God.*

*two Gods,—the one the author of good, the other the author of evil."**

The Manichees, or Manicheans, a sect of ancient heretics, which appeared late in the third century, while attempting to introduce the principles of philosophy into the Christian creed, adopted a very similar opinion. "Their founder, Manes, established two principles, viz. a good and an evil one: the first, which he called *light*, did nothing but good; and the second, which he called *darkness*, nothing but evil: these two principles are, according to him, *co-eternal and independent of each other. Each* of these (respectively) is subject to the dominion of a superintending Being, whose existence is from all eternity. The Being who presides over the light is called God: He that rules the land of darkness bears the title of Demon. The Ruler of the light is supremely happy, and, in consequence thereof, *benevolent and good:* the Prince of darkness is unhappy in himself, and *desirous of rendering others partakers of his misery."* †

It is thus made evident that reason, arguing from the premises supplied only by external nature, and balancing impartially the evil that presents itself in the world against

* In opposition to this, it will probably be urged, that Pythagoras, Thales, Socrates, Plato, and Aristotle, held and taught the doctrine of one God. It is very true that such was the case; but it is equally true that they founded it on traditions which they collected from different nations, with intense assiduity. It was principally derived from the Jews. Pythagoras travelled in quest of information in theology into Judea; Thales, into Syria and Phœnicia, where many Jews resided. Plato resided twelve years in Egypt, where he conversed extensively with the same people. And some of these ancient Philosophers borrowed the idea from their teachers and predecessors. And in no instance does it appear, that the truth of One God was made out by a simple investigation of the works of nature: but, on the contrary, the doctrine of Polytheism (many gods) was the result of human reasonings. It is a fact, that "in Asia and in Europe alike, philosophy devised, extended, and established this miserable system."—*See Dwight.*

† Pantalogia.—*Manichees.*

the good, led the ancients necessarily to believe in the existence of two independent Gods, or two co-eternal principles, the one good, the other evil. And to precisely the same opinion, it would lead us now, if we confined ourselves exclusively to the information which nature supplies.

It must, nevertheless, be admitted, that many learned divines and creditable authors have laboured hard to show that the unity of God may be safely inferred from the unity of design, or uniformity of plan,* which seems

* The argument is thus stated by Dr. Paley :—"Of the unity of Deity, the proof is, the *uniformity* of plan observable in the universe. The universe itself is a system : each part either depending upon other parts, or being connected with other parts by some common law of motion, or by the presence of some common substance. One principle of gravitation causes a stone to drop towards the earth, and the moon to wheel round it. One law of attraction carries all the planets about the sun. This philosophers demonstrate. There are also other points of agreement amongst them, which may be considered as marks of the identity of their origin, and of their common Author. In all are found the conveniency and stability derived from gravitation. They all experience the vicissitudes of days and nights, and changes of season. They all, at least Jupiter, Mars, and Venus, have the same advantages from their atmosphere as we have. In all the planets, the axes of rotation are permanent. Nothing is more probable than that the same attracting influence, acting according to the same rule, reaches to the fixed stars : but if this be only probable, another thing is certain—viz. that the same element of light does. The light from a fixed star affects our eyes in the same manner, is refracted and reflected according to the same laws, as the light of a candle. The velocity of the light of the fixed stars is also the same as the velocity of the sun, reflected from the Satellites of Jupiter. The heat of the sun, in kind, differs nothing from the heat of a coal fire."—*Paley's Natural Theology*. Chap. xxv.

In this luminous passage, the writer argues the unity of Deity from the simplicity and uniformity of astronomical laws : but does it not strike the reader that these laws themselves were only very lately discovered, for they were not known before the time of Sir Isaac Newton. And the great bulk of mankind know nothing of them to this day. If it remained, therefore, for such discoveries as these to be first made, in order to supply the requisite premises and facts for constructing an argument in favour of one God, we cannot wonder at the ignorance of this great truth which has so long and so extensively prevailed among the nations of the earth. But independently of

to pervade all creation. They argue thus:—"All things present to our view a single design. *Unity of design is a proof of one designer: and unity of agency, of one agent.*" I would put it to the common sense of the most illiterate man in this vast assembly, if unity of design necessarily proves *one* designer, or unity of agency, *one* agent. What does experience teach on the subject? That whilst some plans are produced by individuals, others, and generally the most perfect, are the result of consultation, and the production of a committee. And those works which ap-

this, supposing all nations had been acquainted with these astronomical facts from of old, I cannot believe that they would have felt the force of them, in support of the existence of one God, sufficiently strong to counteract a different impression produced on the mind by every day's occurrences. I look upon the whole argument as nothing more than an ingenious attempt, on the part of Dr. Paley, to demonstrate, from nature, a truth already known to him by Revelation. And it cannot be denied, to say the least of it, that it is all on one side. He takes into the account what things are favourable to the conclusion at which he is anxious to arrive, and leaves out such facts as militate against that conclusion. No mention is made of comets, which, it is admitted, move in very eccentric orbits, and are governed by laws of which astronomers can render no satisfactory account. Until this anomaly in the planetary regions is explained, the argument drawn from that quarter in support of the Unity of God must remain open to objection, and inconclusive.

Mr. Paley observes, in the course of his argument, "*One law of attraction carries all the planets about the sun.* There are also other points of agreement amongst them which may be considered as marks of their common Author. In all are found the conveniency and stability derived from gravitation." Be it so. But what means the following departure from this principle of uniformity, as stated by Mr. Cole in his theory of comets. "He supposes that the orbit of a comet is not an ellipse; but that when it passes its perihelion, it has acquired so great a velocity, that its *centripetal force is overcome by its centrifugal;* and that, consequently, the comet continues to fly off in a parabola, or hyperbola, till it come within the attraction of some fixed star: *that this attraction may give it a new direction*, and increase its velocity till it come to an apsis below that star, when it may again fly off either in a parabola, or hyperbola, and proceed *till it fall within the attraction of another star;* AND THUS VISIT MANY DIFFERENT SYSTEMS." The editors of the work from which this extract is made, observe, "Indeed, it is probable that the hypothesis advanced by Mr. Cole is, though not always, yet often accurate."—*Pantalogia.*

pear to have been executed by a single agency, are known to have employed a multitude of workmen. As the poor man is wont to reason from what he knows and sees, I will again use a familiar illustration.

Select one of the largest and most complete of the public buildings in Liverpool,—say, the new Custom House, lately opened for business. Go round and survey the stupendous pile, enter and examine its interior, and mark the uniformity of plan and execution which characterizes the whole, and enters into the arrangement of its various departments. That the edifice, both without and within, furnishes unquestionable proofs of unity of design, cannot be denied; but are you justified in drawing from that fact the inference, that it was the production of *one* agent? You know the contrary: and were it not so, reason would tell you, that many agents, not only *may*, but frequently *do*, unite to carry one and the same plan into effect.

The force of this argument appears to have been perceived by Dr. Dwight, while attempting to demonstrate the unity of God from the works of creation: for he was compelled to admit, that "two or more infinite Beings, of the same character and designs," might have been concerned in the production of the world. "The Beings alleged," he remarks, "having the same knowledge, disposition, and power, would, of course, exercise exactly the same agency."* In opposition to this, reason has not a single word to say. The argument is founded on experience, against which she holds nothing valid.

And to what are we now arrived? Is it not to this conviction? *That neither the Moral qualities of the Supreme Being, nor his Unity, can be discovered by reason from the works of creation.*

* Dwight's Theology.—Vol. 1.—*Unity of God.*

II. Revelation necessarily the only full and satisfactory source of information respecting the Divine Being: In what light viewed by reason.

At this stage of the investigation, man, under the permanent impression that he is subject to the laws and government of the Creator, inquires, with increased anxiety, if there be no other source of information, from which these points may be ascertained. For it is not only highly important, but absolutely necessary that he should become acquainted with the moral qualities of the God to whom he is amenable for all his thoughts, words, and actions. Without this knowledge, he declares he cannot pretend to conform to his will, or render him fit and suitable service. And he also feels that he ought to know whether there be *one* or *more* such Beings: as in case of a plurality, he must be alike indebted to them *all*, and owe them *equal* adoration, wonder, love, and praise. He asks, very naturally,—'Has not the Divine Being made some communication on these subjects? As it is quite evident that he exists, it cannot be denied that he is capable of making known his character, and every thing else of which it is necessary for man to be assured respecting him.'

To this inquiry, we answer,—That there is a certain Volume comprising several distinct records, which purports to be a revelation from God: and its claims to that distinction are well established: so well, that all the attempts of infidels and sceptics to invalidate them, have proved unsuccessful.

But with what views and feelings will man approach this volume and examine its contents? Reason answers:

Once prove to me that the volume itself is inspired; or, in other words, that it contains a faithful record of such communications as God has at different times thought proper to make, and of such events as respectively led to such communications, or were otherwise so connected with them, as to form part and parcel of the whole, I hold myself bound to receive all its statements in their plain and intended meaning. For I hold that that God, who is the author of reason to his creatures, must be himself a reasonable being, and not simply so, but the highest reasonable being in existence; and that, consequently, whatever he has revealed, on what subjects soever, must, in itself, be perfectly consistent with reason, whether it appear so to me or not.

If, therefore, in this volume, I meet with "some things hard to be understood" or mysterious, I shall, nevertheless, think it my duty to believe them, because I find inexplicable mysteries in all that God has ever made. This trait or feature, therefore, in the Inspired Volume, so far from shaking my confidence in its contents, will only tend to confirm it; inasmuch as the analogy itself is a strong presumptive proof, that the God who made the world is, indeed, the author of this volume. It is not to be expected, that whilst the *works* of God confessedly abound with mysteries, his *Word* should be entirely void of them: and it would be highly inconsistent in me to *reject* the mysteries of his Word, whilst I *admit* the mysteries of his works.

And besides all this, the existence of mysteries can be accounted for on philosophical principles. Mysteries are not mysteries in themselves, but only relatively such. Their mysteriousness arises simply from the incapacity of one order of beings to take in and comprehend that which is perfectly intelligible to another. It is admitted that all

intellects are not of the same grasp. Even in the same order of beings, there is a vast difference in this respect. What would be clear to the mind of a Butler, Locke, or Newton, would present insurmountable difficulties to ordinary minds. Pursue the argument a little farther, and you perceive at once how it must be admitted that what things exceed the grasp and comprehension of the human mind, in its highest state of cultivation, may, nevertheless, be perfectly clear to a higher order of intelligent beings, such as the angels: and that such things as exceed the comprehension of angels, might still be intelligible to an order of beings superior to their own, if any such existed. And then we arrive at the climax of this reasoning, and conclude that what things baffle all finite minds and created intelligencies, present no difficulty whatever to him whose understanding is infinite. From this highest point to which we can possibly advance, we return and argue backwards, and say—If there be some things which require the grasp of an *infinite* mind to comprehend them, such must remain for ever incomprehensible to minds that are *finite. Is not God infinite?* Then all things immediately connected with his nature and existence, will effectually elude the grasp of his creatures. For who among created intelligencies "can find out the Almighty to perfection?" Such a thing can only occur in the event of one of two things—either that God will cease to be infinite, and become finite like the creature; or, that the creature will cease to be finite, and rise into an equality with the Creator; neither of which is likely ever to take place.

If, then, that God who is in all things necessarily infinite, has revealed to his creatures things concerning himself which exceed their comprehension, they are not in such instances called upon to comprehend, but to

believe. Comprehend the things themselves they cannot possibly do; but believe their existence as facts they *can* do. And this is all they are required to do. To reject, therefore, any truth which the Divine Being may think proper to reveal, on the ground of its incomprehensibility, would involve a violation of all philosophical principle; and be in the highest degree unreasonable. It would be, in fact, the same as positively, and in plain terms to deny that God has any thing infinite about him; or that his powers of mind are in anywise superior to those of his creatures.*

* Unitarianism is essentially more closely allied to infidelity than to sound reason. The following definition of it is given by Mr. James Yates, in a note appended to page 50, of a Sermon, preached at Glasgow, July 28, 1822.

"The description of Unitarianism, given in the former part of Dr. Van Mildert's censure, has my cordial approbation; for I do not think that our system can be more truly, or more honourably designated, than as—THE SYSTEM WHICH REFUSES TO EXTEND ITS BELIEF BEYOND THE BOUNDARIES OF THE HUMAN UNDERSTANDING." This is the broad principle on which the Unitarian scheme is founded, and there is in it something so palpably monstrous and unphilosophical, that it is with difficulty we can bring our minds to believe that its advocates mean what they say. On what ground do they refuse to extend their belief beyond the boundaries of the human understanding? It can only be on the supposition and belief that nothing does, or can possibly exist, beyond the comprehension of the human intellect. But is it a fact that they believe nothing which transcends the limits of the human understanding? Certainly not: for they believe a thousand things which they do not comprehend, where such things are only revealed through the medium of the works of nature. But if a class of truths, which could not be inscribed "on the material structures of the universe," nor infused into the material system as permanent laws, but required another mode of revelation, be presented to them, they, with utter want of consistency, begin to demur; and in carrying out the principle of their system, reject one truth after another, until at last little or nothing is left that required *inspiration* as the only mode of communication through which it could become known. The system, therefore, as defined by Mr. Yates, not only tends, but has distinctly for its object, the establishment of infidelity:—a rejection of all the peculiar doctrines which God has revealed in his Holy Word. In confirmation of this, we may state, that there are two facts of which we are well assured. First:—That many individuals who were originally Unitarians, have eventually become professed Deists and Infidels. Second:—That many who are known at the present time to be, in the strictest sense, infidels, to save themselves and their

Such I conceive to be the language of pure and unprejudiced reason on the subject of mysteries. So far from assuming the unnatural position of sitting in judgment on *things revealed*, and questioning the possibility of some things as facts in God, because, forsooth, such things do not exist as facts in the creature: so far from this, reason, where she is not enslaved by infidelity, comes prepared to sit at the feet of the Revealer, and to receive from him that knowledge respecting himself, his moral attributes, his laws, his government, and all his intentions towards mankind, which she has failed to acquire elsewhere. And she delights to be instructed by a higher intelligence, especially the Divine.

Revelation steps in to supply the information which man has sought in vain in the book of nature. It removes every difficulty which perplexed reason in the pursuit of theological knowledge among the stained and defaced records of the visible world. And, at the very commencement, rescues the moral character of the Divine Being from all suspicion of evil, by a full and satisfactory account of the real source and origin of man's misery, the earth's curse, the venom of reptiles, the cruelty of wild beasts, and the confusion and destructiveness of the elements,—all of which retort upon man the just desert of his disobedience and ingratitude to his Maker.

The following is a summary of the moral qualities and perfections of the Creator:—"The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and *that will*

families the disgrace of being openly branded as such, assume the convenient and somewhat more respectable appellation of Unitarians. The Unitarian system, so far as it goes, is every thing they wish, and it secures for every man the liberty of going as far as ever he may think proper, under the specious pretence of "*free inquiry*."

by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."* There is not a single thing within the wide compass of Revelation, either declared by Almighty God, or said of him, which is not fully warranted and borne out by this splendid, though brief, description of his moral attributes. And it would be no difficult matter to show that the peculiar doctrines of Christianity which are assailed by Unitarians, and for the defence of which my brethren and myself, have at this time thought it expedient to stand before you in succession, rest their whole weight on the truth and reality of these divine perfections, and from them derive eternal strength.

But we leave this point to be more fully explained in the Lecture next ensuing, and proceed to consider what has the Divine Being revealed concerning himself in other respects.

III. God in his nature a Spirit.

Our Saviour, in his conversation with the woman of Samaria, gave a simple and concise definition of the nature of the Divine Being in these words:—"God is a spirit."† We can far better explain the properties of a spirit, than we can his *nature*. Whilst our knowledge of the former is distinct and positive, our knowledge of the latter is indistinct and negative. Existence, life, activity, understanding, will, and affections, are the properties of a spirit; of the existence of these we are convinced, from the consciousness that our own spirits or immortal souls possess them. And of each of them we seem to have a distinct idea; but what the simple essence

* Exod. xxxiv. 6, 7. † John iv. 24.

or nature of that spirit is, to which belong these properties, we are utterly unable to divine. We can only state what a spirit is not. The information given on the subject in Holy Scripture does not carry us further. When the eleven Apostles were gathered together on the third day after the crucifixion of Christ, and were conversing on the report that he was risen from the dead, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a *spirit*. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; *for a spirit hath not flesh and bones, as ye see me have*." *

A spirit is an immaterial being, a living existence, entirely divested of what may be *seen* and *felt*. He has no matter of any kind or quality, however subtle or refined, about him. Hence a spirit, though he lives and acts, occupies no room, and fills no space, in the same way and after the same manner as matter, not even so much as does the minutest grain of sand. Ten thousand spirits might be brought together into the smallest compass imaginable, and there exist without any inconvenience for want of room. As materiality forms no property of a spirit, the space which is sufficient for one must be amply sufficient for myriads, yea, for all that exist. But all this time we are only showing what a spirit is *not*,—that it is not matter such as the human eye can see, or the human hand handle. A spirit is as far removed from materiality as the thought of man, of the existence of which man is conscious, and of the immateriality of which he is equally convinced.

Such is the nature of the Divine Being in a negative

* Luke xxiv. 36—39.

point of view. It is infinitely and eternally removed from materiality. But there is another fact which must be stated in connexion with this, respecting the nature of God. That it is every where present, though nowhere seen, nowhere felt, because, nowhere material. It is a maxim of truth, that an agent must be personally present wherever he acts. God acts every where in sustaining his creatures. He must, therefore, be every where present. Hence the Apostle St. Paul, speaking of all nations that dwell on the face of the earth, observes,—"That God set the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him, *though he be not far from every one of us: for in him we live, and move, and have our being.*"*

The material worlds, as we perceive, occupy room and space in proportion to their dimensions, but they do not, in any way, interfere with the omnipresence of the divine nature, because that nature is spiritual. Although God fills all space with his presence, yet there is ample room for us who have material bodies to exist, move, and act.

Now, after this explanation, we are anxious to ask the Unitarian "who refuses to extend his belief beyond the boundaries of the human understanding," what does human reason know respecting the nature of a spirit independently of, or beyond what is revealed: And more especially, what does she know of that Spirit who fills all space, and is every where present? Does reason comprehend the nature of a spirit?—or is she in possession of such premises and data respecting the Divine Spirit, as will enable her to argue against the probability and possibility of such things as He may think proper to reveal

* Acts xvii. 27, 28.

respecting himself? Certainly not. Human reason knows absolutely nothing respecting the Divine Being, except what she has learned from Revelation.

Suppose, then, the Divine Being should represent himself to his creatures as One, in one sense, and Three in another. Or suppose the representation he makes of himself should legitimately lead to this conclusion: That there is One and only One Divine and Infinite Nature, and that Nature subsists in Three distinct Persons or Agents. What will reason say to it? She will frankly reply: The Divine Nature may subsist in ten thousand distinct agents or persons as to any thing I know, or can argue to the contrary. I am entirely beholden to Revelation on the subject. The Divine Being himself must know what he is, and how he subsists; and is quite capable of making a correct representation of himself: and that representation I am bound to receive in its plain and simple meaning. I am not responsible for the consequences to which such a representation must necessarily and legitimately lead: I am only responsible *if I attempt to reject, or ingeniously distort that representation.** Besides, to argue from a finite nature or spirit, to that which is infinite, would be not only unsafe, but absurd. The nature of the Great God stands alone, and has its peculiarities. And as that God can have no object but to reveal to his creatures what are facts respecting himself, and what will remain facts for ever, whether his creatures believe them or not; I come prepared to learn of him what no other can teach me; and to receive, with the confiding simplicity of a child, all the wonderful and sublime truths which I expect he will unfold to my view.

* The great crime of Unitarians; as proved by Mr. Byrth, in the third Lecture of this Course.

IV. One Jehovah, and Three distinct Agents, possessing Divine perfections, presented to our notice throughout the Bible.

I am far from anxious that the truths alluded to in this head of our Discourse should be made suddenly to burst upon your view. I much prefer making way towards them step by step—that you may have time to think, as you move onwards, and not soon hereafter forget the way you have travelled. But let it be distinctly remembered that the ground on which we now stand is holy ground. We have crossed the border line, and are fairly entered on the field of Revelation. Let the authority of the Revealer be respected; and let reason take due care that the facts stated be received according to the plain and obvious meaning of the language employed. This is her province, and let her look well to it.

The first sentence in that Sacred Volume which we so frequently and so justly characterize as the Word of God, contains an intimation, that a plurality of persons, or agents, were conjointly employed in the creation of the world. "In the beginning, the Alehim created the heaven and the earth."* As the passage stands in the English Bible there does not appear to have been above one agent, for the word "*God*" is in the singular number. But in the Hebrew, the word translated God, is in its plural form: *Alehim*. And it is much to be regretted that the English translators did not render this word, both in this place and in all others wherein it occurs, by some corresponding term in the same form.† What a different

* Genesis i. 1.

† Various attempts have been made to render the Hebrew word *Alehim* by a term of corresponding import in the English language. Some have translated it, *The Testifiers—The Covenanters—The Sworn Ones*; some, *The*

idea the passage would convey to the mind of an Englishman, if he heard it read thus: "In the beginning, *the Adorable Ones* created the heaven and the earth." On hearing it in this shape, his first inquiry would naturally be, *Who were these Adorable Ones?* And he would, we conceive, be fully justified in making such an inquiry: for there must be some reason for which the noun is applied in its plural form to the Divine Being. It sometimes happens that nouns are defective, and have no singular number; but such is not the case in this instance: for the singular as well as the plural of this word frequently occurs in Scripture. Reason, therefore, declares, that if there had been only one Agent concerned in the creation of the world, the language here used is improper, and calculated to mislead. But if there were more Agents than one, then the language is just what it ought to be, and it would not have answered in a different form.

But we have no wish that this passage should do anything more than excite a strong suspicion that a plurality of persons may exist in the Godhead. If such be the fact, we have no doubt, it will be made to appear as clear as any truth on the pages of the Bible, as we proceed with the investigation.

Divine Ones. Dr. Burgess, the late Bishop of Salisbury, who was not less eminent for his piety than for his literary attainments, rendered it, *Adorable Persons;* or, *The Adorable Ones*, (Adorandi et Colendi.) And Parkhurst, in his Hebrew Lexicon, translates it, *The Denouncers of a conditional curse;* and adds the following comment in explanation. "Alehim is a name usually given, in the Hebrew Scriptures, to the ever-blessed Trinity, by which they represent themselves as under the obligation of an oath to perform certain conditions; and as having denounced a curse on ALL, men and angels, who do not conform to them."

Much might be said in support and defence of all these renderings, especially the last; but as we have nothing to do in this place with the precise meaning of the word, but only with the application of it, in its *plural* form, to the Divine Being, we refrain from entering on a more extended explanation. Nevertheless, we shall not hesitate to use any of the above renderings at pleasure.

Let us now read and examine the passage in which the history of man's creation is given. "*And the Alehim* (or Adorable Ones) said, *Let* US *make man in* OUR *image, after* OUR *likeness.*"* Here we find, not only the word ALEHIM in its plural form, as before, but the words US and OUR added, in a form of speech that tends at once to confirm our previous impression as to the existence of a plurality of persons in the Godhead.

Two attempts have been made to account for this very remarkable language. In the first place:—It has been alleged, that in this passage, God spoke of himself and his angels; and that his angels were associated with him in the formation of man. If so, then it is clear that man was made in the image of angels as well as of God: for the expressions "*our* image and *our* likeness," must have been used for the express purpose of including them:—and the sequel, of course, will bear out that interpretation. Let us see. "So God (the Alehim) created man in *his* image, in the *image of God* created he him.† No mention whatsoever is made of the angels. Of course, the angels were not the persons consulted, but those Adorable Ones who composed the Alehim. That the angels were created before man is a very probable fact; but there is not one text in Scripture that makes the most distant allusion to the fact of their having assisted in the creation of man. Creation was the peculiar work of the Divine Being.

In the second place:—It has been alleged, "that the Great God, on this occasion, used the language of Majesty, according to the practice of earthly potentates," or rather, I suppose, to set them the example, as no earthly king yet existed. This is, so far as we have been able to learn, the explanation usually offered by Unitarians. But we will put it to the test of a subsequent passage of Scripture, in order

* Genesis i. 26. † Gen. i. 27.

to see how far it will be borne out. The passage to which we allude was spoken by the Almighty, immediately after the fall of man. "And the Lord God (Jehovah Alehim) said, *Behold the man* IS *become as* ONE OF US, *to know good and evil.*"* *One of us* is a form of expression never used by an earthly king, when speaking of himself alone. The absurdity would prevent a barbarian to use it. An earthly potentate, associated with other princes of similar rank and authority, might employ such phraseology, to single out any individual amongst them; for in that case, the word US would include the whole number, and the ONE, the individual. But what can this language mean as the language of the One Jehovah, who stood alone, and had no compeers—no fellow-Gods? Did the Almighty make use of it without any meaning? Was there no circumstance in the shape of fact or peculiarity about himself that justified it? There is no principle on which this language can be explained, except the admission of a *plurality* in the Godhead. Reason declares, that if such a plurality exists, the Divine Being could not have possibly adopted a more appropriate form of speech to clear up and confirm the intimations already given of it. But if such be not the case, her confidence in the language of Scripture will soon be at an end, because it is so calculated to embarrass the understanding, and deceive the very persons whom it is intended to enlighten.

Our conviction, however, is, that such language was employed, simply because the fact itself required it. And we confidently anticipate other statements in a form of language that will perfectly harmonize. For if the fact required such form of language in one place, the same fact will require a corresponding mode of expression in another place. The following is a passage in the Book of

* Gen. iii. 22.

the Proverbs:—"The fear of the LORD (or Jehovah) is the beginning of wisdom: and the knowledge of the *Holy* is understanding"—in the Hebrew it is, *the knowledge of the* HOLY ONES.* Again we find similar language in the Book of the Prophet Malachi.—"A son honoureth his father, and a servant his master: If then I be a father, where is mine honour? and if I be a *master*, where is my fear?"—in the Hebrew: "if I be MASTERS, where is my fear? saith the Lord of Hosts."†

But forasmuch as the first intimation of a plurality of persons in the Godhead was given in connexion with the creation of the heavens and the earth, and especially of man, we will now turn our attention to such passages as contain direct allusions to that great and exclusive work of Deity.

The following is one:—"*Remember now thy Creator* in the days of thy youth."‡ I imagine I hear many of you say, 'A few moments ago the speaker attempted to show from the language of Scripture, "*Let* US *make man in* OUR *image, after* OUR *likeness*,"—that more agents than one took part in the creation of man: if that view was correct, we might now expect to find the word Creator in the plural number; or, at any rate, the word ought to assume the plural form in some passage or other.' Your expectation is fair; and, to your satisfaction, I beg to inform you, that the word in the original is not Creator, but *Creators:* "Remember now thy CREATORS in the days of thy youth."

A similar passage occurs in the Book of the Prophet Isaiah. The Jews, whom God had chosen and espoused to be a people unto himself, are addressed in that character: 'Thy *Maker* is thy husband; the Lord of Hosts is

* Prov. ix. 10. † Mal. i. 6. ‡ Eccles. xii. 1.

his name."* In the Hebrew both the nouns are plural, Thy MAKERS,—thy HUSBANDS.

It is also written in the Psalms, "Let Israel rejoice *in him that made him:*" in the Hebrew, "Let Israel rejoice in his MAKERS."†

And in the Book of Job, Elihu is stated to have said, "But none saith, Where is God my *Maker*, who giveth songs in the night?"—in the original, "Where is God my MAKERS?"‡

It is now shown as plainly as language can do it, that a plurality of agents concurred and co-operated in the creation of man: for Scripture speaks distinctly of *Creators* and *Makers*. Our next inquiry, therefore, is, Who were these Creators, and what may have been their number? As there is no longer a doubt of their existence, it is not too much to expect that Holy Scripture will point them out one by one in connexion with their peculiar work of creation, so as to settle the fact, and remove every scruple from the subject for ever. We shall indeed find it even so.

When the inhabitants of Lystra were about to offer sacrifice to Paul and Barnabas, supposing them to be gods, the Apostles cried out, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto *the living God, which made heaven, and earth, and the sea, and all things that are therein.*"§ If we ask: Who is intended here by the living God? the Unitarians reply: The same as is generally denominated Father in the New Testament. For the Apostle St. Paul has the expression, "the Father, *of whom are all things, and we in him.*"‖ With this explanation we feel satisfied. And thus one of

* Isaiah liv. 5. † Psalm cxlix. 2. ‡ Job xxxv. 10.
§ Acts xiv. 15. ‖ 1 Cor. viii. 6.

the producing agents of the creation is ascertained—THE FATHER.

In other places, creation is ascribed to the WORD, or the Lord Jesus Christ. Moses said:—"*In the beginning the Adorable Ones created the heaven and the earth.*" St. John writes:—"*In the beginning,*" meaning the same beginning, "the Word was with God: *All things were made by him, and without him was not any thing made that was made.*" And lest any one should suppose that by this Word he meant divine wisdom, or any of the divine perfections, he adds immediately—"*In him was life,*" a property which distinguishes a person from a mere attribute or quality. And this living agent, he afterwards informs us, "was made flesh," or became man, "and dwelt among the Jews, who beheld his glory, the glory as of the only-begotten of the Father." But how was he competent to assist the Father in the creation of all things? St. John gives the answer: "*And the Word was* GOD."* St. Paul ascribes the creation of all things to the same person under his more usual name of *Son*, or the Son of God. "Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; who is the image of the invisible God, the first-born of every creature: *for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* And he is before all things, and by him all things consist."† Thus another of the "*Creators*" is ascertained—the WORD or SON OF GOD.

* John i. 1—4, 14.

† Col. i. 12—17. The following Unitarian comment on this sublime passage appears in the notorious *Improved Version*. It is here given as a specimen of the manner in which Unitarians wrest the Scriptures, and do violence to *common-sense*, in order to prop up a *system of absurdities*:—"The crea-

We proceed to inquire farther, if any other agent was associated with these two in this great work. Moses, in describing the state of the new-made earth before the process of the six days' work had passed upon it, records:— "And the earth was without form and void; and darkness was upon the face of the deep. *And the Spirit of God moved upon the face of the waters.*"* This "*Spirit of God*" is throughout Scripture distinguished from the Father and the Son, so as to be viewed in the light of a distinct agent, as will be made to appear in a subsequent part of this discourse. The expression, "*moved on the face of the waters,*" more literally rendered, would be "*brooded over the waters;*" an expression which at once conveys to the mind a distinct idea of the part undertaken and achieved by this divine agent in the construction of the globe. It was his especial office, not only to reduce the elemental mass into order, and make matter to assume certain forms and mingle in certain combinations, but also to impregnate the whole with productive energy, fertility, and life, that the surface of the dry land might burst forth with vegeta-

tion which the Apostle here ascribes to Christ expresses that *great change* which was introduced into the moral world, and particularly into the relative situation of Jews and Gentiles, by the dispensation of the Gospel."..... "This great change the Apostle here describes under the symbol of a revolution introduced by Christ among certain ranks and orders of beings, by whom, according to the Jewish demonology, borrowed from the oriental philosophy, the affairs of states and individuals were superintended and governed."

We should like to be informed by the Unitarians, what *great change* is intended in the following high and glowing address of the Father to the Son, as quoted from the Psalms by St. Paul, in his Epistle to the Hebrews:—"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. And *thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands:* They shall perish, but thou remainest; and they all shall wax old as doth a garment; and *as a vesture shalt* THOU *fold them up, and they shall be changed; but* THOU *art the same, and thy years shall not fail.*" Heb. i. 8—12.

* Gen. i. 2.

tion, and the sea and air swarm with living things appointed for the use and support of innumerable human beings.

The following passage, which occurs in the Book of Job, shows that the agency of this Divine Spirit was not confined to the earth beneath, but extended to the heavens above, and assisted in fixing the chambers of the sun and stars, and adjusting the orbits of the moon and planets. "*For by his* SPIRIT," observed that venerable patriarch, "*he hath garnished the heavens.*"* Again, the same Spirit was assistant to the Father and the Word in the formation of *Man.* This is positively asserted by Elihu: "*The* SPIRIT *of God hath made me,* and the breath of the Almighty hath given me life."† Thus the third of the producing agents of creation is ascertained—the SPIRIT OF GOD.

And now let it be distinctly understood that we find no other agent whatever to whom the creation of the world or of man is ascribed in the Word of God; we look for a fourth in vain. We turn backwards, we find him not there; we read forwards, we find him not there. These three—The *Father*—the *Word*—and the *Spirit of God,* stand out on the pages of inspiration as the only persons that took part in the work of creation: and the work itself was confessedly of such a nature as to require that each possessed the wisdom and power of Deity. The creature has never yet *created* any thing. The creating of an atom of dust, or of a blade of grass, is more than the countless myriads of creatures, blending their skill and energies together, can effect. How high, therefore, and unparalleled the distinction sustained by the Father—the Son—and the Spirit of God—in the scale of existence! Whilst all others are limited in their powers of comprehension, and powers of execution, simply because they are creatures; these three are free from all such marks of crea-

* Job xxvi. 13. † Job xxxiii. 4.

tureship, and possess, and exercise at will all the infinite perfections of Deity: for these are the "Creators:"—the "Creators" of Solomon—the "Makers" of Isaiah—the "Husbands" of the Church—the "Masters" of Malachi—the "Holy Ones" that give understanding—the "Alehim" that said with correctness and precision of speech,—"Let US make man in *our* image, after *our* likeness:" and again, "Behold the people is one, and they have all one language; *Go to, let* US *go down,* and there confound their language."*

We need proceed no farther. One part of our last proposition has been fully established:—"That three distinct agents or persons, possessing divine perfections, are presented to our notice throughout Holy Scripture." Additional proofs of this fact will appear as we proceed with the investigation of other topics. But to the consideration of such topics we cannot go until we have given a full and satisfactory answer to the following inquiry:—

Are we to view these three—the FATHER, the WORD, and the SPIRIT, as three distinct Gods, *possessing distinct and separate natures:* or are we to look upon them as three distinct agents in the One Godhead, whose nature is one?

Scripture, and Scripture alone, can decide this question. Reason knows nothing about it in the one way or the other. It is a matter of pure revelation. The Great God is, in the Old Testament, described as "a God that *hideth* himself:"† And in the New, as "*dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.*"‡ Who, then, can follow him into his secret pavilion, and draw aside the curtain of streaming effulgence, behind which he conceals himself from the view of his creatures, and having caught a glimpse of

* Gen. xi. 6, 7. † Isaiah xlv. 15. ‡ 1 Tim. vi. 16.

his nature, infinite and without its like, will return to inform the inhabitants of this earth how the matter stands in reference to the exclusive THREE who created the worlds and made man? Reason, in her loftiest flights and maddest adventures, recoils from the attempt. She has never yet been able to penetrate beyond the horizon of visibility. And until she can push her inroads into the *invisible* world, she declines to theorize on the nature of the "INVISIBLE GOD." But, if he has deigned to make any communication on the subject in any of his usual modes of making known his will to man, she, like a loyal subject of her heavenly King, declares she will hold that communication as true, until she is admitted into the presence of Jehovah, to see him as he is.

What, then, has the Great God revealed in reference to this point, or of immediate bearing upon it?—"Hear, O Israel: *The* LORD *our God is* ONE LORD:"—*Jehovah our Alehim is one Jehovah.*"* It is admitted on all sides, that the title Jehovah is the peculiar and incommunicable name of God, and that for a very satisfactory reason: because it signifies *an eternal and independent existence;* in plain English—*He who* IS. For want of a corresponding term to express its meaning fully in the Greek language, a short comment is employed in the New Testament, of which the following is an instance:—"The LORD, *which is, and which was, and which is to come.*"† Eternity and self-existence are expressed by these words, in exact accordance with the import of the word—*Jehovah.* And as the passage quoted above declares that there is but "*One Jehovah;*" it is made evident, that there is but one, infinite, eternal, and self-existent nature, which we call GODHEAD. But let it be observed, that that nature belongs to the *Alehim,*

* Deut. vi. 4. † Rev. i. 8.

whom we have already shown to consist of the Father—the Word—and the Spirit: for the passage which declares the one, declares the other. It is not written, Jehovah our Alehim, is one Alehim,* but One Jehovah. The limitation is not made of the persons, but of the nature. One eternal, self-existent nature, comprehending a plurality of persons.

The Unitarian, with his characteristic inconsistency, takes one part of this passage, and rejects the other. The believer in Divine Revelation receives both alike, from a conviction, that the authority for the one is an authority for the other. The proofs furnished by the Scriptures of a plurality of Divine Persons in the One Jehovah, are neither fewer in number, nor less explicit in their character, than those presented in the same Scriptures, of the Unity of God. And as the doctrine of One God rests exclusively on the evidence of Scripture, and is on that evidence received, the doctrine of the Trinity, resting on the same evidence, cannot, in reason, be rejected.†

But we proceed to cite a few more passages in proof

* The word *Alehim*, by which the Great God and Supreme Ruler of the world is designated in Holy Scripture, is not unfrequently employed to describe earthly princes, judges, and magistrates, for a very obvious reason: that such, by virtue of their office, are considered the representatives of God, and exercise the power delegated to them as his vicegerents, both in bearing rule and judging the people. But when the word is so transferred and appropriated, it still retains its original form, whether applied to one or to many, that rulers and magistrates may never forget whom they represent, and by whose authority they act. There is in this, we conceive, a great propriety, especially when we remember that the Jewish government, to the rulers and judges of which, the term was originally applied, was a theocracy.

† As the Unitarians frequently quote the writings of the learned Grotius, in support of their interpretation of Scripture, and seem to attach great weight to his opinions, we beg to call their attention to the following testimony of that great man to the fact that the doctrine of the Trinity is contained in the Scripture. In consequence of his silence, concerning the Trinity, in his book, "*Of the Christian Religion*," he was accused of Socinianism. This called forth from him the following explanation on the subject,

of the doctrine of ONE GOD. "Unto thee (Israel) it was showed, that thou mightest know that the LORD (or Jehovah) he is God; *there is none else beside him.*."* "Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of Hosts: I am the first, and I am the last; *and beside me there is no God.... Is there a God beside me? Yea, there is no God; I know not any.*"† "I am Jehovah, *and there is none else; there is no God beside me:* I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that *there is none beside me. I am Jehovah, and there is none else.*"‡

Similar testimonies are given in the New Testament. Our Saviour said,—"There is *none* good but *one*, that is God."§ And St. Paul likewise said,—*There is One*

in a letter which he wrote to his brother from prison at Louvestein. He was then composing the same work in Dutch verse.

"My intention is not to explain the *doctrines* of Christianity, but to make the profane, the Pagans, the Jews, and Mahometans acknowledge the *truth* of the Christian Religion, and afterwards have recourse to our sacred books to be informed of its tenets. THE TRINITY AND CHRIST'S DIVINITY, could not be introduced into my arguments; for these doctrines will never bring over unbelievers to the Christian faith, and those who attempt to demonstrate them by other arguments than such as are drawn from Scripture, absolutely lose their labour; *but the authority of the Scriptures being once established*, THESE DOCTRINES OUGHT TO BE HELD PROVED."

In another letter to his brother, in which he cleared himself from the charge of Socinianism, he expressed his opinion on this point more fully. "I give myself little trouble about the calumnies spread against me by the worst of men, in relation to Socinianism. They may be easily confuted before equitable judges, by the writings which I have already published, and by those which I shall yet publish. *I have defended the sentiments of the Ancient Church concerning* THE TRINITY, CHRIST'S SATISFACTION, *and* FUTURE PUNISHMENTS, *by Scripture and the consent of antiquity; and have confuted the contrary opinions.* Calvin might more justly be accused of Arianism than I of Socinianism."—*The Life of Grotius, by M. De Burigny. Book VI.*

* Deut. iv. 35. † Isaiah xliv. 6—8. ‡ Isaiah xlv. 5, 6. § Mark x. 18.

God and Father of all, who is above all, and through all, and in you all."* These will suffice.

But we contend, on the authority of Holy Scripture, that this ONE GOD is Father, Son, and Spirit. His oneness can only respect his NATURE—a term employed by the Apostle St. Paul in pointing out the essential difference between the God of the Bible and heathen deities. "Howbeit then, when ye knew not God, ye did service unto them *which by nature are no gods.*"† The grand distinction between the true God and false deities consists in this:—The true God is *God by nature:* the false gods are gods only in the imagination of their deluded worshippers; by nature they are *no gods.* In speaking, therefore, of the one living and true God, that he is ONE as respects his NATURE, we are using language that is both Scriptural and intelligible.

How this One God, whose nature is one, can exist in a threefold personality, is a point with which we are not in any way concerned. We are only concerned with the fact that the Father, the Son, and the Spirit, are represented in the Word of God as equally possessing divine and infinite perfections. Each of them, in his turn, is distinguished from the other two, and exhibited to us by all the peculiar characteristics of Deity. We have no alternative, therefore, but either to admit the existence of One God, and three Divine Persons, on the authority of Divine revelation, or reject revelation altogether, and turn infidels.

But it is more reasonable for man, under any circumstances, to believe than to turn infidel. And to believe the two great propositions, or facts, of the Trinity—*That there is One God, and Three Divine Persons,* requires no

* Eph. iv. 6. † Gal. iv. 8.

great stretch of mind. It can be of no importance to man not to comprehend how the Divine Nature, which is One, subsists in Three distinct Persons. But to believe the actual existence of Three Divine Persons in the Godhead is of the utmost importance. It is of no consequence to our navigators that they do not comprehend, and cannot explain how the needle in the compass is acted upon by some secret and mysterious influence, which directs its point always to the same quarter. But to believe the fact that it is so, is of the utmost importance imaginable. Hence they make use of it. And there is not a vessel that quits our shores or braves the ocean, without this needful guide and companion.

Such, in spiritual concerns, is our position in reference to the Doctrine of the Trinity. Had that doctrine been simply a matter of theory, and entirely unconnected with practical results, we might very justly place it on the list of non-essentials in religion, and insist upon it or not as we might find occasion. But the Divine Being has thought proper to make known the distinction of Divine Persons in the Godhead, principally in connexion with the great and glorious work of human redemption. Each is presented to our notice as bearing an important part, and filling a divine office in the execution of that immortal work. So that we are laid under the obligation of believing the existence of Three Divine Persons in the One God, on the highest possible grounds, and for reasons which make it our interest, as well as our duty, to believe: —reasons which touch the deepest sympathies of our nature, and cannot fail to exert a most decided influence in one way or other, on the high and eternal destinies to which we are born. To reject the Doctrine of the Trinity under these circumstances, is to commit spiritual suicide—

to act the part of madmen—to cut off ourselves for ever from the only hope of salvation.

Human redemption appears from the language of Scripture to be the result of a covenant, framed and ordered before the foundation of the world. The parties to it were the Father, the Word, and the Holy Spirit. It was based on God's foreknowledge of man's disobedience, and the consequent apostacy of his whole race, and constructed for the express purpose of making provision for man's recovery from sin and its just consequences, in a way that would preserve and maintain inviolate the dignity and authority of the divine government.

In this covenant, which was one of mutual agreement between the Sacred Three, it was arranged that the *Father* should sustain in his own person the original dignity and inherent rights of Godhead, as Creator and moral Governor of the world; and make his demands accordingly: —That the *Word* should become officially subordinate to the Father, and assume the human nature into union with his divine person, in order to act as Mediator between the offended God and offending sinners; and, as the representative of man, to obey the law in his stead, and satisfy divine justice on his behalf:—That the *Holy Ghost* should take charge of all that was to be done in man in the way of renewing the heart, enlightening the understanding, subduing the will, sanctifying the affections, and restoring to the soul the moral image of God. And as this work of the Spirit was, in point of order, supplemental to that of the Son as Redeemer, and altogether founded upon it, it was expedient that the Spirit should act in official subordination to the Son as well as to the Father.

God is the author of order. The two great principles of order are precedence and subordination. Where the

parties are equal, these can only be secured by a mutual agreement. By such means they were secured in the economy of human redemption. The very act of the Son consenting to mediate and become the sinner's substitute and representative, left the Father in possession of not only the appearance, but the reality of precedence: and the stipulation of the Holy Spirit to go forth on the high destinies of his mission, at the bidding of the Father and of the Son, made that precedence appear still more striking.

Such is precisely the point of view in which the Three Divine Person are presented to our notice in the New Testament. The Father is always described as sustaining the full dignity of the Godhead, as the commanding mind, the originator of man's salvation, the Head of Christ, and the Most High, to whose will every thing is resolved. The Son is constantly set forth in his mediatorial capacity, or as filling one or other of the various offices connected with his mediatorial work: as our Prophet teaching us our duties, and revealing the will of the Father; as our great High Priest making atonement for our sins by the shedding of his own blood; and as our Lord and King exercising absolute dominion over all, having obtained that high dignity and glory in his mediatorial character, as the just and stipulated reward of his humiliation, sufferings, and death. The Holy Spirit, also, is not less distinctly held forth to our view as discharging the high functions of his office as Sanctifier of the Church; as the Spirit of Truth; the Spirit of Adoption; the Spirit of Life; the Spirit of Power, of Faith, of Love, of Supplication, and of a sound mind; the Spirit of Grace, and the Spirit of Glory.

To cite all the passages which form the basis of this brief outline, would be to transcribe a large portion of the New Testament.

The precedence of the Father, and the subordination of the Son and of the Spirit, being only relative and official, assumed for the purposes of human redemption, can only continue so long as that chief work of God is progressive. When that is completed by the resurrection of the dead, and the event of the last judgment—the consummation of all things, these official distinctions will necessarily cease, "that God may be all in all."*

But the Unitarians have made the subordination of the Son to the Father, the basis of an argument against his proper Deity: and have pressed into the same service all the characteristic properties of his humanity. Whereas official subordination does not necessarily imply inferiority of nature; nor was it to be expected that the human nature of the Redeemer should, in consequence of its union with his divine person, lose its own peculiar properties, for then it would cease to be proper humanity. This we shall now proceed to prove.

When the Eternal Word, or Son of God, assumed the human nature, for the purpose of being qualified to redeem man, he placed himself completely and unreservedly in man's position, as a responsible subject of the divine government, that whatever demands that government made upon man, either in the way of obedience or satisfaction, might fully, and in the strictest sense, be made upon him as man's substitute. Without this, redemption could not be effected. Hence the Father announced his coming in this character through the mouth of Isaiah, saying, "*Behold my* SERVANT, *whom I uphold; mine elect, in whom my soul delighteth;* I have put my Spirit upon him: he shall bring forth judgment to the Gentiles."† Again, addressing Messiah himself, he said, "*It is a light thing that thou shouldest be my*

* 1 Cor. xv. 28. † Isaiah xlii. 1, compare with Matt. xii. 18—20

SERVANT, *to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my* SALVATION *unto the ends of the earth.*"* According to these predictions, "When the fulness of the time was come, God sent forth his Son, made of a woman, MADE UNDER THE LAW, *to redeem them that were under the law,* that we might receive the adoption of sons."† He "that was in the form of God, and, without robbery, equal with God, made himself of no reputation, and *took upon him the form of a servant, and was made in the likeness of men.* And being found in fashion as a man, *he humbled himself, and became obedient unto death, even the death of the cross.*"‡

The entire resignation, and universal and unqualified obedience of the Redeemer, as servant to the Father, are expressed by himself in the following passages:—"Then answered Jesus, and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself, but what he seeth the Father do:* for what things soever he doeth, these also doeth the Son likewise. *I can of mine own-self do nothing:* as I hear I judge: and my judgment is just, *because I seek not mine own will, but the will of the Father which hath sent me.*"§

Again: "Jesus answered them and said, *My doctrine is not mine, but his that sent me.*‖ *He that sent me is true, and I speak to the world those things which I have heard of him.* When ye have lifted up the Son of man, then shall ye know that I am he, and that *I do nothing of myself,* but as my Father has taught me I speak these things. And he that sent me is with me: the Father hath not left me alone, for *I do always those things that please him.*"¶ "I have not spoken of myself, but the

* Isaiah xlix. 6, compare with Acts xiii. 47. † Gal. iv. 4, 5. ‡ Phil. ii. 6—8.
§ John v. 19, 30. ‖ Ibid. vii. 16. ¶ Ibid. viii. 26—29.

Father who sent me; *he gave me a commandment what I should say, and what I should speak.*"* "The Revelation of Jesus Christ, *which God gave unto him,* to show unto his servants things which must shortly come to pass."†

In these, and many similar words, did the Redeemer explain to the Jews the authority by which he acted, and his entire subserviency to that authority. And because he testified that he did all things in accordance with the directions which he had received from the Father, and in no one instance attempted to go beyond them, by a strange and unaccountable perversion of reason, an attempt has been made to work these passages into a triumphant argument against the proper Deity of the person who spoke them: as if an open and explicit avowal on his part of his subordination to the Father were tantamount to an admission of personal inequality: nay more, a direct and positive proof of inferiority of nature.

But is it a fact that official subordination necessarily involves inferiority of nature? This may be easily decided by an illustration. When it came to the turn of our late popular Sovereign William IV. to quit the ranks of his subjects, and ascend the throne of these realms, he happened to have for his prime minister, a nobleman of no ordinary powers of mind, and certainly of unparalleled heroic fame in the annals of the world—I mean the Duke of Wellington. This distinguished individual did homage to his Sovereign, received his commands, complied with his wishes, and acted in the capacity of a servant to him during his stay in office. But did it follow that the noble Duke was inferior to his Sovereign in nature, or personal properties? Certainly not: for the same human nature belonged to both, they shared its essential properties

* John xii. 49. † Rev. i. 1

alike, and the intellectual powers of the Servant were, in every respect, equal to those of his Royal Master.

Now, let us apply this argument to the point immediately before us. In the economy of man's redemption the Father personally stood as sole representative of the Godhead, and was, in the strictest sense, the head of the divine government. The Eternal Son or Word, "who had glory with the Father before the world was,"* presented himself as the representative of sinners, and consented to act in subordination to the Father in that capacity. He made an entire surrender of himself to the Father as the supreme Lord and Sovereign of the world, that the Father, in the exercise of his just dominion, and vindication of his insulted authority, might hold *Him*, in every respect, responsible for the people upon whom he had set his love to redeem them. These were his words when he was entering our world as "God manifest in the flesh:" "Lo, I come: I delight to do thy will, O my God: yea, thy law is within my heart."† And now does this official subordination of the Son furnish any fair ground of argument against his proper Deity, or necessarily imply that he was inferior to the Father in nature and personal perfections? We think not. And reason declares that the proofs against his proper Deity, if any such can be found, must be sought elsewhere.

The Unitarians next resort to the humanity of Christ for proofs against his proper Deity. They have brought forward all the peculiar characteristics of his manhood to subvert the truth of his divinity, as if by proving that he *was* man, they proved that he was *not* God. We are at a loss to account how any class of men, claiming to themselves the least degree of reason and common sense, could ever have supposed that the presence of true humanity

* John xvii. 5. † Psalm xl. 7, 8, compare with Heb. x. 5–7.

argued the absence of proper Deity. What would be thought of an individual who brought forward all the peculiar properties of the body to prove that man had no soul? Does it follow because man has a material and organized body, composed of flesh and bones, in common with all animals, that he cannot have at the same time, and in conjunction with it, an immortal soul—a spiritual nature, possessing an entirely different class of properties? It does not follow;—but on the contrary, it is admitted to be a fact that man is constituted of two distinct natures, each retaining its own essential properties, and exercising them in the union of one person.

The Lord Jesus Christ is represented to us in Scripture as "Immanuel, God with us;"—"the Word made flesh,"—"and God manifested in the flesh:" by which we understand, according to the simplicity of the language used, that he was God and man in one person: that as God he had proper Deity, and as man true humanity. The latter we consider as indispensably necessary for the purposes of human redemption as the former. We, therefore, look for such proofs of his proper humanity as are known to be characteristic of human nature. We judge by the properties which belong to our own. As we were born into the world in a state of infancy, so was Christ. As we have always required nourishment and rest, so did Jesus: he ate, and drank, and slept. As our progress from childhood was marked by growth of body and increase of knowledge, the same is written of Jesus: "He increased in wisdom and stature, and in favour with God and man."* As we live, and move, and have our being in God, so did Jesus testify respecting himself: "The living Father hath sent me, *and I live by the Father.*"† As our powers of mind are limited, and our knowledge circumscribed, so

* Luke ii. 52. † John vi. 57.

were those of Jesus. In reference to the day of judgment he said to his disciples, "But of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father."*

We need pursue the analogy no farther; in every point we find it complete: for as "*in all things it behoved him to be made like unto his brethren*,"† sin only excepted, so we find him to be. And with proofs less decisive than these of the truth of his human nature, we should not have felt satisfied; for what are proofs of true humanity in one case, can only be proofs of true humanity in another.

But on what principle of reason are these characteristic properties of his humanity summoned in evidence against his proper Deity? Is it on the supposition that humanity and Deity cannot co-exist in one person? Who will undertake to *prove* that they cannot? We shall not allow Unitarians to assume this point, and then argue upon it. We insist on their showing first that the union itself is impossible. And whilst they essay to do so, let them not forget one passage of Scripture:—"*With God all things are possible.*"‡

Dr. Channing, the principal advocate of Unitarianism in the United States, has given his opinion on the subject, in the following words:—"According to the Trinitarian faith, Jesus Christ is an *inconceivable* compound of two dissimilar minds; joining in one person a finite and an infinite nature; a soul weak and ignorant, and a soul almighty and omniscient. And is such a being a proper object for human thought and affection?"§ Now, we do not see that there is any thing *inconceivable* in the union of a finite nature to one that is infinite, more than in the

* Mark xiii. 32. † Heb. ii. 17. ‡ Mark x. 27.
§ Drummond on the Trinity.—*Unitarian.*

union of a material body to an immaterial soul. The dissimilarity between the body and the soul is very great: the body is without reason and intelligence—the soul possesses both: the former is visible—the latter invisible: the one is matter—the other spirit: and yet they exist in a bond of the closest union in the constitution of man. The dissimilarity between a finite nature and the infinite we admit to be far greater; but then, if in a minor instance, two dissimilar natures can unite in one person, there is no reason why they may not in a major, so long as the dissimilarity is only one of degree, and not of contrariety.

Besides, it is equally admitted on both sides, that the divine nature exists in a separate state, and that the human nature also exists at the same time. If both can exist contemporaneously in a state of separation, there does not appear any reason why they should not exist together in a state of personal union. If the Divine Being has thought proper to take the human nature into union with the divine in the person of the Son, for the purpose of opening a channel for his love and grace to flow forth to the enriching of immortal souls, by which he will secure to himself ten thousand times the glory that he has ever received from the works of creation, the thing is done, the object justifies the act, and the glorious result will eternally proclaim it as much the act of infinite wisdom, as it was of sovereign love. God has done every thing for the manifestation of his own glory; and we see no reason why this should be one of the things he must not, or ought not to do, when his first and great object is to glorify himself.

But the Unitarians, it may be, consider that the human nature brought into union with a far higher, would lose its essentials, and be overpowered or swal-

lowed up by the latter. Experience does not lead us to expect any such result. In the union of matter with mind in the constitution of man, the intellectual nature has not transformed the material into a mass of intelligence: but, on the contrary, the material body is allowed to retain its peculiar properties, as if no intelligent spirit inhabited it. Why, then, should it be thought incredible that the human nature in its union with the divine in the person of the Eternal Word, should still retain its own essential properties, and discharge its natural functions? What was there to change or injure it, whilst it was the will of Him who took it to himself to maintain it inviolate? The object for which it was assumed, required that it should be an exact copy of our own, with the exception of sin. And it was so kept and preserved to the end.

And now, what hindereth us to believe that this man, Christ Jesus, was both God and man in one person? Though He was inferior to God as touching his manhood, and subordinate to the Father officially in the work of redemption, the work itself was of such a nature as never to be sustained or effected by one that was not properly God. As in the work of creation, we argue from the effect produced, and demonstrate in a way not to be gainsayed, the almightiness of the Agent: so may we do in reference to the work of redemption, and prove triumphantly, that its Author must have been divine.

Jesus expressed the great object of his incarnation in these words: "The Son of man came not to be ministered unto, but to minister, *and to give his life a ransom for many.*"* A RANSOM was the price paid for the redeeming of a captive, or for procuring pardon for some notorious offender. In the former case the sum paid was con-

* Matt. xx. 28.

sidered equivalent to the real value of the captive, and in the latter a sufficient compensation for the injury sustained.

The rule of compensation was laid down by the Supreme Governor of the world in the law which he as their King gave to the Jews. "*And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth* . . . I AM THE LORD YOUR GOD."*

The same rule is again stated in the recapitulation of the law by Moses, with a strict charge that it should neither be altered nor modified from false charity or mistaken compassion. "*And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*"†

Jehovah was the King of the Jews: "justice and judgment are the habitation of his throne." The law of compensation which he gave that people was based on the principle of eternal right, and it was the law of his own government. In the character of a Divine Ruler and rightful Sovereign of the world, we hear him exclaim: "*Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine:* THE SOUL THAT SINNETH IT SHALL DIE."‡ He, having made all men and given them the earth to inhabit, was in the most absolute sense entitled to their entire and continuous obedience. This was the object for which he had created them. "The LORD hath made all things for himself."§

But the primeval parents of our race transgressed, and entailed guilt and defection on their posterity. Wherefore it is written, "All have sinned, and come short of the

* Levit. xxiv. 17—22. † Deut. xix. 21 ‡ Ezek. xviii. 4. § Prov. xvi. 4.

glory of God."* They have not given that glory to God which was his due: but they have unrighteously transferred their obedience and their homage to a rival king, the Prince of darkness. Death is consequently become their doom; *"for the wages of sin is death,"*†—death terminating the happiness of the whole man for ever.

Now, by what means could man be rescued from this tremendous and melancholy issue of disobedience? We answer: By a ransom. What will the Divine Governor deem an equivalent for the injury which his righteous government has sustained? What compensation will he require for the wrong? What price will he accept for the lives that are justly sentenced to eternal death? The answer to this is very simple. He will accept nothing but what will be a real equivalent—a full compensation—an adequate price.

Proceeding on the broad principle that one man's obedience is as good as another's, and one man's life as valuable as another's, we perceive at once that the just and holy God would require for the disobedience of one, the entire and continuous obedience of another; and for the *life* of one "condemned already" for his guilt, the *death* of another free from sin. If, then, God propose to save ten such individuals as are by the Apostle described to be—"by nature the children of wrath,"‡ ten individuals must be given for them as a ransom: and at the same time a provision must be made that each of the substitutes be brought into the world free from sin—a just—a righteous—and a holy being: and that each be released from the obligation of rendering any obedience to the Divine government on his own account, that his conformity to the law, in all its length and breadth, may constitute a righteousness for the guilty person represented, and be

* Rom. iii. 23. † Rom. vi. 23. ‡ Eph. ii. 3.

completely transferred to that individual's account. The former of these provisions we conceive to be in the nature of things possible. But the latter, we think, incompatible with the Sovereignty of God. Nevertheless, we are willing to assume the possibility of both in this place, for the sake of pursuing the argument, and showing the utter hopelessness of human redemption, except by an individual that is both God and man in one person.

If God propose to save a hundred men of "the children of disobedience" by a ransom, a hundred men of spotless nature and upright conduct must be given for them; for the law demands that "*life shall go for life;*" and as each substitute could only have one life to give, he could only redeem one; for a unit of the same kind can only be worth a unit. Extend the number proposed to be delivered to ten millions, and you will find it necessary to substitute as many millions for them, and so on for ever.

But, in the end, we ask, what point has been gained? The number of lives sacrificed in making the ransom is equal to the number saved: the number doomed to eternal punishment corresponds with the number raised to eternal glory. Was it likely that infinite wisdom would adopt a remedy like this, which, in fact, is no remedy? Still, God offers and proposes to save man by a ransom.

Try the angels. "Man was made a little lower than the angels"; whence we infer that angels must be capable of far greater things than man. Might not one of them be considered competent to make compensation to the Divine government for the injury sustained by the revolt and apostasy of the human race? We think not, and we give our reason. Angels, as well as men, are under a law to God. And God requires, from each of them, all the obedience which he is capable

of rendering, to the utmost stretch of his power, during every moment of his existence. Such obedience is God's right. Therefore, the highest created angel in existence could not produce the smallest amount of supererogatory obedience or merit, to transfer to a fellow-angel, or to man. The same would be true of every creature under any circumstances.

And now, what is to be done? Man's case is hopeless. God has declared,—"The soul that sinneth shall die." "*God cannot lie.*"* He cannot sacrifice his truth; he cannot disregard his justice; he cannot do violence to his holiness; nor will he allow his government to be made the laughing-stock of rebel-men and rebel-angels. In other words, he cannot spare the guilty without a ransom; he cannot deliver from eternal death without an honourable compensation. Who is able to redeem?

But, we hear Jesus announced at his birth as a Redeemer. "Unto you is born this day in the city of David *a Saviour, which is Christ the Lord.*"† The nature of that salvation is expressed in connexion with his name." And thou shalt call his name Jesus, for *he shall save his people from their sins.*"‡ If he be a mere man, he can only save one. But he himself declared, that he came "to give his life a ransom for *many:*" and, at the last supper, he said, "This is my blood of the New Testament which is shed for *many*, for the remission of sins."‖ Isaiah declared, "The LORD hath laid on him the iniquity of *us all.*"§ John the Baptist pointed him out as the "Lamb of God, which taketh away the *sins of the world.*"¶ And St. Paul declared that—"He gave himself a ransom for *all* to be testified in due time."** And the Apostle St. John: "He is the propitiation for our sins,

* Tit. i. 2. † Luke ii. 11. ‡ Matt. i. 21. ‖ Ibid. xxvi. 28. § Is. liii. 6.
¶ John i. 29. ** 1 Tim. ii. 6.

and not for ours only, *but for the sins of the whole world.*" *

Now, on what principle of reason could all these statements be true? How could God accept him, instead of the many? How could he himself be a ransom for all; or a propitiation for the whole world? To these inquiries there is only one solution that can be given, only one that satisfies reason: that the Redeemer must have been God as well as man. Out of Godhead there is no merit. All that the creature can accomplish is a debt due to the Creator.† The violated law could not derive any advantage from the Godhead, except through the medium of humanity. The nature that had transgressed was bound to bear the penalty: but that nature could derive no merit from the divine, except by union with it. The human nature was united to the divine in the person of the Redeemer: so that all the actions and sufferings of that Redeemer necessarily possessed infinite value. Hence the active and passive obedience of Immanuel was sufficiently meritorious to extend to the whole race of man. It travelled backwards as far as the first parent of our race: it reached onwards to the last man that shall be born again. It rose upwards in all its intrinsic worth and fulness, like a cloud of incense, to meet the uncompromising demands of the divine government: it touched the throne of the Eternal, so that God, from his throne, exclaimed, in reference to guilty man—to man in the aggregate,—"Deliver him from going down to the pit: I have found a ransom." ‡

That one man's obedience should make amends for the disobedience of myriads—one man's death expiate the sins of mankind, open the way for their reconciliation to God, their restoration to holiness, and their introduction

* 1 John ii. 2. † Luke xvii. 10. ‡ Job xxxiii. 24.

to heaven, was an event so stupendous in its nature, and so ineffably glorious in its results, that not to believe the Author of it Divine, is to do violence to every principle of reason. In comparison with this, all the achievements of man, of nations, and of ages, appear as nothing: Eternity alone can disclose its worth.

Is it, then, a matter of any surprise to hear the illustrious Author of this work say,—"*No man knoweth who the Son is, but the Father.*"* "*All things that the Father hath are mine.*"† "Marvel not at this: for the hour is coming in the which, *all that are in the graves shall hear his voice, and shall come forth;* they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."‡ Is it a matter of surprise that St. John should have said of him,—"He was in the world, *and the world was made by him.*"§ And again: "We are in him that is TRUE, *even in his Son Jesus Christ.* This is the TRUE GOD *and eternal life.*"‖ Is it a matter of any wonder that St. Paul should have said, when speaking of the dignity conferred on the Jews by his birth,—"Of whom as concerning the flesh CHRIST came, *who is over all God blessed for ever.*"¶ And again: "*Who upholdeth all things by the word of his power.*"** These testimonies to his proper Deity point out the true and real source of his meritorious death, and make the following passage intelligible to the simplest mind:—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation; *but with the* PRECIOUS BLOOD OF CHRIST, *as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times.*"†† And

* Luke x. 22. † John xvi. 15. ‡ Ibid. v. 28, 29. § Ibid. i. 10.
‖ 1 John v. 20. ¶ Rom. ix. 5. ** Heb. i. 3. †† 1 Peter i. 18—20.

though he is now in heaven, far, far away from this earth, yet because he is an omniscient and omnipresent God, "*This is the confidence that we have in him, that if we ask any thing according to his will,* HE HEARETH US."* And he will not fail to intercede for us according to our wants respectively, because he "*knoweth all things.*" In such a Saviour we trust. He is worthy of our confidence—HE IS GOD.

The third agent introduced to our notice, in connexion with that chief work of God, the SALVATION of man, is the Holy Ghost. And to him, in common with the Father and the Son, are ascribed all the peculiar characteristics of Deity. Out of Jehovah there is no proper Deity. Jehovah himself has repeatedly declared, as we have already shown, that there is no God beside him. If the Holy Ghost, therefore, be represented in Scripture as possessing proper Deity, he must be a Divine Person in Jehovah; and, consequently, Jehovah must exist in a plurality of persons.

The Unitarians say, that, as there is but one God, there is only *one* Divine Person,—the Father. The Son they represent as a human person only; and the Holy Ghost as no person at all, but a mere attribute, property, or quality in God. That there is only One God, is admitted on both sides: that the Father is a Divine Person, is equally admitted: that the Son was a Divine Person before he assumed the human nature, and continues so, notwithstanding his possession of that nature, has, we trust, been satisfactorily proved; both from his having taken part in the creation of the world, and from the nature of the work which he had to accomplish as Redeemer. We now proceed to show that the Holy Ghost is also a Divine Person.

* 1 John v. 14.

From the view generally taken by Unitarians, that the Holy Ghost is a mere quality or attribute in God, our mode of proceeding must necessarily be:—

1. To show that Holy Scriptures set him forth as a distinct person.

2. That they set him forth as possessing divine perfections, filling divine offices, and performing divine acts.

If these two points can be established, in reference to the Holy Ghost, the doctrine of the Trinity, as a subject of revelation, will have been clearly demonstrated; and must be received by all that will receive the Bible as the Word of God.

1. The Holy Scriptures set forth the Holy Ghost as a distinct person, or personal Agent.

Two things constitute personality, when applied to simply spiritual existences, or spirits: *Life* and *Intelligence.** I am aware, that in one of the previous Lectures of this Course, four points are laid down as marks of personality. The object of the learned author† of that Lecture was evidently to multiply them in order to accumulate proof: My object is to reduce them, in order

* Intelligence alone might safely be laid down as the only requisite proof of personality. Dr. Paley seems to have considered it sufficient, as will appear from the following paragraph:—"Contrivance, if established, appears to me to prove every thing which we wish to prove. Amongst other things, it proves the *personality* of the Deity, as distinguished from what is sometimes called nature, sometimes called a principle: which terms, in the mouths of those who use them philosophically, seem to be intended, to admit and express an efficacy, but to exclude and to deny a personal agent. Now that which can contrive, which can design, must be a person. These capacities constitute personality, *for they imply consciousness and thought.* They require that which can perceive an end to a purpose; as well as the power of providing means, and of directing them to their end. They require a centre in which perceptions unite, and from which volitions flow; which is mind. The acts of a mind, prove the existence of a mind: *and in whatever a mind resides, is a person.* THE SEAT OF INTELLECT IS A PERSON."—*Paley's Natural Theology*; chap. xxiii.

† Dr. Tattershall.

to make the subject as simple as possible for the poor. Where life and reason meet, personality is proved. Life is necessary for action, and reason is required to guide the action, and to distinguish the living agent from the brute creatures, which have life but have no intellect.

(1.) *Life.* The Holy Ghost is described as a *living* agent. Speech is considered a decisive proof of life, whatever it may prove besides. We are quite certain that an attribute has no life, and consequently cannot speak. Balaam's ass, though a dumb creature, at the bidding of the angel Jehovah that was close by, "spake with man's voice and forbad the madness of the prophet."* But the animal had life, the first requisite of speech. How spirits that have no material organs of speech like ourselves can utter words so as to be understood by *men*, we leave for the Unitarians to explain, "who believe nothing beyond the limits of the human understanding." We are satisfied with believing the fact on the authority of Scripture, without comprehending the mystery.

God is a Spirit: and yet the Israelites heard him speak words distinctly on Mount Sinai: To this fact Moses witnesseth in the following words: "*Did ever people hear the voice of God speaking out of the midst of the fire, as thou (Israel) hast heard and live?*"† He that thus spake is represented as the *living* God. Angels are spirits: "*Are they not all ministering spirits?*"‡ The angel Gabriel was sent from God unto Nazareth, to inform the Virgin Mary that Jesus, the Saviour, should be born of her. Mary understood his words, and they are recorded.§ The Angel of the Lord afterwards announced his birth to the shepherds abiding in the field, and gave information respecting him, which they understood: "And suddenly there was with the angel a *multitude* of the heavenly

* 2 Peter ii. 16. † Deut. iv. 33. ‡ Heb. i. 14. § Luke i. 26—37.

host praising God, *and saying, Glory to God in the highest, and on earth peace, good-will toward men.*"* All these were *living* intelligences. The Holy Ghost† is a Spirit. This is the principal name by which he is spoken of in Scripture. And that he possesses *life,* the following are proofs. "Now, there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, and Saul. As they ministered to the Lord, and fasted, the HOLY GHOST said, *Separate me Barnabas and Saul for the work whereunto I have called them.* . . . So they, *being sent forth by the Holy Ghost,* departed unto Seleucia."‡ It is also written by St. Paul: "Now the SPIRIT SPEAKETH EXPRESSLY, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."§ This free use of speech by the Holy Ghost, of which many more instances might be given, we consider decisive in proof of his vitality.

(2.) *Intelligence.* Take the following in evidence of the Spirit's intelligence:—"For the *Spirit searcheth all things,* yea, the deep things of God. For what man *knoweth* the things of a man, save the *spirit of man* which is in him? Even so the things of God *knoweth no man, but the Spirit of God.*"‖ In this passage, the spirit of man and the Spirit of God are put in juxtaposition. The spirit of man is admitted to possess the characteristics of personality. How comes it to pass, that the Spirit of God is not admitted to possess the same? Reason asks the question, and expects a reasonable answer. The passage, however, proves that the Spirit of God has knowledge or intelligence which is the chief characteristic of a person. The following also bears very ample testimony to the

* Luke ii. 8—14. † Ghost is an old Saxon word for spirit. ‡ Acts xiii. 1—4.
§ 1 Tim. iv. 1. ‖ 1 Cor. ii. 10, 11.

same truth. "For to one is given by the SPIRIT the *word of wisdom;* to another the *word of knowledge* by the same SPIRIT; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues;* to another *the interpretation of tongues:* but all these worketh that one and the selfsame SPIRIT, dividing to every man severally AS HE WILL."* In this short passage, not fewer than six different terms (which we have marked in italics) are expressive of intelligence: and to crown the whole, the Apostle declares, that all the gifts here enumerated are distributed by the Spirit *as he will;* holding him forth as an independent agent. He that has life combined with reason or intelligence is a person. The Spirit of God has both. He, therefore, must be a person. If then it be a fact, that the Holy Ghost is a person, may we not in fairness expect that all the actions of a person, compatible with spiritual existence, will be ascribed to him in Scripture? And so they are. He is said to *move—to guide—to lead—to help—to testify—to reveal—to give gifts—to work—to be pleased—to be vexed—to be provoked—to be resisted—to be grieved.* That all these things should be said of an attribute, is incredible, except to such as are accustomed to deal unfairly with language, reason, and revelation.

To say that the "Spirit of God" is an attribute, is to say, that he is *no spirit.* Put the question to any man, Christian or Heathen, civilized or savage, having the Word of God or without it, and ask his opinion respecting a spirit, no matter what spirit, and he will express his conviction that, if it be any thing at all, it must be something that has life, something capable of action, something that

* 1 Cor. xii. 8—11.

has knowledge and power to do good, or to do evil. In other words, that he is a person. And yet, the Unitarians, if not all, yet most of them, would have us to believe, against the convictions derived from common sense and reason, as well as from Scripture, that the Spirit of God, unlike every other spirit in existence, is no spirit at all, but a mere attribute or influence.

This, perhaps, is the proper place to point out more fully the difference between an attribute and a person. An attribute has no real existence of its own, but is a quality or property belonging to some thing or being that has an existence, in which it resides, and from which it is inseparable. For the sake of the poor, I will again venture to illustrate. Take a piece of marble: you say, Here is a very *hard stone*. The *stone* is the thing that really exists; *hardness* is a mere property or quality residing in it, and inseparable from it. You cannot detach the one from the other, and say—Here is the stone in one hand, and hardness in the other. A property or attribute has no existence out of its subject.

Again, we say,—Wisdom, justice, power, love, and hatred, are the attributes of a reasonable being. They are the properties of his mind, and inseparable from that mind, and can only be exercised by the mind itself in which they reside. They can do nothing of themselves; but the person to whom they belong can. These are all properties in God, and are exercised by him at will. None of them can leave God and act without him, or independently of him. He must be personally present to be the agent, wielding or moving them into action himself. When he confers any of these upon a creature, they become at once the inherent properties of that creature—one with his existence, and remain inseparable from his nature.

But, is the Spirit of God to be viewed in this light—as an attribute in God, incapable of agency, except as God actuates it? Or, when conferred upon man, is it to be regarded as a personal property of the man, inseparable from his nature? Does the language of Scripture warrant or justify such a notion—the language, for instance, of the following texts? "And the Lord came down in a cloud, and took of the Spirit that was upon Moses, and gave it unto the seventy elders. And it came to pass, that when the Spirit rested upon them, they prophesied, and did not cease."* "The Spirit of God came upon Balaam—The Spirit of the Lord came upon Othniel, and he judged Israel—And the Spirit of the Lord came upon Gideon—Then the Spirit of the Lord came upon Jephthah—And the Spirit of the Lord began to move Samson, *at times*, in the camp of Dan—And the Spirit of the Lord came mightily upon him, and he rent the young lion as he would have rent a kid—And the Spirit of the Lord came upon him, and he went down and slew thirty men in Ashkelon—And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax, burnt with fire—And the Spirit of the Lord came upon Saul, and he prophesied among the prophets—And the Spirit of the Lord came upon David, from that day forward—And the Spirit of God came upon Azariah—And John saw the Spirit of God descending like a dove and lighting upon Jesus—Your Heavenly Father will give the Holy Spirit to them that ask him." These passages declare the coming of the Spirit. In connexion with these let the following be taken, which imply and declare the Spirit's departure. "My Spirit shall not always strive with man—But the Spirit of the Lord departed from Saul—Take not thy

* Num. xi. 25.

Holy Spirit from me." On the view presented by these passages, we have to remark, that the Spirit that comes, and the Spirit that departs; the Spirit that rests on man, and the Spirit that leaves him; the Spirit that is given to him in answer to prayer, and the Spirit that is withdrawn from him in consequence of sin; and the Spirit that could assume a visible appearance in order to be seen alighting upon Jesus, is no attribute, no property, no quality, either in God or in man. He is a Spirit in the primary sense of the word—something that has a personal existence, and is capable of personal acts.

The Unitarians have felt the force of such arguments as these in support of the distinct agency and personality of the Spirit, so as to admit, that, in *some* instances, a real personal agent is meant: but in making this admission they only run from one absurdity to another; for they say that in those instances where a personal agent is intended, it must be *the Father himself*.* But, in reply to this, we proceed to show, that the Holy Ghost is so distinguished from the Father, as to make it clear to common sense, that the Father and the Spirit are not one and the same person: but, on the contrary, that there is one person of the Father, and another of the Holy Ghost. "Likewise the SPIRIT also helpeth our infirmities: for we know not what we should pray for as we ought; but the SPIRIT *itself maketh intercession for us with groanings which cannot be uttered*."† The application of this text to the point in question, will only appear by asking—With *whom* does the Spirit make intercession for us? If the

* "If, as there is reason to believe, the Holy Spirit, or Spirit of God, is sometimes represented, in the Bible, as a real personal agent, possessing the names and attributes of Divinity,—*that being must be the Father himself*, who is the only wise and true God, to the exclusion of every other person in the universe."—*Wilson's Unitarianism*, p. 281.

† Rom. viii. 26.

Father be here meant, and there be no other person in the Godhead, what means intercession? There must be one person to intercede, and another to whom intercession is addressed. Reason says, that without two distinct persons, there can be no such thing as intercession.

Again: the Spirit is sufficiently distinguished from the Father, in the following promise, which Christ made to his disciples:—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* Now here are certain personal acts attributed to the Holy Spirit. He is spoken of as *being sent* in the name of Christ; and as *teaching and reminding* the disciples. But can these actions be referred to the Father? If so, the true meaning of the passage will be as follows:—"*The* COMFORTER, *which is the Father, whom the Father will send in my name, he shall teach you all things.* Here, then, we have not only the absurdity of the *Father being sent by himself*, but the additional one of the Father, the great SUPREME BEING, being declared to act in the name of Christ, that is, according to the Socinian (or Unitarian) hypothesis, in the name of *a creature.*"†

The plain and common-sense meaning of the passage, however, is so evident, that few men disposed to believe the truth, will ever think the Father and the Comforter one and the same person. The Father, as the head in the economy of salvation, is represented as sending; "the Comforter, which is the Holy Ghost," is the one sent; and Jesus, who has merited the blessing for us, is the

* John xiv. 26.

† Dr. Tattershall's Sermon on the Holy Spirit. Unusual clearness, combined with simplicity of language, must ever recommend Dr. Tattershall's writings.

person in whose name, or on whose account, he is sent. These are the three Divine Persons who constitute the Trinity: and as elsewhere, so also here, each is described as taking part in the economy of human redemption.

In another promise of the Spirit, Jesus said,—"Howbeit, when he, the SPIRIT of truth, is come, he will guide you into all truth: *for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:* and he will show you things to come."* If by the Spirit, we must in this place understand the Father; then it will stand thus:—*The Father, when he is come, shall not speak of himself; but whatsoever he shall hear, that shall he speak.* And so it comes to this at last, that the Father, who alone is God, to the exclusion of every other person according to the Unitarian scheme, shall not speak *of himself*, or by his own authority, but in obedience to some creature or other; for *whatsoever he shall* HEAR, *that shall he speak:* and we ask, Who is to teach him? Who is to give him instruction what he shall unfold to the disciples? Jesus answers the question:—"He shall take of mine, and shall show it unto you."† Is it then true, that the Father, who is God, comes to teach the things of Jesus of Nazareth, who is nothing more than man? Such is the result of Unitarian reasoning on the subject.

But whilst I am on this point, I must not forget to repeat my text, in which the distinction between the Father and the Spirit is clearly set forth. "But when the Comforter is come, whom I will send unto you *from the Father*, even the Spirit of truth *which proceedeth from the Father*, he shall testify of me." In this passage, the Spirit is said to *be sent from the Father*, and to *proceed from the Father*—expressions which a child cannot fail to understand: and in the face of which no man, accustomed

* John xvi. 13. † John xvi. 15.

to make Scripture his guide in theology, would ever think of asserting that by the Spirit is intended the Father himself.*

These several passages, whilst they manifestly show that the Spirit is a distinct person from the Father, also prove what I have before stated: That in the economy of salvation, the Spirit acts in subordination to the Father and the Son. In one place our Redeemer said,—"I will pray the Father, and *he* will give you another Comforter." In another; "The Comforter whom the *Father* will send in my name." In both which the Father is the sender, and the Spirit goes forth on his behests. This proves the Spirit's subordination to the *Father*. But elsewhere our Saviour expressed himself differently, and ascribed

* It appears that some Unitarians have not yet succeeded so far as their brethren generally, in banishing reason and common sense from their theological creed, at least they have some hesitation in maintaining that the Spirit in the passages under consideration, is God the Father. "If the Holy Spirit promised by our Lord Jesus Christ to the Apostles, under the character of a Comforter, Advocate, or Intercessor, was really and truly a personal and intelligent agent, *distinct from God the Father*,—that person must, consistently with the language so understood, be *inferior* both to the Father and the Son, by whom he was sent, and from whom he is said to have received all his qualifications and instructions."—*Wilson's Unitarianism*, p. 281.

"The Holy Spirit seems to be described by our Lord as a separate Being, distinct from the Father; as a person sent by Christ, after his ascension, and not having been with them before; not speaking of himself, but only what he heard, and receiving powers that belonged to Jesus, and were derived through him from the Almighty."—*Dr. Bruce.*

In these extracts, the distinct personality of the Holy Spirit is admitted, but an insinuation is thrown out, that he is a creature, and not a divine person. So that in this case again, the writers, by endeavouring to escape from one absurdity, have fallen into another. Some minds seem to be made "to believe a lie." Unitarians and Arians are great advocates of equality among men, but determined enemies of equality between the Father, the Son, and the Holy Ghost, though the Redeemer placed them on an equality in the ordinance of baptism, and St. Paul, in the form of benediction. The Holy Spirit is not *inferior* to the Father and the Son, but acts, by consent, in official subordination to both in carrying out the work of salvation.

the future mission of the Holy Spirit to himself, saying, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, *I will send him unto you.*"* Also in my text he uses similar language,—"When the Comforter is come, *whom I will send unto you* from the Father, even the Spirit of truth." These passages clearly imply the Spirit's subordination to the Son, in the discharge of those functions which mark off his own department of the immortal work of salvation. It is, therefore, obvious that both Father and Son send the Spirit to apply salvation. But, for the Spirit to be subordinate, even officially to Jesus of Nazareth, if that Jesus be nothing more than man or a mere creature, would be in the highest degree derogatory to the Deity. But, viewing the Father, the Son, and the Holy Spirit, as Three Divine Persons, co-equal and co-eternal, entering into a mutual arrangement for a lost world, and proceeding in subordinate harmony; the subordination of the Son to the Father, and that of the Holy Spirit to both, so far from reflecting indignity on either, is a strong proof of infinite wisdom, love, and grace, in a work involving the eternal glory of the Deity.

2. The Scriptures set forth the Holy Ghost as possessing divine perfections, filling divine offices, and performing divine acts; or in one word, as a Divine Agent. The offices which he fills, and the acts which he performs, are of such a character, as to require the presence and exercise of Divine Attributes. And, as in reference to the Redeemer, we argued his proper Deity from the nature of his work, so we shall do very briefly in relation to the Holy Spirit; for it would be an impeachment of the wisdom of the Most High God, to suppose that he committed to the Son and to the Spirit, such works and

* John xvi. 7.

offices as could only be sustained by persons possessing all the essential attributes of the Godhead, when, at the same time, he knew that such qualifications personally belonged to neither of them.

It belongs to the Holy Spirit of God to bear testimony concerning Christ wherever the Gospel is preached, and to take of the things of Christ, and show them in their fitness and fulness as an adequate remedy for a lost and guilty world. It belongs to the Spirit to reprove and convince the world of sin, of Jesu's vicarious righteousness, and of the certainty of a final judgment*. It belongs to the Spirit to quicken such as are dead in trespasses and sins, and to maintain in them to the end, the exercise of spiritual life. It belongs to the Spirit to renew the heart of every repenting sinner; for it is written,—"We are saved by the washing of regeneration, and *the renewing of the Holy Ghost.*"† It is the Spirit's special office to create such as are effectually called, after the image of God, in righteousness and true holiness, for "*without holiness no man shall see the Lord.*" It is the Spirit's special office to dwell in all the saints, and to consecrate them as temples, to be exclusively occupied in the service of the living God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And again: "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"‡ It is the Spirit's special province to lead the saints in the ways of righteousness and peace, and to keep them in the unity of faith,—"For as many as are led by the Spirit of God, they are the children of God:" "And if any man have not the Spirit of Christ, he is none of his."‖ It is the Spirit's special office to

* John xvi. 8. † Tit. iii. 5. ‡ 1 Cor. iii. 16. Ibid. vi. 19. ‖ Rom. viii. 9, 14.

console the saints in affliction, and to overrule and bless their trials for the increase of every virtue and grace. Hence he bears in the text the name of Comforter; or as Christ expressed himself elsewhere—"*another* Comforter:" one as much a person as himself, to replace his absence, and speak peace to his people.

Now let us take, in connexion with these testimonies, the fact, that the world is wide; that sinners are scattered over all the domains of the earth; and that those "*whom Christ hath redeemed to God by his blood,*" and who must consequently become the subjects of sanctification by the Spirit, are "*of every kindred, and tongue, and people, and nation:*"* thousands existing at the same time, as at the present moment, in a state of dispersion over the Continent of Europe—thousands spread over the extensive regions of America—various groups and bands along the coasts of Africa—not a few in the plains of Asia, and whole islands in the South Pacific Ocean, with whom, as well as with us here, the Holy Spirit is present as their guide and comforter, and in each of whom he dwells as in a temple. On this view of the case, what is the first impression on the mind respecting this Holy Ghost, but that he is omnipresent, and must be God?

We cannot review the offices sustained by the Holy Ghost, and examine the nature of the work he performs in connexion with each, without being equally convinced of his infinite wisdom and power, as we are of his omnipresence. To suppose that he is everywhere present with the believing members of the Church of God, guiding their steps, and sanctifying their souls, and not able to discern their thoughts, and anticipate their spiritual wants, is a contradiction in terms, and cannot be true. The Spirit who dwelleth in the saints is that Spirit "*who*

* Rev. v. 9.

searcheth all things, yea, the deep things of God."* There is no depth in Jehovah but the Spirit can fathom it. How much more is he conversant with all the secret springs of action in man. And as diversity of circumstances, of country, and of clime, must occasion an endless variety in the complexion of the human mind, and aspect of the human character, to adapt the remedy in each case with skill, and apply the consolations of the Gospel with effect, proves, on the first view of it, that the Spirit must be as unlimited in his *wisdom* as he is in his presence.

And can he be less so in his *power?* The state of all by nature is said to be that of *death.* As in the case of natural death, it is not in the power of a creature to re-animate the corpse, and make it stand on its feet, and discharge the functions of a living man; so in the case of spiritual death, no power less than divine can endow the soul dead in trespasses and sins with the principle of spiritual life: and yet "*it is the* SPIRIT *that quickeneth.*"† It is the special office of the Holy Ghost to re-animate the moral corpse with the breath which is from heaven, and to impart vigour to all the torpid energies of the soul. He that swept over the waters of the first creation, imparting life and beauty to the shapeless and barren waste, is the same Divine Agent that has, ever since the fall of man, exerted a mysterious influence on the moral chaos of humanity, raising into spiritual life myriads of our race, calling forth in each man a new creation, and investing each soul with the beauty of holiness.

And who, let us ask, can give life, but he that has life? or who can imprint on the immortal spirit of man the image of his God, but he that has that image in himself, and has power to communicate it, because he is divine.

* 1 Cor. ii. 10. † John vi. 63.

And it is not to a few that the Spirit communicates it, but to all that are called of God to be saints.

Whilst we are on this part of our subject, it is fitting that we should briefly notice the cause to which man's conformity to the law of God is ascribed in the Unitarian system. A denial of the Divinity of Christ lays the Unitarians under the necessity of sinking the doctrine of the Atonement; and a rejection of the distinct personality and proper Deity of the Holy Ghost compels them to obliterate the doctrine of sanctification, and to ascribe whatever change for the better takes place in man to the influence of Christ's *example*. They set up that example not simply as an object of our imitation, but as the *influencing cause* of such imitation, and, consequently, as the *leader up to God*.* In one word, they substitute the example of Christ for the agency of the Spirit in the regeneration and sanctification of man.

In the whole range of Unitarian Theology there is no point more unequivocally contradicted by fact than

* This point is but vaguely and indifferently expressed in the writings of Unitarians. We have selected the following extracts as the clearest we have met on the subject:—"Though I am willing to admit that the condescension and benevolence of the Son of God may operate as a strong motive to humility and benevolence, even when he is at the time thought of as God,—though I am convinced that thousands and ten-thousands of those who have departed from what I believe to be Gospel—truth as to his nature, *have been most fully influenced by his example*, (the natural consequences of their system having completely given way to the plain teachings of the Scriptures,) yet I regard it as a self-evident truth, that to enable any one to set an example of human virtues, he must be a human being; and farther, *that to make that example complete as an object of our imitation*, AND PARTICULARLY AS AN INFLUENCING CAUSE OF SUCH IMITATION, he must be as to nature in the same circumstances with ourselves, liable to suffering, liable to sin."—*Dr. Carpenter's Unitarianism*, p. 118.

"To a Unitarian, the essentials of Christianity are, that a man takes into his heart the moral image of Jesus, and loves it supremely, *and trusts it absolutely as his example of perfection*, AND HIS LEADER UP TO GOD."—*Mr. Thom's first Sermon in the series of reply*, p. 13.

this; for during the sojourning of Jesus upon earth, when his example would necessarily exert tenfold the influence it can in his absence, it failed to produce the effect ascribed to it by the Unitarians. The power with which he taught, the personal benefits which he conferred on the afflicted, and the wonderful miracles which he performed, rendered him popular beyond all comparison. This very circumstance contributed to make the experiment complete as to the effect of his example on the human heart. Countless multitudes were brought within the circumference of a geographical circle in the centre of which stood the Son of Man. They looked and gazed upon him with amazement. His conduct was closely watched and minutely inspected. His example shone forth in the sight of all in all its benignity and overwhelming splendour, but it made but few converts to the doctrines which he taught. He himself charged the multitude with following him, "*not because they had seen his miracles,*" or were convinced of his divine mission to reform and redeem the world, "*but because they did eat of the loaves, and were filled.*"*

The first time he presented himself to the public after his inauguration into the prophetical office by baptism, was at his own city of Nazareth, in the synagogue, on the Sabbath Day. During the former part of his sermon the audience were pleased, "and wondered at the gracious words which proceeded out of his mouth;" but towards the conclusion, "*All they in the synagogue were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong.*"† Afterwards, whilst teaching in the temple, he said unto those who were present, "*Ye seek to kill me,* because my word hath no

* John vi. 26. † Luke iv. 16—29

place in you;" and after a few more sentences, they made true his words, "*and took up stones to cast at him*, so that he was obliged to hide himself and make his escape from the temple."* At the feast of dedication—a feast that called the Jews together in multitudes, the same thing again occurred, "they took up stones to stone him."† The chief priests, the rulers, the scribes and pharisees, and the elders of the people—all the learned and the noble of the land conspired against him how they might put him to death! And who has forgotten the cry of the multitude when Pilate brought him forth at the Passover, wishing to release him, and endeavouring to excite their pity towards him by repeated appeals on the ground of his undoubted innocence? It was the people, the great body of the Jewish nation then present from all parts, that exclaimed, "AWAY WITH HIM, AWAY WITH HIM! CRUCIFY HIM, CRUCIFY HIM!" They preferred Barabbas, who was a robber, and had committed murder in the city, to the amiable and benevolent Jesus of Nazareth. But they did not stop here—they followed Jesus to Calvary where he was crucified between two malefactors, and there derided him in his last agonies, wagging their heads as they passed by. So much for the effect of example.

Is this, then, the Unitarian expedient for renewing the human heart, and regenerating the soul? and for leading man up to God? What saith the Scripture? What saith the Author himself of the example in question? "Verily, verily, I say unto thee, except a man be born of water AND OF THE SPIRIT, *he cannot enter into the kingdom of God.*"‡ The alienation of the human heart from God will continue, and sin will still lord it over the inner man, despite the example of patriarchs and prophets, of apostles and martyrs, and of the Son of God himself, until the Holy

* John viii. 59. † Ibid. x. 20–31. ‡ John iii. 5.

Ghost, to whom the work of sanctification is committed, exert his Divine energy on the soul, and re-mould it after the image of God.

But how can they who deny the personal existence of the Spirit, be born of the Spirit, and become his temples, and be made rich with his grace? Oh, there is ground for apprehension that those who deny the atonement of our High-Priest, and the work of the Spirit on the soul, are neither justified by faith, so as to be delivered from the consequences of sin; nor sanctified in heart, so as to be freed from the dominion of sin. Without the former of these, there is no acceptance with God; without the latter, there is no admission into his presence.

The doctrine of the Trinity is one of practical importance. In this point of view we have attempted to exhibit it throughout. And in bringing all its bearings to a point, we beg to adopt the language of Dr. Whately:—

"As the *doctrine* of the Trinity may be considered as containing a summary and compendium of the Christian *faith*, so its *application* may be regarded as a summary of Christian *practice*: which may be said to be comprised in this; that as we believe God to stand in *three relations* to us, we also must practically keep in view the *three corresponding relations* in which, as is plainly implied by that doctrine, we stand towards Him,—as first the *creatures and children of God;* secondly, as the *redeemed and purchased people of Jesus Christ;* and thirdly, as the *temples of the Holy Ghost our Sanctifier.*"*

As God the Father set his love upon us, and in consequence of that love sent his Son to redeem us, let us love God with all our heart, with all our soul, and with all our strength: as the Eternal Word who was rich, for our sakes became poor, that we through his poverty might be made

* Whately's Essays, p. 208.

rich, let us adore his grace, and bow the knee to him in divine worship; for it is appointed "that at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth;" and let the Unitarians see to it that they learn and practice this lesson betimes. And as the Holy Spirit has engaged to invest us once more with the image of God, let us beware that by no harbouring of error, by no indulgence of sin, by no neglect of duty, we grieve his mind, or quench his influence. Such is our duty to each of the Divine Persons of the everblessed Trinity, for we are "elect according to the foreknowledge of God the FATHER, through sanctification of the SPIRIT, unto obedience and sprinkling of the blood of JESUS CHRIST."*

We are deeply concerned to hear the Unitarians of this town declare that they cannot find the doctrine of the Trinity in the Bible.† Had they declared that they never found a Bible without it, their statement would meet with an approving response from the whole Church of God throughout the world. The doctrine is so interwoven with all the transactions recorded in Scripture, that we think it quite safe, and likely to be handed down to all future generations, notwithstanding the fate of the text respecting the Heavenly Witnesses,‡ and the discredit attempted to be thrown upon others, which contain expressions a little too plain for Unitarians to bear. The doctrine of the Trinity pervades the Bible, like a mine of gold embedded in the

* 1 Peter, i. 2.

† These are Mr. Thom's words in the preface to his first sermon in the series of reply:—"Our unbelief in the doctrine of the TRINITY, *which we, accepting both the Scriptures and Christ*, DECLARE WE CANNOT FIND TO BE AUTHORIZED BY EITHER."

‡ "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7. This text is now generally rejected as an interpolation, though the evidence for it is by no means contemptible.

rock,—you may blow up the rock into a thousand fragments, but you will find in every fragment a portion of the gold!

To him that would see the *distinction* between the Father, the Son, and the Spirit, at one point of view, I would say, notwithstanding the sneers of Unitarians, "*Go to the Jordan.*" Behold Jesus, "in whom dwelleth all the fulness of the Godhead bodily," receiving baptism at the hands of John: view the Spirit of God descending like a dove and lighting upon him: and listen to the voice from heaven, saying, "This is my beloved Son in whom I am well pleased."* To him that would see the *equality* of the same three persons, I would say,—Go to the sacrament of Baptism, and hear it administered "in the *name* of the Father, and of the Son, and of the Holy Ghost:"† ONE NAME—THREE PERSONS. The Son and the Spirit are here associated with the Father in a solemn act of worship; and the baptized are laid under an injunction to believe in the three, and to serve the three alike. And to him that inquires what benefits the baptized receive from each of them, I say,—Listen to the benediction from the mouth of an inspired Apostle: "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."‡ And now, my beloved brethren, as members of that Church, which puts into our mouths the form of sound words, let us with one heart unite in saying, "Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world with out end. Amen."

* Matt. iii. 13—17. † Ibid xxviii. 19. ‡ 2 Cor. xii. 14.

END OF THE SEVENTH LECTURE.

THE

ATONEMENT

INDISPENSABLE TO THE NECESSITIES OF GUILTY MAN;

AND

SHOWN TO STAND OR FALL

WITH THE

DEITY OF OUR LORD JESUS CHRIST:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, MARCH 27, 1839.

BY THE

REV. R. P. BUDDICOM, M.A. F.A.S.

INCUMBENT OF ST. GEORGE'S, EVERTON;

AND LATE FELLOW OF QUEEN'S COLLEGE, CAMBRIDGE.

BEING THE EIGHTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

Οι, κἂν τἆλλα ὦσιν εἰρηνικοί τε καὶ μέτριοι, τοῦτό γε οὐ φέρουσιν ἐπιεικεῖς εἶναι, Θεὸν προδιδόναι διὰ τῆς ἡσυχίας· ἀλλὰ καὶ λίαν εἰσίν ἐνταῦθα, πολεμικόι τε καὶ δύσμαχοι, καὶ θᾶττον ἄν τι μὴ δέον παρακινήσαιεν, ἢ δέον παραλίποιεν. GREGOR NAZIAN, ORAT XXI. COLONIÆ, 1680.

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PREFACE.

When Jerusalem was to be rebuilt, after the captivity of Babylon, the enemies who sought to frustrate that undertaking were active and vigilant in their opposition. Thus tried and hindered, it was necessary that they, unto whom the privileged labour of restoration was committed, should exhibit the union of courage with industry in their holy work. "They, therefore, which builded the wall, and they that bare burdens, with those that laboured, every one with one of his hands wrought in the work, and with the other held a weapon."* Such a mixture of preparation to resist the inroad of error, with the more immediate object of building up the members of the Church of Christ upon their most holy faith, befits those, unto whom that sacred office is committed.

The latitudinarian spirit of the times, upon the great and essential verities of religion, seem to demand something like the Course of Lectures, of which the following pages form a portion; and something of St. Paul's spirit, when, knowing himself to be set for the defence of the faith, he stood forward against those who would oppose its gracious fulness and freedom, crying, "To whom we gave place by subjection, no not for an hour; that the truth of the Gospel might continue with you."† In common, therefore, with others of my Reverend Brethren, I have considered it my duty to draw that Sword of the Spirit, which is the Word of God, in the threatened cause of the truth as it is in Jesus; and to use that weapon from the armoury of heaven, not as handling the Word of God deceitfully, but by manifestation of the truth, commending myself to every man's conscience in the sight of God.‡ Concerning every part of this Discourse, I would

* Nehem. iv. 17. † Gal. ii. 5. ‡ 2 Cor. iv. 2.

say with Cyril of Jerusalem, *Μηδὲ ἐμοὶ τῷ ταῦτα λέγοντι ἁπλῶς πιστεύσῃς, ἐάν τὴν ἀποδείξιν τῶν καταγγελομένων ἀπὸ θείων μὴ λάβῃς γραφῶν.—Catech. IV.*

The following Lecture lays claim to no originality, either of thought or expression. In fact, the ground which I undertook to tread had been already occupied and passed over by so many giants in our earlier and better theology, that any writer, who aimed rather at truth than display, could hardly fail to find his interest in walking by their footsteps; looking to the great lights of wisdom which they held out for the way-faring man; and endeavouring to enkindle his own lamp at their beacon of pure and hallowed learning. I deemed such a course at once more refreshing to myself, and more safe to the hearer or the reader, than to aspire at any distinction from novelty or singularity; remembering that Ahimaaz had not outrun Cushi, without taking a by-path in his way.

As there was no co-operation among the parties in this Course of Lectures, concerning the plan of conducting them, or the portions of Scripture which should be taken as texts to the various discourses, I abstained from making any acquaintance with what had been said by those who preceded me, except in cases where the nature of the subjects investigated would admit of no collision with my own. In consequence of this self-imposed restraint, there may be some repetitions of argument or sentiment, which might have been otherwise avoided. From this cause I was not aware that my friend the Rev. Hugh M'Neile had anticipated me in the portion of Scripture upon which I had fixed for elucidating the subject committed to my charge, until several days after his eloquent Discourse had been delivered. When the discovery was made, my own Sermon was too far advanced to allow me the opportunity of recasting it, with the very scanty leisure which many important engagements leave at my disposal.

Some few additions to the Discourse, as preached in Christ Church, will be found by those who, having heard it, may think proper to read the following pages. These additions have been

made, simply with a view to confirm my arguments; and in one or two places to modify opinions, concerning the sentiments of those from whom we differ so widely, which I seemed, on advice and re-consideration, to have perhaps stated somewhat too strongly. The argument, however, remains almost, if not entirely, unaltered.

In common with my Reverend Brethren in this undertaking, I am anxious that the knowledge of divine truth—of that truth which is embodied in the Oracles of God, and, therefore, is able to make men wise unto salvation, through faith that is in Christ Jesus, should be extended by the proceeding. But we have a solicitude, at least as deep and abiding, that this truth should be received in the love of it; otherwise all growth in intellectual stature will be to little purpose. A man may stand higher by the shoulders in knowledge than all his brethren around him, and yet be only Saul at last. "If ye know these things, happy are ye, if ye do them."* It will avail us nothing to learn, by whatever force of testimony, or cogency of argument, that the Eternal Son of God, in our nature, hath made an atonement for sin, if, through our unbelief, the wrath of God is still abiding on us. It will minister nothing to our true happiness to be theoretically persuaded, that He who came to be the Son of Man was the Everlasting Word and Son of God, if we, in turn, will not come unto Him, in the almightiness of his salvation, that we may have life.

I must claim the privilege of saying a few words, applicable to such as may feel a disposition to speculate upon those deep things of God, which come indeed, and of necessity, within the province of a simple faith, but lie immeasurably beyond the grasp of human reason, in this state of our being. This tendency of our minds has led the way to those errors concerning the most solemn truths of Scripture, and the most essential articles of religious belief, with which the Church of Christ has been distracted. The remark holds especially good, in reference to the Unitarian heresy, And perhaps no proof more decisive,—I may add, more awful, can well be given, than the confession of Dr. Priestly him-

* John xiii. 17.

self, the father of modern Unitarianism:—"I was once a Calvinist, and that of the straitest sect. Afterwards, I became a high Arian, next a low Arian, and then a Socinian: and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of Joseph and Mary; and naturally as fallible and peccable as Moses, or any other prophet." He also informs, us that "he does not know when his creed will be fixed."* It is very seductive to wade, as a man may purpose, into the apparently calm and glassy stream of mere human inquiries concerning the mysteries of religion; but if he surrender himself to its guidance, and lose sight of that prostration of soul before the wisdom of God, which the Holy Spirit commands, as our best and safest guide, he may pass through those shallows wherein the lamb may wade and be refreshed, only to be engulfed in those depths wherein the elephant may be lost.

> ——————— Facilis descensus Averno;
> Noctes atque dies patet atri janua Ditis:
> Sed revocare gradum, superasque evadere ad auras,
> Hoc opus, hic labor est.

Against this seductive and fatal tendency, I know not any defence so mighty as the diligent, humble, prayerful study of the Holy Scriptures,—not partially, or with the view to discover a system; but to understand the whole counsel of God, so far as it is intelligible; crying with Job, "What I know not that teach thou me;"† or with the Psalmist, "Open mine eyes, that I may see wondrous things out of thy law."‡ To be mighty in the Scriptures is the only mode of being established in the faith of God—of convincing gainsayers—and, through that faith, working by love, of obtaining the salvation that is in Christ Jesus, with eternal glory.

May the God of truth bring all from error into the light and liberty of his true and spiritual church! May that God establish our hearts in the eternal truths of the Gospel, if we have received them; and enable us to hold that fast which we have, that no man take our crown!

* Letters to a Philosophical Unbeliever, part II. pp. 33—35. Defence of Unitarianism, for 1787, p. 111, quoted from Fuller and Dwight.

† Job xxxiv. 32. ‡ Ps. cxix. 18.

LECTURE VIII.

THE ATONEMENT INDISPENSABLE TO THE NECESSITIES OF GUILTY MAN; AND SHOWN TO STAND OR FALL WITH THE DEITY OF OUR LORD JESUS CHRIST.

BY THE REV. R. P. BUDDICOM, M.A. F.A.S.

"FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD; BEING JUSTIFIED FREELY BY HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS: WHOM GOD HATH SET FORTH TO BE A PROPITIATION THROUGH FAITH IN HIS BLOOD, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, THROUGH THE FORBEARANCE OF GOD; TO DECLARE, I SAY, AT THIS TIME HIS RIGHTEOUSNESS: THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM THAT BELIEVETH IN JESUS." —*Romans* iii. 23—26.

The question has been frequently asked, in the spirit of a spurious and latitudinarian charity, which would cry, "Peace, peace, when there is no peace," except by the sacrifice of truth and loyalty towards God, "Why should the otherwise smooth and even surface of society be disturbed by the agitations of religious controversy? Why should not the dark and impure admixtures of jarring sects and sentiments be allowed to subside; and the current of relative life, thus cleared and purified, to roll onward in its beauty, until it expanded into an overflow of universal benevolence?"

If in very deed such mutual forbearance would fulfil the all-gracious import of that blessed Gospel, which proclaims "Glory to God in the highest, and on earth peace,

good will towards men,"* it would be a most imperative duty. Or, if the points in dispute between those who profess a common Christianity were merely questions of words and names, and indifferent or speculative intricacies, such as Gallio deemed the subject brought before him for adjudication, we might most fittingly drive the temptations to plunge among them from our minds, as he drave the turbulent and insurrectionary Jews from the judgment-seat.

But if we, by whom this course of Lectures is conducted, believe that the controverted subjects involve the honour of the Triune Jehovah, Father, Son, and Holy Ghost,—which so-named rational Unitarianism impugns; if, in our conscientious and deep persuasion, they embrace the Person, Work, and Office of the Eternal Word, the Son of God, reconciling the world to Himself, by the atoning sacrifice of the cross; if we are not more fully assured that "it is appointed unto men once to die, but after this the judgment,"† than we are certain that salvation is by the faith of Christ crucified,—not merely or mainly as a martyr for the truth, but as a vicarious atonement unto God, in order to avert his wrath from guilty man;—then, in reference to these Sermons, we ask with David, meeting the objection of Eliab against his visit to the camp, "Is there not a cause?" So far from suffering reproach, as busy-bodies in other men's matters, we should have credit, not for a spurious, but for a Scriptural charity, in warning and in pleading with those whom we deem to be so fearfully endangered.

Our Lord Jesus Christ hath solemnly and emphatically said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."‡ Unitarians assert that they fulfil the requirement, and, therefore, are

* Luke ii. 14. † Heb. ix. 27. ‡ Mark xvi. 16.

safe from the penalty. We, on the other hand, are assured, that, as it would be treason against the sovereign of these realms, to acknowledge her claim only to a part of her dominions, while her royalty over the remainder was utterly denied; so, the Unitarian scheme, which would give unto the Saviour the honours of a Prophet, and a Witness, while it would unsphere Him from that full-orbed glory, wherein He shines through the revelation of his grace, is treason against Him, and against the Majesty of God, who willeth "that all men should honour the Son, even as they honour the Father."* Thus convinced, we deem the professors of that system to be under the sentence of a spiritual outlawry, which, if it be not reversed, will end in the terrors of the second death.

Here, then, is our apology for the exercise of that love towards souls thus perilled, which the Saviour hath impressed upon us by the whole tenor of his precepts, by the whole course of his example, and by the agony of his cross. Our heart's desire and prayer to God for them is, that they might be saved. But that alleged desire might well be called the mockery of a name—that prayer might be reasonably suspected of hollow-heartedness, which was unaccompanied by any immediate effort for the objects of our professed solicitude.

It were a forbearance, anything but hallowed—it were a courtesy, anything but Christian, to pass by on the other side, without endeavouring to arrest the hand which a man raises against his own life, and especially against the life of his soul. Let the effort be accompanied with all tenderness: but, in the name of God, let it be made indeed. For if there be "joy in the presence of the angels of God over one sinner that repenteth,"†—if "he who converteth a sinner from the error of his ways shall save a soul from

* John v. 23. † Luke xv. 10.

death, and shall hide a multitude of sins,"* then, surely, duty to God in Christ, and the cause of those whom we deem to be without him as a *Saviour*, and, therefore, without God in the world, should constrain us to interfere; lest, raising no alarm, sounding no trumpet, proclaiming no danger, their blood should be required at our hand.

While, however, we are prepared to contend for the lawfulness and duty of an affectionate inroad upon the regions of spiritual error, we may remember that our movement is not purely and primarily aggressive. A volume of Lectures, preached expressly upon the controverted doctrines of Christianity, (as the Lecturer denominated his subjects,) in a chapel now occupied by one of our respected opponents, has been before the world. In these, and other similar measures, the fortress of true Christianity, the only safe munition of rocks for the souls of men, hath been attacked by mine, and sap, and open assault. And shall there be no attempt to countermine, no sally made, no arm raised, in a forward movement for the truth as it is in Jesus? Our regret is rather due to the culpable silence of the past, than to the proceeding of the present time.†

I am aware, that our opponents in these high and solemn arguments, have more than once protested against being identified with what has been called, "The Improved Version of the New Testament." But this bill of divorcement, while it doubtless dissolves the connexion between that work and the three protesters, will hardly separate it

* James v. 20.

† "Semper ego auditor tantum? nunquamne reponam,
Vexatus toties?"—*Juv.*

That silence towards some of the writers of his time, which the indignant satirist of Aquinum blamed in himself, may well form a subject of condemnation to those of us who came not to the help of the Lord, nor lifted up weapon in his cause. There was, however, more than one honourable exception.

from its claim to have been meant as that translation, which best represented the opinions of the Unitarian body. And certainly no ordinary skill and pains have been taken to make it speak the language of that community. An author, to whom I have alluded, speaks thus in its praise. "The Unitarian Society, in the year 1806, determined to publish an Improved Version, having Archbishop Newcome's as its basis, and departing from it only when necessary..... In the year 1808 it was first published. Though this work, like every other human production, may be in several respects liable to objections, it is decidedly an improvement upon Archbishop Newcome's version; because the alterations in the translation are generally improvements; and as the text, on which it is principally founded is a more perfect one. The conductors of it, are, therefore, entitled to the cordial thanks of every thinking reader of the New Testament. The public have shown their approbation of the labours of the Editors: nearly ten thousand copies having been sold (in 1820), which is a fact highly interesting to the friend of truth, and truly important to those who mark the signs of the times." "It is, therefore," adds the author, in a specific Lecture on the various English translations of the Scriptures, "with the greatest earnestness I would recommend it to your attentive and serious perusal. The notes which are added, are, in my judgment, invaluable, and the preface is truly above all praise." *

Published, then, by the Unitarian Society for promoting Christian Knowledge and the practice of virtue by the distribution of books,—praised by the Committee, for its excellence both of text and comment, and for approaching as nearly to the apostolical and evangelical originals as the present state of sacred criticism will admit; recommended

* Harris's Lectures, pp. 88, 89.

earnestly by one Unitarian minister, though partly repudiated by a successor, and his fellow-labourers, I deem myself quite at liberty, notwithstanding the protest, to say thus much concerning the Improved Version; and I shall venture to quote it, both text and interpretation. Before the doctrines and decisions of this book can be set aside, as those of a court of Unitarian judgment, the disclaimer must come from the same authority, as that by which the work was undertaken, and the recommendation issued. It is, indeed, as hard to deal with the sophisms of that book, and with the barren scheme of negatives which it upholds, as to unravel a spider's web. But more than one wing of light, and fire, and godly zeal, and sacred love, has swept over them, and they have not been able to abide the shock.

Very faithfully and conscientiously can I declare, that every personal feeling, every bias of my mental and moral constitution, unites with a deep and painful sense of insufficiency to make such an employment as the present alien to my wishes. But he who would deliver his soul, in discharging the ministry of reconciliation, must be contented to hold his personal feelings in subordination to any call, which may seem to be the voice of God. If in the following remarks I shall inflict a wound by speaking with seeming harshness, let me here, and once for all, peremptorily disavow such intention from the depths of my heart. To speak the truth in love is my dearest wish,—connected as it must be with a desire not to offend Him whose eye is upon the heart. I beg then the prayers of those who love our Lord Jesus Christ in sincerity, that utterance may be given unto me, to make known the mystery of the Gospel: that therein I may speak boldly, as I ought to speak.

The subject wherewith I am entrusted is briefly this:

"THE ATONEMENT INDISPENSABLE TO THE NECESSITIES OF GUILTY MAN: AND SHOWN TO STAND OR FALL WITH THE DEITY OF OUR LORD JESUS CHRIST."

Three distinct propositions are embraced by this thesis; each of which would occupy, with great advantage, a separate Lecture. Bear with me, therefore, if thus united they must demand more time than I would willingly have called upon you to afford me. An application of the text to my subject makes it necessary to consider

I. THE SCRIPTURAL STATEMENT OF MAN'S CONDITION, AND RELATION TO GOD.

It is contained in a few words of gloomy import, which, unless there were an intermediate agency between the wrath of the Most High, and the guilt of his creature, would enwrap that creature in a darkness of spiritual state and expectancy more deep and fearful than imagination may conceive.

1. *All have sinned, and come short of the glory of God.*

The first eight chapters of the Epistle to the Romans are purely doctrinal. The theme of this momentous portion of Holy Writ is embodied in chap. i. 16. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile." All that follows is an expansion of this vast idea, maintained with a power of argument that never fails, and enforced by language glowing with love, as the Holy Ghost had enkindled it in the Apostle's heart. The Gospel is a message of salvation; of such salvation as all men need, for all are sinners. The

bane, and the antidote, the disease, and the remedy, the misery of man, and the mercy of God, the tremendous demerit of human guilt, and the transcendent preciousness of Christ's vicarious atonement, are the mighty and momentous subjects whereupon he is employed. And they are treated in a manner which stamps them, as I think, incontestably with the broad seal and signet of inspiration.

In the first chapter, the misery of the heathen is vividly described. The wrath of God is revealed from heaven against their unrighteousness. They lie under his penal justice, which the offenders may neither escape nor mitigate; "because that when they knew God, they glorified Him not as God. They became vain in their imagination, and their foolish heart was darkened."* They were seduced into speculative errors the most gross and awful, by practical depravity. And again, by a kind of moral radiation and reflection, their speculative errors produced a corrupt and festering mass of practical depravity.

Science had done its best; philosophy had lighted up its clearest intellectual and moral beacons; taste had spread its most captivating refinements over the civilized world. All that human wisdom could accomplish had been attempted; and in many instances to an extent which has been in all after time inimitable. Yet, as to man's dearest, truest, most enduring interest, all these appliances had left the Gentile world as helplessly and as hopelessly dead in trespasses and sins, as was Lazarus in his sepulchre, before the omnipotent mercy of the Son of God bade him come forth and live.

But may no exception to this awful state and its doom be made in favour of God's own and ancient people? Doth the Apostle predicate of the Jews that they also are in circumstances of equal misery? Yes. Their burden

* Rom. i. 21.

and woe are described in the second chapter. Testimony is given against them, even to a still greater emphasis of condemnation. If the knowledge of what was holy did not deliver from sin—if while the express revelation of God might enlighten the mind, it yet never reached to melt and purify the heart—if he who knew his Lord's will, and did it not, was to be beaten with many stripes—if that law which was a transcript of God's moral perfections, with all the means of grace, and all the elements of salvation, in the typical ritual of Moses, failed to produce holiness according to the divine command, then was the Jew more guilty than the Gentile, upon whom he proudly and scornfully looked down from his imaginary sanctuary in the love and favour of Jehovah.

In the third chapter, all the advantages which Jewish nationality could demand—all the profit that circumcision could bestow is freely yielded to the objecting son of Abraham. But after every privilege is conceded, the inevitable conclusion must be drawn, that so far as regards guilt through sin, and need of salvation from it which no act of the offender can provide, there exists no jot or tittle of difference between Jews and Gentiles. Both parties are placed upon the same level; because both are equally destitute of that righteousness which God most justly requires from men. Again, both parties are placed on the same level through absolute inability of establishing such a righteousness for themselves, by a faultless obedience to the divine law. Both, therefore, are still placed in circumstances of equally hopeless misery; unless He, whose law they have transgressed, whose wrath they have incurred, and whose judgment they must undergo, should Himself provide the remedy. "By the deeds of the law there shall no flesh be justified in his sight."

Under the term *Law*, the Apostle comprehends alike its

moral requirements, and its ritual obligations ; every precept, in short, whereof God commanded the fulfilment. The ceremonial portions of the law passed away of necessity, when Christ, who "is the end of the law for righteousness to every one that believeth," had exchanged the shadows for the substance of salvation ; as the morning-star "pales its ineffectual fires" when the sun is risen. The moral precepts, however, eternal in their obligation, as the being of Him from whom they proceeded, remain in all the undiminished force of their requirement. By this law, then, universal in its authority and application, shall no flesh be justified before God. Whether written upon the conscience, or graven on tables of stone, it may only teach men a knowledge of their guilt. That knowledge would be the darkness of despair, unless illuminated by a ray of sure and steadfast hope in the revelation of the grace of God. But the law cannot teach the creature, in the alienation of his heart, to hate iniquity ; nor can it inspire him to love what is holy. "By the law is the knowledge of sin."*

In whatever sense we understand the expression, "coming short of the glory of God," it is one of fearful import: and God forbid that it should describe the position of one in this assembly, on the great and terrible day of the Lord! The glory of God may mean that honour which cometh from Him; wherein man's happiness is, and ever shall be enfolded.† It may mean that honour, and revenue of glory, which his infinite beneficence, to say nothing of the sovereignty of his authority, gives Him an unchangeable right to exact from men. It may mean the image of God, in which man was created. It may mean that eternal life, which is sometimes called by this expressive name; because it is centered in a participation of

* Rom. iii. 20. † John v. 44, xii. 43; Rom. v. 2.

the divine glory by the spirits of just men made perfect. It should, however, rather seem to mean, the favour and approbation of God, which conducts to that participation, as its end and issue. Some have imagined, that it may mean the holiness of God, which is the essential attribute and glory of his nature.

Be the exact meaning, however, of this expression what it may, the Scripture is plain, that all men, without an exception, in the human creation of God, and through the six thousand years of this lost world's history, have come short of that glory by sin. We are as far fallen from the holiness of God, which consists in an utter hatred of all sin, as the lowest point of earth from the highest point of heaven. And that we are not in the same condition with those apostate spirits who are reserved in chains of darkness unto the judgment of the great day, is due to nothing in our own nature—nothing in all the possible workings of our minds, or the possible workings of our practice; but solely to the mediation of our Redeemer; on which account God hath indulged us in a continuance of some remainders, whereof they are wholly and for ever deprived.

I am not here concerned to account for the introduction of moral evil into the world. I know, however, that it must be sought, and will be found, in the Scriptural history of the fall of man. That record is not only superior to any hypothesis, which human wisdom and the theories of philosophy have propounded; but essentially so, as intertwined with the stupendous mystery of Atonement by the Word made flesh. I believe, and am in my heart persuaded, that this record is the golden thread, by which we must be guided through an otherwise inextricable maze of doubt and difficulty. With this key to unlock the mystery, the treasures of God's Word are thrown open, and arranged with a

symmetry the most harmonious and engaging. Thus, and thus only, so far as I can discover, doth God, beholding the new and nobler creation of grace, as once He looked upon the material world which his hand had formed, rejoice in the triumph of his love, and pronounce it very good.

"A fall of some kind or other—the creation, as it were, of the non-absolute, is the fundamental postulate of the moral history of man. Without this hypothesis, man is unintelligible: with it, every phenomenon is explicable. The mystery itself is too profound for human insight. What, indeed, are the essential doctrines of our religion, if not sin, and original sin, as the necessitating occasion: and the redemption of sinners by the Incarnate Word, as the substance of the Christian dispensation."*

"By one man, then, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned"†—a death temporal, spiritual, and eternal—a king of terrors, extending his sway and sceptre over the bodies and the souls of men—a death involving an absolute moral propensity towards evil, and an absolute moral impotence towards good.

Our first parent was created in the moral image or likeness of God, in knowledge, righteousness and true holiness. He sinned, and then begat a son in his own fallen likeness. His children thus derived their spiritual corruption from this apostacy: and if so, not only their own corruption, but that of all generations of men flowed forth from the same dark and bitter fountain. We bear the image of the earthy; for who can bring a clean thing out of an unclean? How can man be justified with God: or how can he be clean that is born of a woman? Behold, said David, "I was shapen in iniquity, and in sin did my mother conceive me."‡ It is only thus that we can

* Coleridge. † Rom. v. 12. ‡ Ps. li. 5.

account for the universality of sin. It is only on this ground that right reason and sound philosophy can find their resting-places, as they survey the wide and dreary waste of moral evil, extending itself over all ages, all climates, all kindreds, all circumstances of man, whether the most civilized or the most barbarous. Thus only can "they understand why the carnal mind is enmity against God, not subject to his law, neither indeed able so to be."*

The *Laws* of nations attest the universality of sin in human character. What are their provisions, except such barriers as the wisdom of necessity could provide against the inroads of fraud or violence? The *Religion* of all nations attests the same mournful truth: for what hath been, and what is its essence throughout the Pagan world, but sacrifice?—which, if it testify not of conscious sin in the offerer, is a custom absolutely inexplicable.† The *Writings* of all nations propound the same doctrine: for whatever be the inclination to conceal or palliate crime, and gild it with specious names, yet history has been called, and that proverbially, a vast register of the follies and wickedness of mankind. Sacred history presents its subjects to our contemplation more generally darkened and deformed than any other record. Why so? Because it is designed to unfold the real character of man; because its pictures are drawn by the unflattering pencil of the Holy Ghost; and because its portraits are true to the life.

Unitarianism denies this resemblance. Shall we wonder then, that it turns away in undisguised contempt from the glories of the Redeemer's Person, and the completeness of his mediatorial work in Vicarious Atonement? It denies the disease, however solemnly God affirms its existence. Why then should it be expected to embrace

* Rom. viii. 7. † Dwight's Theology.

the remedy, and glorify eternal mercy for such a provision? It will not open an eye at God's bidding, to see the cloud of guilt and misery arising from the fall of our first parents. How, then, should it enjoy the blessedness of discovering that glorious arch of redeeming love, in the propitiation of the cross, which gives promise of peace, life, and salvation, to all the families of believing man?*

Waiving, however, any further considerations upon the origin of moral evil, I merely consider the fact, that man is under a charge of sin made against him by God: and, therefore, under a sentence of condemnation. It is enough for our present purpose to know that "the soul which sinneth, it shall die:† and that as all have sinned, and come short of the glory of God; a judgment of death, the death of the soul is recorded against the universal race of man.

But I contend further, that man thus pronounced a sinner, must be regarded,

2. *In the light of a public offender.*

A justly celebrated legal writer of our own country‡ has divided Wrongs into two sorts or species, *Private Wrongs* and *Public Wrongs.* The former are an infringement of the private or civil rights belonging to individuals, considered as individuals; and are, therefore, frequently called *Civil Injuries.* The latter are a breach and violation of public rights and duties, which affect the whole community, considered as a community; and are distinguished by the harsher names of *Crimes* and *Misdemeanours.*

* This subject has been treated by the Unitarian author already alluded to, in a discourse, of which it is difficult to say, whether the misrepresentations of Scripture, the hardihood of assertion, or the reckless bitterness of a scoffing spirit, are the most predominating features.

† Ezek. xviii. 4.

‡ Sir William Blackstone, in his Commentaries on the Laws of England. —Book iii. chap. 1.

Now we assert, that upon a principle of analogy which appears undeniable, the sins and iniquities of men, place them, with reference to God, as the perpetrators, not of *private*, but of *public* wrongs: and place God, with reference to them, not in the position and relation of a *Creditor*, but of a *Judge*. Any other view of man as a sinner, referred to God, would impugn his sovereignty over the world. It would deny Him his claim to be the Protector of the world's peace, the Avenger of its wrongs, and of the wrongs of those laws, according to which his government must be administered.

Our opponents assert, that sins are to be regarded as *debts*, and as *debts only*. They assert, therefore, that it is wholly and merely an act of freedom on the part of God to remit them, without any other satisfaction than the offender's repentance may provide. "To say," observes a Unitarian writer, "that God the Father provided an atonement for his own offended justice, is in fact to give up the doctrine. If a person owe me a sum of money, and I choose to have the debt discharged, is it not the same thing, whether I remit the debt at once, or supply him with money wherewith to pay me?"* Unquestionably, so far as debt means liability to punishment, our sins are debts to God. But with regard to the general proposition, and the utterly unworthy point of view wherein it places the sovereignty of God (and sovereignty, be it observed, implies power, exercised for limited or universal good, according to the finite or infinite nature of its depository), we are bound to give it an entire and unqualified contradiction. The reason of *debts* must be founded on *dominion and property*. Their obligation depends upon voluntary contracts made between parties by their mutual acts. But the reason of *punishments* de-

* Triumph of Truth, p. 21.

pends on *justice and government*. It depends, not upon mere contracts, but upon the relation in which the offender stands to that authority, whereunto he is accountable for his conduct. Did the obligation to punishment depend upon a mere contract, none could be justly punished, except such as had given in their consent to the right of its infliction, by an antecedent agreement. Were this the true state of the case, then those wretched and guilty disturbers of the public peace, in one of our own colonies, who lately crossed the borders of a friendly State to slay, and ruin, and destroy, under the name of *Sympathizers*, were justified in claiming exemption from punishment; because they were not assenting to the law which doomed them to death.

The *right* of punishment depends upon the obligation of laws, where the reasonableness is manifest, without the existence of any express contract; or any thing beyond a relation to that government, whereby such laws are made and administered. The *reason* of punishment is not, because a statute has been violated; but because that violation tends to sever the connecting links of the community. It is a wrong committed against the whole body, by being committed against the head of the whole body, in whom it is represented, and by whom its coherence, health, and usefulness, must be maintained.

The difference between crimes committed against divine and human authority is partly this. "Man looketh upon the outward appearance, but the Lord looketh upon the heart."* The holiness of his nature, and the holiness of his rule, are also outraged by the transgressions of the heart, however deeply hidden in the darkest chambers of its imagery, as well as by the open and flagrant commission of sin. His commandment is exceeding broad,—

* 1 Sam. xvi. 7.

embracing within its wide horizon of requirement, every action of the life, every word of the lips, and every imagination of the soul of man. And, therefore, the question is well put by Eli to his offending children,—"If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?"

In human laws the reason of punishment is, not that the action is done; but because impunity would endanger the public good. In a matter of debt, the right of restitution depends upon the injury received by an individual, who looks not beyond compensation for his own loss. God, however, hath charged Himself with the peace of the universe. Were He, therefore, to deal with sin as a mere debt, it would unfit Him for demanding the unlimited homage of his creatures. It surely, then may, without much difficulty, be decided, whether the Unitarian scheme be true, which makes sinful man a mere debtor, whose liability may be expunged at the simple will of his Creditor: or whether the Christian scheme be true, which regards him as an offender against the Majesty of Heaven, who must be pardoned, restored to favour, and placed within the pale of salvation, in virtue of some compensation, which may at once mark the greatness of his guilt, and the holiness of God?

The *Creditor* acts as a *Person*, but not as a *Judge*. The *Sovereign*, on the other hand, acts not as a *Person*, but as a *Judge*. The judge no sooner ascends the tribunal of justice, than he lays aside all his personality, with whatever relations to the criminal he might before have maintained. Whatever may be his own tendencies to pity and mercy —whatever his anxiety for the life and liberty of the transgressor, he is to consider the criminal only with reference to the offence committed against the peace of the sove-

reign, his crown and dignity. Now, the Judge of all the earth can never be related to men, in any form which may militate against his connexion with them, as the sovereign is related to his subjects. He is bound (if we may so speak), by the most obvious conditions of that relation, to maintain the peace of all, by punishing those who offend. If every sin, then, be an offence against the Majesty of Heaven, and every sinner not a private debtor, but a public criminal, shall not the Judge of all the earth do right, in so regarding him, and dealing with him accordingly?

The argument raised from viewing the Most High as a Creditor, and sinful man as a debtor, might be more tenable, if we could imagine the Lord of all to be Almighty power and benevolence, without justice. But if justice be an attribute as essential as his omnipotence or good-will, we must not so much as hint at the existence and exercise of the one, without as fully admitting the existence and exercise of the other. The Unitarian scheme virtually merges all the perfections of Deity in power, intelligence and benevolence; mercy and justice being only modes of the two latter: the holiness of God meaning the same, or nothing at all; and his hatred of moral evil being a mere metaphor and figure of speech.

Our earthly monarchs are called the fountains of mercy to their subjects; and they deem the designation to be among the highest and dearest of their titles. But, in the utmost strictness of right, if the monarch pardons a convicted criminal, he really defrauds the claims of justice, of which he is equally the depository, to the precise amount of that exemption, with all the evil consequences which it may bring upon the land. If the man were guilty, the realm had a right to expect his punishment. The sovereign ruler, therefore, can in nowise exercise his mercy,

except at the expense of his justice, owing to the imperfection of human laws and human administrators.

Take an instance from Holy Writ: (Dan. vi. 14, 15, 16.) King Darius had established a royal statute, and made a firm decree, and signed the writing, that whosoever should ask a petition of any god or man for thirty days, save of the king himself, should be cast into the den of lions. Daniel was found to be the first offender. "Then the king, when he heard the accusation of his nobles, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured until the going down of the sun to deliver him. Then these men assembled unto the king, and said, Know, O king, that the law of the Medes and Persians is, that no decree or statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the lion's den."

An absolute sovereign here sets his heart upon delivering an offender, and labours to do so; yet is prevented by regard to the honour of his government. Could not Darius, then, at once have *pardoned* Daniel? Yes, as a private man. But as a public officer he could not privately forgive a public offence against the office which he administered. Could he not *repeal* the law which he himself had made? Yes; but not with honour to the laws of the Medes and Persians. It would have been a proof of fickleness which would have encouraged disaffection and crime throughout the extent of his mighty empire. Could he not have *banished, or silenced,* the abettors of the law, and the enemies of Daniel? Yes; but such a deed would have told his *folly* in enacting a law, which could not reasonably be executed. It would have proclaimed his *imbecility* in failing to enforce his own

edict. It would have declared his *injustice* in protecting and favouring an offender, at the expense of the loyal supporters of his throne.

How then is the sovereign's honour to remain untarnished, and yet Daniel saved? Darius laboured, planned, devised,—but all in vain. Every expedient failed, and Daniel is cast into the lion's den. Why? Not because there was any defect of mercy in the king's heart. The whole history attests the contrary. But because no expedient could be found at once to preserve the honour of the government, and allow the exercise of clemency to the offender. Daniel is cast into the lion's den, merely because *no atonement* is found to vindicate the sovereign's public justice in his deliverance.

The story of Zaleucus, king of the Locrians, who had established a law against adultery, which sentenced the offender to have his eyes put out, is another case in point. His own son was the first offender. Zaleucus felt as a father towards his son, but as a sovereign and a legislator towards his government. If paternal indulgence induced him to pardon the transgressor, how should he hope that the laws would be respected by his subjects; and how deep a blot would stain his public character, in the punishment of any future offender? If the law be repealed, he is the *selfish sacrificer of public good* to his private feeling. He is *weak* in publishing a law, of which he cannot inflict the penalty. He is *foolish* in enacting an edict, of which he had never contemplated the bearings. The case was difficult. The monarch wished to save his son, and yet to magnify his law. He resolved, therefore, to lose one of his own eyes, and that the offender should lose another. In this manner the honour of his law was preserved, and the clemency of his heart extended to his guilty son. The

act was a striking exhibition of abhorrence for the sin, and of love towards the sinner.*

But the Most High God is placed infinitely above such difficulties. With Him justice and grace must be equally satisfied in saving the guilty. With Him there must be a neutral ground, whereon mercy and truth may meet together, righteousness and peace may embrace each other. That ground hath been pointed out by God's own revelation in an atoning sacrifice: and there is no other whereon God has told us that He can stand with safety to his honour, as the moral Governor of the world; nor whereon man can stand, with hope of salvation to his soul; nor yet whereon God can "be just, and the justifier of him that believeth in Jesus."

The sovereignty of God, thus noticed, demands a satisfaction for the sin of man. Had Jehovah indulged the creature after his fall, and remitted his offence without a just compensation for the injury which, in his legislative character, He had received by that creature's rebellion, his authority had been still more daringly vilified and set at nought. Man would have struck at his jurisdiction with a still more impious hand. There would have been, if possible, a still more unbroken succession of rebellions on the part of the offenders. And if those rebellions had been accompanied by successions of indulgence, as closely linked together as the successions of crime, his authority would have been still more loudly disowned; his power still more recklessly set at nought; his threatenings still more openly contemned; his invitations to repentance still more carelessly neglected. Satisfaction must have been eventually required, either from the parties thus rebelling, or from some others in their stead. To exact that satisfaction promptly and immediately, after the first act of

* Jenkyns on the Extent of the Atonement, p. 3, &c.

sin, was surely more becoming the dignity of God, and the rights of his sovereignty, than to make the demand after repeated acts of sin, and frequent revolts against the rule of that sceptre which sways the world.*

Divine holiness is the root of divine justice: and divine justice is the triumph of divine holiness in the administration of God. His justice is a holy justice; his wisdom a holy wisdom; his arm of power a holy arm; his promise a holy promise; his name, which includes every perfection of his being, is holy. Without holiness his patience would be an indulgence to sin; his mercy fondness; his wrath fury; his power tyranny; his wisdom subtilty. This attribute, therefore, the chief jewel of his crown, where all are infinitely resplendent, must make Him so unmitigably abhorrent of sin, and the law whereby sin is condemned, must be so pure, so spiritual, so transcendently perfect, as the manifestation of that holiness, that when brought to bear upon the sinner, not as a debtor, but as a criminal, it must surely bid him look around; not to learn how he may discharge an obligation; but how and where he may find a substitute, to assume his liability for guilt, and to justify his soul before God.

3. *Thus regarded as a public offender, man is utterly unable to make any worthy satisfaction or restitution to God, for his crimes against the Majesty of Heaven and Earth.* He cannot be justified by the works of the law. He can obtain no righteousness of his own, by obedience to its precepts. "Cursed is every one that continueth not in all things that are written in the book of the law, to do them."† Unless he can love the Lord his God with all his heart, and all his mind, and all his soul, and all his strength, and his neighbour as himself—unless he can obey in his most secret soul, as well as

* Charnock's Works, I. 450. † Gal. iii. 10.

in his most open act, every moral precept of God, with unsinning and unswerving holiness, he can claim no merit, and, therefore, can escape no condemnation. Who, then, will venture to challenge the inquisition of a heart-searching God, in an appeal to his justice on the ground of obedience to his law? "If He chargeth even the angels with folly, and the heavens are not pure in his sight;"* if the Seraphim veil their faces before Him, in the consciousness of unworthiness, how shall man look with an undazzled eye, or an undismayed heart, upon the terrors of his judgment throne, or upon the book of his law that lies open before it, except with some other ground of hope than may be found in himself? Shall the services of the creature be weighed against his guilt; and the scale of desert be expected to preponderate over that of demerit? "Is it any pleasure to the Almighty that thou art righteous; is it gain to Him that thou makest thy way perfect?"† What service could be rendered by the highest and holiest, compared with the dishonour which a sinner's iniquity perpetrates against the Majesty of God, the authority of his law, and the honour of his moral government? "He that keepeth the whole law, and yet offendeth in one point, is guilty of all."‡ The question, therefore, is not how many violations must be offered to it, before it utters the thunder of its condemnation. It brings the sinner to the bar for that single offence, and there pronounces his doom.

The text declares man's absolute helplessness with reference to the divine law. It explicitly asserts, that God set forth Jesus Christ to be a propitiation, to declare his righteousness for the remission of sins; that He might be just, and the justifier of him that believeth in Jesus. If, therefore, God had not appointed a Propitiation, He

* Job iv. 18. † Job xxii. 3. ‡ James ii. 10.

either would not have justified an individual among all the generations of mankind; or, having done so, would not have been consistently just. He must then bestow the blessing of justification, in virtue of a *propitiation*, and not in virtue of a *legal obedience*. "When we were without strength, in due time Christ died for the ungodly."*

But if no active performance of the divine law can place man upon the ground of a meritorious righteousness, so neither can his *repentance* make adequate restitution for offences against the Sovereign Legislator of the world. Sorrow for an offence is no compensation, even to a fellow-mortal: how much less to God, when the transgression would strike the sceptre of universal sovereignty from his hand, and overturn that throne, from which the dominion of the world is administered? Were it a *perfect* repentance, whereof the fruit should be a future obedience absolutely unsinning, (and yet how could such fruit grow upon any branch of the stock of Adam?) it could obliterate no portion of past iniquity. No repentance was required from an offender, by the law, as a condition of regaining divine favour. Why? Simply because the law gave no liberty for hope, in the commission of any sin. The law challenged an exact and perfect obedience, complete, according to the original uprightness of man. If he failed, he was left to pay the penalty. "The law was not of faith:" as little was it of repentance: "but the man that doeth these things, shall live in them."† That man sinned and fell, furnished no reason why the law of God should be repealed or altered, to suit the mournfully altered circumstances of his creature. That law is in its very nature immutable, and may not be repealed. It is perfect; and, therefore, could not be altered, except for the worse,—a change utterly inconsistent with every

* Rom. v. 6. † Gal. iii. 12.

worthy idea which we can form of the Most High, and only wise God.

If God freely forgives the iniquities of men upon repentance, there could have been no occasion, properly speaking, for any other device to avert punishment. If repentance could break the chains of eternal condemnation, which guilt had cast around the offender, why should the Almighty "send forth his only Son, born of a woman, born under the law, to redeem those that were under the law?"* Shall we then imagine, that in the decrees of the Eternal Mind, for the happiness of man and the glory of God, his revelation would have propounded a scheme of restitution, connected with the mission and death of his Son, when repentance might have been accepted, although that Son had never taken our nature, and died in our behalf? There is rather a bounteous economy than a lavish profusion in the divine government of the providential and material world. Would it, therefore, have consisted with Infinite Wisdom, in administering the spiritual world, to do so exceeding abundantly, as the Gospel tells us God hath done in the gift of his Son Jesus Christ, to undergo the death of the cross, when such an interference was manifestly unnecessary?† We are taught to cry, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" But could we fully adopt the language, glowing and glorious as it is, on the supposition which I have mentioned?

If the repentance be *imperfect*, the man remains a transgressor. He increases the sum of his iniquities by the very process which should blot them out of the me-

* Gal. iv. 4, 5.

† "Nec Deus intersit, nisi dignus vindice nodus
Inciderit."—*Horace.*

mory of God. He thus plunges himself more deeply into the gulf of condemnation, by the very act on which he is taught to rely for extrication. It is not thus that the patriarch's question must be answered,—"How should man be just with God?" In all legal sacrifices, the life of the animal was given for the offender; and on this account the blood was appointed as the standing means of making atonement. "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul: for it is the life of all flesh: the blood of it is for the life thereof." Levit. xvii. 11, 14. This text clearly proves, that atonement was made by no penitent disposition on the part of the offender, but by the blood of the sacrifice.

"Was Christ," as it has been eloquently asked,* "merely a person sent into the world to promulgate the will of God; to communicate new lights on the subject of religious duties; by his life, to set an example of perfect obedience; by his death, to manifest his sincerity; and by his resurrection, to convince us of the great truth which He was commissioned to teach,—our rising again to future life? Is this the sum and substance of Christianity? Is it nothing more than a new and more formal promulgation of the religion of nature? Is the death of Christ but an attestation of his truth? And are we, after all, left to our own merit for acceptance; and obliged to trust for our salvation to the perfection of our obedience? Then, indeed, has the Great Author of our religion in vain submitted to the agonies of the cross; if, after having given to mankind a law, which leaves them less excusable in their transgressions, He has left them to be judged by

* Archbishop Magee on Atonement and Sacrifice. Vol. I. pp. 13, 14.

the rigour of that law, and to stand or fall by their own personal deserts.

"It is said, indeed, that, as by this new dispensation, the certainty of pardon, on repentance, has been made known, mankind has been informed of all that is needful in the doctrine of mediation. Granting, however, that no more was intended to be conveyed than the sufficiency of repentance; yet it remains to be considered in what manner that repentance was likely to be produced. Was the bare declaration, that God would forgive the repentant sinner, sufficient to ensure his amendment? Or was it not rather calculated to make him easy under guilt, from the facility of reconciliation? What was there to alarm and arouse the sinner from the apathy of habitual transgression? What is the history of man, from his creation to his Redeemer's advent, but a continual trial of his natural strength? And what has been the *moral* of that history, but that man is strong, only as he feels himself weak,—strong only as he feels his nature to be corrupt; and from a consciousness of that corruption, is led to place his whole reliance upon God," after having been enabled to approach Him by that Great High Priest, who was to bear the iniquities even of the holy things of the congregation?

We believe, therefore, that by the entrance of sin, a righteousness of man could no more be found in the world: so that another righteousness must be prepared and approved of God; to be called the righteousness of God, in opposition to the utterly vanished righteousness of man: or else that all relation of love and favour between God and his fallen creature, so far forth as revelation has informed us, must have ceased for ever.

We are thus led to that point of the argument which introduces

II. The Scriptural Method of our Recovery and Salvation.

A retention of names, and a rejection of things which they have heretofore signified in the common interchange of ideas, has always been one of the darkest and most perilous of those lurking places where Unitarianism lies in wait, and whence it sallies to lead captive the unwary. It takes away the treasures out of the house of the Lord, and the shields of gold out of the king's house, and sets up worthless shields of brass in their stead, having some faint resemblance to the precious originals, which may deceive a careless, prejudiced, distant, or contemptuous observer; * but utterly unable to abide the refiner's test or furnace. Socinus, Crellius, and the compilers of the Racovian Catechism, called us to contemplate a scheme of religion resembling Christianity in the same proportion that the dry bones of Ezekiel's vision, with the sinews, and flesh and skin covering them, while yet there was no breath in them, resembled the living men, animated and informed by the breath and being of the Spirit of God. But the Unitarianism, whereof Dr. Priestley may be regarded as the Father, hath no more likeness to the Christianity of the Bible, than Michal's image had to the future

* "Nos simplicitatem unice consectamur; verba, ut usus hominum postulat, accipimus, nec aliter quam sana ratio jubet, interpretamur. Illi omnia contra: qui quidem universas ingenii vires intendunt, ut vim dictorum sacrorum multis variisque ambagibus, verborum contorsionibus, novis interpunctionibus, enendationibus denique, enervent, et a naturali sensu deflectent. Ita qui rationem semper nobis obtrudunt, id faciunt ipsi, quod ratio fieri posse negat." Mosheim Dissert ad Sanct Discip, quoted by Archbishop Magee, from the Bishop of St. David's. The historian was contrasting the orthodox interpreter with the Socinian of his day, whose moderation is the scorn of the Unitarian of our time.—*Archbishop Magee*, II. 466.

King of Israel. It must be laid on its pillow, and covered with a cloth, and viewed in much darkness, or it will be found a counterfeit of truth. We are told that "impartial and sincere inquirers after truth must be particularly on their guard against what is called the natural signification of words and phrases."* What security, then, shall the unlearned and way-faring man have, whereto he may trust, in his endeavours to find the meaning of Scripture; if thus the guiding hand of God, in its language, may be the hand of a weathercock, to turn every way, as it may be acted upon by the breath of prejudice, unbelief, or presumption?

Such liberties with the meaning of language are taken with especial boldness, whensoever the Scriptures direct us to that central Sun of Redemption, the Atonement made for sin by the Son of God. Unitarianism hath thus attempted to pluck this great light of the Scripture firmament from its place, and to leave us wandering and withering in the darkness and barrenness of a wisdom of this world, which is foolishness with God. It has endeavoured to eviscerate the spiritual meaning of those passages of inspiration which treat of Jesus Christ and Him crucified, as the great Propitiation for human sin.† We are then called upon to regard this utter emptiness, and admire its captivating simplicity. I trust that the truth, pertinency, and necessity of these remarks, may appear as we proceed in the investigation.

My text is thus rendered from the original in the "Im-

* Belsham's Calm Enquiry, p. 4. 5.

† A very cursory reader of the "Improved Version" cannot fail to notice how unscrupulously its Editors have thrown aside the mantle of Archbishop Newcome's authority and text, wherein they profess to have clad themselves, when his reading seems to uphold those great and vital doctrines of the New Testament, the Divinity and Atonement of Jesus Christ. It would be curious to exhibit a tabular comparison of the alterations made in the version in *favour* of these views, with those which *oppose and deny them*.

proved Version." "For all men have sinned, and fall short of the glory of God; being justified of free bounty, even by his favour, through the redemption which is by Christ Jesus; whom God has set forth as a mercy-seat in his own blood, to show his method of justification concerning the remission of past sins, through the forbearance of God; to show, I say, his method of justification at this present time, that He might be just, and the justifier of him who hath faith in Jesus."

In this second stage of the argument, I shall consider,

1. *That man is justified, as to himself, by the mere mercy of God.*

So much is expressly stated in the text, and reiterated through every part of divine revelation. "We are justified freely by his grace." The Greek (*δωρεὰν τῇ ἀυτοῦ χάριτι*) expresses the same meaning very decidedly. God is the principal *efficient* cause, and his grace the only *moving* cause of our justification. So far as the terms are distinguishable, one denotes the principle whence our justification proceeds,—namely, grace: the other denotes the manner of its operation,—freely.* The word means freely, without price, without merit, without cause, without means of procurement, in the person receiving the favour.† The design of the term is to exclude any thing in us, which should be the ground or condition of our justification before God. Favour (*χάρις*) may have reference, if absolutely considered, to somewhat of worthiness in him towards whom it is extended. It is, therefore, said, that Joseph found grace, or favour, in the eyes of Potiphar:‡ but not without cause or consideration. The captain of Pharaoh's guard, seeing that the Lord was with Joseph,

* Rom. v. 15; Eph. ii. 4, 8, 9; 2 Tim. i. 9; Tit. iii. 4, 5.
† Gal. ii. 21; Gen. xxix. 15; Exod. xxi. 22; 1 Sam. xix. 5; Ps. lxix. 4; John xv. 25.
‡ Gen. xxix. 4; Septuagint Version.

and that the Lord made all that he did to prosper in his hand, extended favour towards him, from motives in which self-interest was mainly concerned. But in the whole Sacred Volume can no words be found to connect our justification before God with any thing in ourselves "making us meet to receive grace, or to deserve grace of congruity."* We find St. Paul, accordingly, summing up his reasoning in the whole chapter, whence the text is taken, by asking the question, "Where is boasting then?"—and answering, "It is excluded. By what law? of works? Nay, but by the law of faith." He then draws the final inference: "Therefore, we conclude that a man is justified by faith, without the works of the law." The universality of this salvation embraces alike both Jew and Gentile within its arms of mercy. Both need it, and provision is made that both may receive it; "seeing it is one God that shall justify the circumcision by faith, and the uncircumcision through faith."†

But while we contend, that justification, involving the pardon of sin, and the accounting a transgressor righteous in the eye and estimation of God, is absolutely free to him, excluding any act of his own, or any plea which he can offer to God, as that of repentance and sorrow for sin, we also assert,

* Art. XXXII. "Of works done before justification." Our Creeds and Articles are objects of favourite and unqualified vituperation to Mr. Harris, in his Lectures. Nor can we wonder that they should be thus attacked. These forms of sound words are not only defences of the Church of England, but bulwarks of Christian faith; to which other communities of Christians throughout the land, and indeed throughout the world, are more deeply indebted than they choose to allow: or than they can, indeed, allow, while they endeavour to subvert the church which propounds them, and which in them, and in her formularies, has served to keep open lines of communication with the Bible, and of defence against irreligion, not possessed by any other church in Christendom.

† Rom. iii. 27, 28, 30.

2. *That the sinner's justification is not immediate, as the mere remission of a debt; but depends upon a satisfaction made to God by the Vicarious Propitiation of Jesus Christ.* "We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood."

There is a Redemption which may be called *improper*, or *general*, in the more extended sense of the term. Thus regarded, it simply means the powerful rescue of any one from the danger, evil, bondage, in which he may be placed. In this sense it is used by dying Jacob, when gratefully calling to mind the mercies of his covenant God, and soliciting a continuance of the same goodness to the sons of Joseph, he cries, "The Angel which redeemed me from all evil, bless the lads!"* In this sense the disciples expressed their departed hope that their beloved Master was He who should have redeemed Israel from its subjection to the Roman yoke. In this sense we have seen the redemption of many captives, of our own and other Christian lands, from slavery, by might generously and righteously exercised. But this view of the term neither has, nor can have place in the passage before us.

There is, moreover, a *proper* Redemption spoken of in the text, which is effected by price and ransom. It may be a full equivalent for the deliverance; as when the kinsman was to redeem his brother out of servitude.† It may be less than the actual or estimated value of the party thus set free; and rather accepted as a nominal, than as a real recompence. Thus the first-born was redeemed by a fine of five shekels; because God claimed all who opened the womb as his own.‡

Now, the redemption which constitutes the light and

* Gen. xlviii. 16.

† Levit. xxv. 49, 50.

‡ Numb. xviii. 15.

lustre of this and similar passages in the Gospel of salvation, is a *proper* redemption. It is a full equivalent and compensation to the offended sovereignty and holiness of God. This view of our redemption is amply confirmed by the meaning of the original word (*Ἀπολύτρωσις*). "It cannot be denied," says Schleusner, "that this word properly signifies the redemption of one who has been detained as a captive, whether taken in war, or in any other manner; wherein redemption is made by the payment of a price." Thus, "Christ hath redeemed us (*ἐξηγόρασεν*) from the curse of the law, being made a curse for us. For it is written, cursed is every one that hangeth upon a tree."* The redemption effected is from the sentence and anathema of the violated law. The redemption-price was the shame and agony of crucifixion. The original word, therefore, shows that our deliverance from the indignation of God, is effected by the blood or life of Jesus Christ, freely given, as the ransom of man's forfeited soul.

In opposition to this view, the Unitarians maintain that we are justified, or pardoned, and held righteous before God, by Christ Jesus, not making an atonement to divine justice, but proclaiming the gracious purposes, and offers of divine mercy. They assert, that Christ being a man who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death, from that of others, who suffered and died after Him in the same cause of Christianity; but that their sufferings and death may be considered in the same light with those which He endured.† And again: ‡The circumstantial account of the sufferings and death of Christ, in the 53rd chapter of Isaiah, might have been the descrip-

* Gal. iii. 13. Bp. Hopkin's Works. Vol. II. 63.

† Theological Repository, I. 39. ‡ Ibid. I. 139.

tion of any other good man in the same situation; with only this difference—that its moral effects are represented as being more extensive.* Yet, Dr. Priestley is obliged to acknowledge,† that this prophecy *seems* to represent the death of Christ in the light of a satisfaction for sin.

Unquestionably the sufferings of Immanuel were those of martyrdom and example. For this end was He born, and for this cause came He into the world, that He might bear witness of the truth. When He suffered for us, He left us an example, that we should follow his steps, so far as community of circumstances will permit the imitation. And God forbid, that we should fail to consider Him who endured such contradiction of sinners against Himself; lest we should be wearied and faint in our minds!‡

But is no more than martyrdom or example implied in the Redeemer's death? Then Paul, and Peter, and all the martyred Apostles and Heralds of Christianity died for us—died in our behalf—died, just in the same sense as Jesus died for us. Is this the Scriptural account of the matter? I speak as to wise men; judge ye.

St. Paul severely blames the Corinthian converts for their disputatious temper, and unseemly divisions. "It hath been declared unto me, that there are contentions among you. . . . that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Who then is Paul, and who is Apollos, but ministers by

* Theological Repository, 1. 530.

† The Unitarian texts, brought to prove this sentiment, are such as 2 Cor. i. 5, Col. i. 24, Phil. iii. 10, 1 Peter iv. 13, Matt. xx. 23. But when the sufferings undergone by the persecuted disciples of Jesus for righteousness' sake are called the sufferings of Christ, the expression is undoubtedly figurative. The reasons for such a figure are obvious, without supposing that the sufferings of any persecuted Christian, bear the same relation to the forgiveness of sins with those of our blessed Lord.

‡ Heb. xii. 3.

whom ye believed, even as the Lord gave to every man?" Now mark the abhorrence wherewith he repudiates every thought of standing in the same relation to them with their Lord and Saviour. "Was Paul crucified for you, or were you baptized in the name of Paul?"* He gives this as the very difference between himself in the suffering of martyrdom which he should undergo, and the Redeemer's death on the cross,—that Christ died FOR them.† Now, if Christ had only died for them, in the same sense that Stephen and others had already died, and as Paul himself was shortly to die, then to say that Christ died *for* them was giving no proof that He stood in a different relation to them, from that of other preachers of the Gospel: whereas the Apostle was labouring to confirm the very point of that distinction.‡

The New Testament continually represents the death of our Lord, as having a peculiar respect to our pardon and reconciliation with God. We are said to be justified by his blood; reconciled to God by his death; perfected through his offering, &c. Is any thing of this kind predicated concerning those martyrs, whose names are high and honourable in the bede-roll of Scripture? Of Stephen's death, who, according to the Unitarian scheme gave himself a sacrifice for us, in the same sense as the Lord of glory, we have an account the most minute and beautiful. But no record is given that we are justified by the blood of Stephen; or that he bare our sins in his own body, and made reconciliation for us. We are merely commanded by parallel advice and precept, to be followers of him, and of those who like him counted not their lives dear to themselves, that they might finish their course with joy.

John beheld in the visions of the Apocalypse, a great

* 1 Cor. i. 12, 13; iii. 5. † Hey, on Atonement, p. 21. ‡ See Appendix, A.

multitude whom no man could number, who must have been brought to repentance by the preaching and example of other holy men. Were they then justified in the blood of those instructors, many of whom were doubtless martyrs for the truth? No; they are all said to have washed their robes, and made them white "*in the blood of the Lamb.*" All the vibrations of praise from the glorified converge to one point; all their voices have one theme, all their harps have one descant. "Thou wast slain, and hast redeemed us to God by thy blood." *

If, however, the cross of Christ be no more a mean of redemption, than as his death was an evidence of sincerity, and for the effects which his example and moral precepts were calculated to produce upon the human mind—then, if it had happened that a man had been influenced to an innocent and useful life by the example, precepts, and martyrdom of Socrates, Socrates, and not Christ, would have been his Redeemer.

Again, we are told, "It is only necessary, in order to understand how we are justified" through the redemption which is in Christ Jesus," to suppose that our redemption or deliverance from the power of sin, that is, our repentance and reformation, without which there is no promise of pardon, is *promoted* by the Gospel of Jesus Christ."† Were this, indeed, the truth of God, then the death and resurrection of our divine Lord could never have been declared necessary for the remission of sins. For if remission flows merely from divine mercy, then nothing else is necessary to our pardon: yet the Apostle saith, "If Christ be not raised," (and, therefore, had not died,) "ye are yet in your sins." ‡

The suffering of Joseph, in Egypt was designed, in the wise providence of God, to promote the welfare of his

* Rev. v. 9. † Triumph of Truth, p. 21. ‡ 1 Cor. xv. 17.

brethren, by his advancement, to which that suffering was an antecedent condition. But can it be said of him, as the Scriptures uniformly declare of Christ, that he suffered *instead* of his brethren? When Reuben, indeed, offered his two sons to be slain by Jacob, and himself to be surety for Benjamin, he volunteered that vicarious substitution which Jesus Christ really undertook for us sinful men, and for our salvation.

Again, Unitarian doctrine affirms that God requires no consideration or condition of pardon, but simply the repentance of the sinner; and that, consequently, the death of Christ was no *real*, but merely a *figurative* sacrifice for sin, in allusion to the Jewish sin-offerings; as our praises, and other good works, are called sacrifices, because they are something *offered up* to God. We maintain that the Most High requires something wholly distinct from the repentance of the sinner; and that this consideration is the death of Christ, which was a real sacrifice for sin, and stood related to the Jewish sacrifices, as the antitype to the type.

"I hold it," saith our own judicious Hooker, "for a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth, or would do the substance of metals; making of any thing what it listeth, and bringing in the end all truth to nothing."* According to this sound canon, would we desire that the Unitarian interpretation of those Scriptures, and our own, (which latter we believe to prove the cardinal doctrine of vicarious atonement,) should be tried and tested.

The types of the Mosaic law form an essential part of

* Eccles. Pol. v. sec. 59.

that shadowy, though very significant ritual. Modern Unitarians have laboured hard to show that those which we deem to involve substituted sacrifice, had in reality no existence under the legal dispensation; and that, consequently, there could be no fulfilment of them in the death of our Redeemer. Dr. Priestley concludes that sacrificial atonement implies merely making any thing clean or holy; so as to be fit for use in the service of God; or, when applied to a person, fit to come into the presence of God; who is to be considered as the King of Israel, and holding his court among that people."*

That the whole typical ceremonial, as we regard it, was deemed of vast importance in the mind of Eternal Wisdom we cannot doubt. God, who wrought the stupendous work of creation in six days, spent no less than forty, in communing with Moses in Sinai, concerning even the most minute circumstances connected with the tabernacle, its furniture, appointments, and the worship there to be offered unto Him. "Look," saith He, "that thou make all things according to their pattern shown to thee in the Mount."† Now, surely, directions so express would never have been given, unless with reference to substances, and those most momentous, whereof these rites, and this furniture, thus arbitrarily appointed, were shadows and figures.

The ancient Lacedæmonians, when they wished to convey secret intelligence to a distance, took two cylindrical pieces of wood, exactly the same size. One was kept at home, the other delivered to the officer with whom they might wish to correspond. They cut a slip of parchment, rolled it round their own truncheon, one fold close upon another; and wrote down their message. The writing being then taken off, and despatched to the com-

* History of the Corruptions of Christianity, I. 193. † Exod. xxv. 40.

mander, was by him applied to the cylinder in his own possession; and thus, what was otherwise illegible, was easily decyphered. The spiritual meaning of the ordinances in the Old Testament, applied to the revelations of the New Testament, is the roll of writing corresponding to them both; and that meaning is so clear that he may run who reads it. They mutually illustrate each other. And those types which are of a sacrificial character, as sin-offerings, and the like, are absolutely unintelligible, except with reference to the great propitiation offered on the Mount of Crucifixion.

It was the universal opinion of Jew and Gentile, that sacrifices were offered unto God for the propitiation of sin, either to prevent judgments feared, or to remove those already felt. Their use throughout the world, proves them to have originated either in the light of nature, or in some express command and institution of the Most High. Now, surely, it would never have occurred to the minds of men, that the wrath of God could be appeased by the blood of an irrational creature. So vast was the difference between the offence, the offender, and the offended, that it would have appeared no less absurd to expect that injured Deity should be reconciled to man, if he slew a bullock or a ram, than to have hoped to remove the indignation of an earthly prince by crushing an insect at his feet, and presenting it as a full satisfaction to his injured honour. There is no reasonable, no satisfactory origin of sacrifice, except that which traces it to an immediate appointment of God Himself, consequent upon the fall of man, instantly following that awful page in human history, when not merely the *dominion* of God was to be acknowledged, as in primitive innocence, but his *justice* also, offended and outraged by the guilty rebellion of his creature. There is a beautiful harmony and coherence in the whole

account of sacrifice, "if we admit that the scheme of redemption by the death of the only-begotten Son of God was determined from the beginning: that is, if we admit, that when God had ordained the deliverance of man he had ordained the means. If we admit that Christ was 'the Lamb slain from the foundation of the world,'* what memorial could have been devised more appropriate than that of animal sacrifice;—exemplifying by the slaying of the victim, the death which had been denounced against man's disobedience: thus exhibiting the awful lesson of that death which was the wages of sin; and at the same time representing that death which was actually to be undergone by the Redeemer of mankind:—and hereby connecting, in one view, the two great cardinal events in the history of man,—his FALL and his RECOVERY;—the death denounced against sin, and the death appointed for that Holy One who was to lay down his life, in order that man might be delivered from the consequences of sin?"† The prevalence of *human* sacrifices among heathen nations, both ancient and modern, only shows that men, having lost sight of the true and typical meaning of sacrifice, and seeing the palpable folly of expecting that the deities of their idolatry should be appeased by victims taken from the brute creation, chose one of their own nature, as a more worthy oblation, and a more fitting compensation for their sin. The whole system of sacrificial institution, continued through the Patriarchal economy, was confirmed, extended, regulated, minutely arranged by especial revelations of God under the Mosaic dispensation.

Abel offered the firstlings of his flock—an animal

* Rev. xiii. 8.

† Archbishop Magee, I. 51. His whole argument on the Origin of Sacrifice is admirable, as a compendium of this most important subject.

sacrifice. Cain offered of the fruits of the ground. Where, then, lay the difference? The one was apparently a mere thank-offering, the other an oblation of blood, and made with the death of the victim. What was the mode in which they were treated by the Divine Being, to whom they were presented; and how stood the offerers before Him? "Jehovah had respect unto Abel, and to his offering, but unto Cain and to his offering He had not respect."* "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin—or as the word is so frequently rendered—*a sin-offering*, in testimony of conscious guilt, lieth at the door," and may be made for the expiation of thy transgression. The well-doing referred not to the sacrifice which Cain had offered, but to the faith, wherein he was so entirely wanting. Having speculatively rejected the use of typical bloody sacrifice, and having thought proper to substitute for it an oblation of the fruits of the earth, he rejected by that presumptuous act of will-worship the rite ordained, as explanatory of the mode wherein the promised seed was to effect reconciliation between God and man. Consequently, as knowing the nature and purport of a sacrifice by blood, he rejected the mode of reconciliation itself. Hence his offering was hateful in the sight of Jehovah: and hence, while he was assured that he should be accepted, provided he did well, he was admonished, that as he did *not* well, or was a sinner in the sight of God, he was forthwith to bring the victim which lay ready at the door, as a sin-offering.† Whence sprung, then, this different reception of the offerers?—and what appear to have been the motives for making it, in the mind of God? Just as face

* Gen. iv. 5.

† Faber on the Three Dispensations, I. 7. and Hor. Mos. B. II. sec. 3. chap. 2.

answereth to face in a glass, so do the appointments of the Old Testament exhibit the truth and perfection of their great realities in the New. "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts."* Cain, then, was an unbeliever, and Abel had faith. Who was the object of this guilty unbelief on the one hand, and of this holy confidence on the other? We can be at no loss to determine. Cain rejected, Abel received, the doctrine of vicarious redemption. Viewed in the taper-light of reason, the different acceptance of their oblations is absolutely inexplicable. Viewed in the strong light of revelation, we clearly discern an ample cause for the distinction. The first infidel turns away from God's appointment of vicarious sacrifice, which his natural mind will not comprehend and embrace, and dies in sin. The first martyr embraces redemption by the blood of the promised seed, in the depths of his soul's faith, is justified, and admitted to the life eternal.

The Passover was an ordinance of divine institution, and the whole ceremonial of its appointment was, in the first instance, commemorative of the deliverance of Israel's first-born from death, and of the whole people from the land of bondage. Is it, then, properly a sacrifice at all; and has it a meaning typical and representative? Dr. Priestley would altogether deprive it of this character; and so, contends that the death of our Redeemer, spoken of in connexion with this rite, must be merely a figurative and not a real sacrifice to God. It is, however, expressly so called, in various Scriptures; of which we may name Exod. xxxiv. 25,—"Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left unto the morning." And again (Deut. xvi. 2),

* Heb. xi. 4.

"Thou shalt therefore sacrifice the passover of the Lord thy God of the flock and of the herd, in the place which the Lord shall choose to place his name there." See also ver. 4, 5, 6. In Exod. xii. 27, at its solemn institution, it is expressly called "the sacrifice of the Lord's passover." The very learned Cudworth, who has written so admirably on this subject, has largely proved, both from the Scriptures and the ancient Jewish Doctors, that the passover was invariably regarded by them as a sacrificial rite. To which we may add, that Josephus considered it in the same light, by calling it *Θυσία*, A SACRIFICE; and in the same manner speaks Trypho, in his conference with Justin Martyr. Maimonides, in a Tract written expressly on this subject, speaks of the Lamb as a victim, and of the solemnity itself as a sacrifice. Another of their best writers (Rabbi Becchai), observes, that the paschal sacrifice was instituted, in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt.* The passover had, moreover, all the elements of an absolute propitiatory offering to God. It was brought to the tabernacle, and there slain, as in the place of Divine appointment. Its blood was sprinkled and offered at the altar, as in other cases of confessedly sacrificial character; and the usual parts were consumed by fire. A most plain and palpable reference is made to this ordinance by St. Paul:—"Christ our Passover is sacrificed for us; therefore, let us keep the feast."† The blood of the lamb did not more truly deliver Israel from the destruction of the Egyptian first-born, and the tyranny of Pharaoh, than does the blood of the very Paschal Lamb of our salvation effect our spiritual deliverance from sin and Satan, and

* Archbishop Magee, vol. I. p. 298. Dr. A. Clarke on the Eucharist, p. 30. Cudworth Int. Syst.

† 1 Cor. v. 7.

from the wrath of a justly offended God. The paschal lamb was a sacrifice and a feast;—a sacrifice in being slain, and in the sprinkling of its blood;—a feast in being eaten by the people. And thus doth it represent Him who was brought as a lamb to the slaughter—a victim to satisfy God—a feast to refresh those who feed on Him in their hearts, by faith, with thanksgiving. He was offered to God for the expiation of sin: He is offered to us for application to our souls. When sacrifices, in their own worth, neither were nor could be grateful to God, nor the blood of an animal compensate offended Deity for the iniquities of a man—when sacrifice, and offering, and burnt-offering for sin Jehovah would not, neither had pleasure therein, then said the Eternal Word, anticipating his incarnation and suffering, Lo, I come to do thy will, O God!* He came as the substitution represented by these rough draughts of his person and office,—as the body signified by these shadows.

The lamb offered morning and evening daily in the temple, was a continual memorial of sin, and a continual symbol that vicarious sacrifice was needful to its expiation among the tribes of God. The law of the red heifer, slain and reduced to ashes, wherewith the people were sprinkled:—the sacrificial appointments of the Great Day of Atonement;—the ordinance of the scape-goat;—the purification of the leper;—in fact the whole array of victims, the whole expiatory processes described in Exodus, Leviticus and Numbers, are of all things most irrational and unmeaning, separated from their prospective, and spiritual references. Thus connected, however, and radiating from every point of the whole circumference of the Jewish ritual, towards the Lamb of God who taketh away the sins of the world, as their all-absorbing centre, their purport is plain, and

* Heb. x. 5—7.

their testimony to the character of salvation quite decisive.

That the Jewish propitiatory sacrifices were a necessary consideration of pardon, and the means of obtaining it, rests upon the declaration of God. "It shall be when any one shall be guilty in any one of these things, that he shall confess that he hath sinned in that thing. And he shall bring his trespass-offering unto the Lord, for his sin which he hath sinned; and the priest shall make an atonement for him, for his sin that he hath sinned, and it shall be forgiven him."* Where, then, lay the efficacy of the offering? "It was the blood that made the atonement."†

Even so saith the Scripture of the New Testament. "Almost all things are by the law purged with blood, and without the shedding of blood is no remission of sins."‡ Can it, then, be shown that these sacrifices were intended to point out the nature of that which Christ Jesus made on the cross? Can it be shown that they mark the relation which his death bears to the remission of our transgressions? If so, then the case is proved, The death of the Redeemer is the consideration of our forgiveness, with respect to transgressions of the *moral*, as the Jewish sacrifices were the consideration of their pardon for transgressions of the *ceremonial* law: and, therefore, our Lord offered a real sacrifice for sin, when He offered up Himself.

If the rites of the ceremonial law were not meant to represent the manner of our Redemption by the substitution of the Lamb without spot or blemish in our stead, it seems impossible to ascertain their import. "The Law had a shadow of good things to come, and not the very image of the things." "The priests that offer gifts according to the law, serve unto the example and shadow of heavenly things." "Christ is not entered into the holy places

* Levit. v. 5, 6, 10. † Ibid. xvii. 11. ‡ Heb. ix. 22.

made with hands, which are the figures of the true." "The first tabernacle was a figure for the time then present." * And this prefiguration was designed by God Himself—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." † Thus the doctrine of atonement for sin by the death of the Son of God, is proved to be the doctrine of divine revelation; for language cannot be more clear, or precise, than this, to describe the typical nature of the ceremonial law.

Again: the Priesthood of the Saviour, whereby He was ordained from among men, "in all things like unto his brethren that He might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people," ‡ describes Him as a proper High-Priest, by investing Him with every essential for the office. And, as "no man taketh this honour unto himself, but he that was called, as was Aaron, so Christ glorified not Himself to be a High-Priest; but He that said unto Him, Thou art a Priest for ever, after the order of Melchizedek." § "And such a High-Priest became us; who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this He did when He offered up Himself." ‖ Now if Christ did not properly offer any sacrifice for the sins of the people, why is He said to have excelled the Jewish high-priest in not offering one for Himself? The argument is conclusive, and most important, if the death of our blessed Lord were a real sacrifice for human guilt. Upon any other supposition the reasoning is worthless. That sacrifice so offered up was Himself, his human body on the cross. And what is its power of expiation?

* Heb. x. 1; viii. 4, 5; x. 21; ix. 8. † Heb. ix. 8.
‡ Heb. ii. 17. § Heb. v. 5, 6. ‖ Heb. vii. 26, 27.

Perfect, unchallengeable, everlasting. "If the blood of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, HOW MUCH MORE shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God?"* It is absurd to speak of the greater comparative efficacy of a sacrifice, which possesses no efficacy whatever. Nor can we say, without an equal disregard of meaning, that if the blood of bulls and of goats sufficed to purify the flesh, then the blood of Christ was much more sufficient to purge the conscience; unless the efficacy in the latter case were of the same kind with the efficacy in the former.† It may also be observed upon this text, that the Apostle attributes legal expiation, not immediately to God, but to the blood of the victims. And with good reason; since Jehovah had declared, that the blood was given to expiate for the souls of the people.‡

I have placed at the foot of this page, a collection of Scriptural passages, upon the subject of the sacrificial nature of our Saviour's death, which will amply repay those by whom they shall be devoutly and humbly examined, with prayer to God, for light to understand and love to embrace them.§ I must pass onwards, from general con-

* Heb. ix. 13, 14. † Hey on the Atonement.

‡ And yet we have this deliberate opinion of a Unitarian writer, "Throughout the Epistle to the Hebrews, the two schemes of Moses and Christ are compared, and the preference given, as in justice due, to the latter. But the Apostle never once intimates that the one dispensation was a type of the other. All he says is, that the religious system of the Jewish legislator, when compared with the nobler system of Christ, is no more than a shadow compared with the substance."—*Graham's Repentance the only condition of final acceptance*, p 9.

§ Is. liii. 3—12. Dan. ix. 26, 27. Matt. xx. 28; xxvi. 28. Mark x. 45. John vi. 51; xi. 50—52. Acts viii. 32, 33; xx. 28. Rom. iv. 25; v. 6. 8. 10. 1 Cor. v. 7; vi. 20; xv. 3. 2 Cor. v. 21. Gal. i. 3, 4.

siderations, to notice in what manner this most blessed doctrine of Christ's propitiatory sacrifice is treated in the text. "We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood."

"The Apostle," say the Unitarian commentators, "represents Christ as a mercy-seat, consecrated by his own blood, upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispensations to mankind. The word Ἱλαστήριος never in the Scriptures signifies propitiation, though it is so translated in the public version. It is used, whenever it occurs, both in the Old Testament and the New, to express the mercy-seat, which was the golden lid of the ark, whereupon the Shekinah, or cloud of glory rested; and whence oracles were dispensed. (Exod. xxv. 22. Rom. vii. 8, 9. Lev. xvii. 2. Heb. x. 5.) It must be evident, therefore (say they), to every unprejudiced person, that this beautiful allusion of the Apostle, which is intended to represent Christ as the *Messenger* of divine mercy, and the *Medium* of divine communications to mankind, gives no countenance to the common doctrine of atonement by vicarious suffering: although many, misled by the common translation, lay great stress on this text."

They have well said all that they have spoken concerning the beauty of this allusion, if the passage be regarded as speaking peace to sinners by the propitiatory blood of Jesus, and replacing the frown upon the brow of God with the smile of a reconciliation ineffably gracious.

Ephes. i. 7; v. 25. Coloss. i. 14. 20—22. 1 Tim. ii. 5, 6. Heb. i. 3; ii. 7. 9. 10. 14. 17; ix. 12. 28; x. 10. 12. 14. 1 Peter, i. 18. 19; iii. 18. 1 John ii. 1, 2; iii. 16; iv. 10. Rev. i. 5; v. 9—12. xiii. 8. The greater number of these texts have been taken from Archbishop Magee, I. 222. "They speak of the Saviour's death in the same sacrificial terms that were applied to the sin-offerings of old."

How, upon the Unitarian supposition and interpretation, it should beam with other beauty than that of words, from which all the glowing spirituality of their meaning has been extracted, is more difficult to be comprehended.

"We are justified," observe the commentators on this passage, "that is, brought into a holy community, or state, of free bounty; and, therefore, not in consequence of any ransom paid, or satisfaction offered; but by his grace or favour; that is, under the Gospel dispensation, through the redemption or deliverance that is by Christ Jesus, who was commissioned to rescue us from that state of condemnation into which all mankind had fallen,—not by making an atonement to Divine justice, but by proclaiming the gracious purposes and offers of Divine mercy."

The word which we translate here, "*propitiation*," is used in the Septuagint for the Hebrew original, which means *a covering*, and also a *redemption, expiation, atonement.* (Levit. xiii. 13, 15, 16.) In our English version, it is called the mercy-seat, where it occurs in the Old Testament. It is found only in one other passage of the New Testament (Heb. ix. 5), where it unquestionably means the propitiatory, sprinkled with atoning blood on the great day of expiation. It is, therefore, argued, that it should be so rendered in the text, and that we should read "mercy-seat," as in the Improved Version. A long and dense array of learned authorities may be quoted for both meanings. Schleusner, Kypke, Michaelis, Tholuck, Elmer, and many others, contend that we should regard it as the same in purport with the kindred word ἱλασμός, which occurs, 1 John ii. 2:—"He is the propitiation for our sins." And again, 1 John iv. 10:—"Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." And Arch-

bishop Magee has given a quotation from Josephus, which proves, undeniably, that it must have been so understood by the Jews of his day. Ἱλαστήριον is derived from the adjective Ἱλαστήριος, and in this case must have θῦμα, understood, denoting an expiatory victim. It is joined in the Septuagint with ἐπίθεμα, and then signifies the mercy-seat. But suppose we yield the point in dispute. What follows? This mercy-seat was sprinkled with the blood of the sin-offering, to make an atonement for those who desired that God should be propitiated towards them. If the term ἱλαστήριον in Levit. xvi. according to the Septuagint version, is strictly the mercy-seat, and ought not to be confounded with the ἱλασμὸς or propitiation, yet the blood must have reference to the blood of the sin-offering sprinkled by the High Priest, to make atonement, not merely for the mercy-seat itself, but also for the sins of the people. Where there is a propitiatory, there must be a propitiation.*

Does the mercy-seat, then, convey no idea beyond the Unitarian gloss, that Christ is this place, upon which the *goodness* of God might take its stand, to declare his gracious purposes and dispensations to mankind? When St. John as fully tells us that the Lord of Glory was our Propitiation, as St. Paul declares that He was our Mercy-Seat; when the Hebrew Church, and all believers in all time are assured of having boldness to enter into the holiest by the blood of Jesus; when we are told of the blood of sprinkling; and that Jesus sanctified the people with his own blood; the mercy-seat must surely be something more than the mere resting-place of the Shekinah. Upon this showing, the meaning of the passage would be, that as the lid of the ark of the covenant, when sprinkled with blood, imparted to the Israelite a firm persuasion

* Nares on the "Improved Version," in locum.

that his sin was pardoned, so the Redeemer's death is the security that a propitiation has been made for our offence; and that we may now approach our reconciled God, in virtue of a vicarious atonement.

The *Intercession* of our Lord Jesus Christ before the throne of God, with all the security of salvation to the believer, which it embraces within its verge of blessedness, is a dependency upon the doctrine of Atonement, too momentous to be passed over in absolute silence. The views of Socinus and his followers, sadly erroneous as they were, concerning the intercession of the Redeemer, were very different to that which has been propounded, since Dr. Priestley, and the teachers of his school, have sounded the deepest diapason in the scale of Unitarian theology. "Admitting," it is said, "that God may grant favours to mankind at the intercession of Christ, this is not a privilege *peculiar to Him;* but is common to Him and other good men who went before Him. So that the *general system* of the forgiveness of sins can by no means depend upon the merit and intercession of Christ only."*

Now, surely, the most simple and unlearned reader of God's Word, will discover a mighty, an immeasurable distance between the intercessory prayers of Abraham, Moses, and other saints of the Most High, and those which Jesus makes at the right hand of the throne of God. Under the typical and figurative ritual of the law, the High Priest, on the great day of atonement, was to slay the sin-offerings, and then, carrying their blood into the Holy of Holies, was to sprinkle it seven times upon the mercy-seat. (Levit. xvi.) The atonement was by sacrifice, the oblation by blood sprinkled within the vail; and both made by the High Priest. But Christ being come a High Priest of good things to come, by a greater and

* Familiar Illustration, vol. V. p. 53.

more perfect tabernacle, not made with hands, that is, not of this building; neither by the blood of calves and goats; but by his own blood, He entered in once into the holy place, having obtained eternal redemption for us. With this blood He is entered into heaven itself, now to appear in the presence of God for us.* As, then, the High Priest's entrance into the Holy of Holies was typical of the Redeemer's entrance into the highest heavens, so the sprinkled blood was typical of his blood sprinkled on the true mercy-seat above. Then the legal priest interceded for the people, and had Jehovah's blessing in their behalf. Our glorious and Evangelical High Priest in like manner advocates our cause, and pleads the blood of propitiation for every needful good. The whole employment of the priest within the vail was a sacerdotal act: and so is that of Christ. As He was a Priest upon the cross to *make* atonement, so is He a Priest within the heavenly sanctuary to *plead* that atonement, against the curse of the law, the accusations of Satan, the indictments of sin, and the merited penalties of guilt. Unlike all human advocates, He is our *Intercessor*, because He is our *Propitiation*. St. Paul, therefore, speaking of his advocacy (Heb. vii. 24), links it inseparably to his sacrifice. (Heb. vii. 27.) Propitiation, therefore, is the *payment;* Intercession is the *plea* founded upon that payment. The one was made on earth; the other is carried on in heaven. The one was effected by the *death;* the other is administered by the *life* of Jesus. The former was *once* made; the latter is made *continually*. The first is the foundation of the second. By *shedding* his blood, the Son of God makes expiation; by *presenting* his blood, He makes intercession. By the one act He *prepares* the remedy; by the other

* Heb. ix. 7, 12, 23, 24. See also Heb. x. 19, &c. Is. liii. 12. Rom. viii. 24. 1 John ii. 1, 2.

He *applies* it, for health and salvation to all who come unto God by Him.

Three things are needful in an expiatory sacrifice.

1. *Substitution in the offender's stead.* That was made when "the Lord laid on Christ Jesus the iniquity of us all."* "He was once offered to bear the sins of many."† "He through the Eternal Spirit offered Himself to God."‡

2. *Oblation to God.* That was offered by the Great High Priest of our profession. "Christ also hath loved us, and given Himself for us, an offering and a sacrifice unto God for a sweet-smelling savour."§

3. *Expiation of sin, in virtue of that substitution and oblation.* And what saith the Scripture? This blood of Christ so offered "purges the conscience from dead works to serve the living God."‖ "We have redemption through his blood, even the remission of sins."¶

Behold, then, the Lamb of God, that taketh away the sins of the world! How? As an example of patience, and as a martyr for the truth? Nay: but by his blood—"as of a lamb without blemish and without spot."** "Bless the Lord, O our souls, and all that is within us bless his holy name!"†† O for the rapture of that faith which filled the soul of John, when mindful of his high visions in Patmos, he cried, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto Him be glory and dominion for ever and ever. Amen."‡‡ ¶¶

* Is. liii. 6. † Heb. ix. 28. ‡ Ibid. ix. 14. § Eph. v. 2.
‖ Heb. ix. 14. ¶ Eph. i. 7. ** 1 Peter i. 19. †† Ps. ciii. 1.

‡‡ Rev. i. 5, 6.—"In opposition to these statements, it may be well to hear that of a Unitarian teacher. "There is not a single text in all the New Testament, as far as I can remember, that can, by any rules of just and sober criticism, be retained in support of doctrine of the Atonement. Only two seem to look that way. 'He gave his life a ransom for many,' (Matt. xx. 28;) and, 'He gave Himself a ransom for all,' (1 Tim. ii. 6.)"—*Graham's Sermon*, "*Repentance the only condition of final acceptance*," p. 9.

¶¶ See Appendix, B.

But further,—

3. *Vicarious Atonement for sin is the great display of the Righteousness of God.* "To declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that He might be just and the justifier of him that believeth in Jesus."

Whether our sins could have been remitted, and our reconciliation effected with an offended Lawgiver and Sovereign, independently of the humiliation and substitution of Christ Jesus, we pretend not to determine. It would be a presumptuous attempt to look unbidden into the ark of God. Of this we may be sure: that as atonement was the measure which Jehovah adopted in the counsels of eternity, and consummated in the fulness of time, it was the most admirable mode which wisdom, justice and mercy, could desire, or devise; if only we admit, that every act of God must have a reference to his own glory, and that under his wise and holy direction, the highest ends would be attained by the most fitting means.

What we translate, "the righteousness of God," has been by some commentators called *faithfulness;* by others, *goodness.* But in the writings of St. Paul, δικαιοσύνη, almost uniformly means *righteousness,* or holiness. Much less can any idea of *goodness* be expressed by the other kindred words, δίκαιος and δικαιοῦν, in the text. Perhaps the whole passage may be most fittingly translated,— "Whom God hath set forth to be a propitiation through faith in his blood, to make manifest his justice concerning the remission of past sins, (namely, those committed under the Old Testament Dispensation,) through the forbearance of God: to manifest, I say, at this time, his justice, that He might be *just* and the justifier of him that believ-

eth in Jesus."* Past sins remitted without an atonement, through divine forbearance, might have brought divine justice into question, and cast a shade over its transparent purity. God had saved many before the Incarnation of his Son. If the Son, then, had not satisfied the demands of divine justice, that attribute must have suffered manifest wrong. For if a prisoner be delivered upon promise of a ransom, and the ransom be not paid, a blot would be put upon the wisdom and foresight of his deliverer.

That justice, therefore, must needs be vindicated, and made as clear to the eye of man as the sun in the firmament of heaven. But in what manner? Even by setting forth Christ as God's mercy-seat in his blood. Herein consisted the great display of justice and mercy combined, which the term "righteousness," in its evangelical sense, admirably expresses. Christ was set forth as a mercy-seat in his blood, to manifest the justice of God; so as to assure men that no sins which were without adequate atonement under the old covenant, were really remitted without an equivalent propitiation. "Thus the justice and mercy of God did embrace together, and fulfilled the mystery of our redemption." Here, then, is the great and glorious paradox of the gospel! In the *Law* God is contemplated as just, but *condemning*. In the *Gospel*, as just, and yet *justifying the sinner*. "Thanks be unto God for his unspeakable gift!"

But, say the objectors to the scheme of a proper propitiation for sin, "It argues injustice and cruelty, on the part of God, to demand from Christ payment for human

* Michaelis renders it thus: "Whom God hath set forth to be a propitiation through faith in his blood; for the vindication of his justice with regard to sins once committed, and which he with patience and longsuffering bore—for the vindication of his justice at the present time."

guilt, while He was guiltless of all iniquity,—and, consequently the whole doctrine of vicarious propitiation is harsh, unjust, monstrous." Do we, however, assert any thing as to the *fact* of our Lord's sufferings, which they who deny his atonement do not also assert? If, then, it be a truth historical, that He did suffer through life, agonize in the garden, and die upon the cross, does it not appear much greater cruelty in God, to impose those sufferings, which Jesus is admitted to have undergone, without any benefit to the transgressor, or any vindication of his own glory?

If it be lawful, on the Unitarian supposition, that the Saviour should suffer unto death as a Witness and Example, why should it cease to be lawful, on the supposition that those sufferings have an infinite merit, to bring in an everlasting righteousness for men, in whose behalf they were undergone?* May not the accusation be retorted? May it not be said, that it would have been more cruel in God that his Son should undergo, so to speak, a gratuitous death, when mere repentance is able to avert wrath, and, indeed, does alone avert it, without propitiation; than that He should be set forth as a propitiation, to die for sinners, the just for the unjust, that He might bring them to a reconciled God?

If the truth of Jehovah has declared the atonement and substitution of the Lord Jesus to be a demonstration of his righteousness, and any interpreters of Scripture deny it to be such a demonstration of justice, need we deliberate long in order to decide between the two statements? "Whether it be right in the sight of God to hearken unto men more than unto God, judge ye."†

But, is the idea of punishment thus laid on the innocent for the guilty, in fact alien to the analogies of divine dealing? Hath not God, in the order of his sovereign

* Stillingfleet on Christ's Satisfaction. † Acts iv. 19.

providence, visited the iniquities of the fathers upon the children? When the pestilence fell on Israel for the transgression of David in numbering the people, doth he not cry in the bitterness of his soul,—"Lo, I have sinned, and I have done wickedly; but these sheep, what have they done?"* David had offended God in his own person; but seventy thousand men of Israel died for his sin. And then he offered a burnt-offering as a propitiation to God for his transgression.

It is impossible for us to ascertain the extent to which the communicative consequences of sin may be transferred to the innocent, even in the way of *corrective discipline* to the transgressor. That some such process does, in fact, take place, we are not permitted to doubt, when we observe the manner in which parents are not unfrequently, and doubtless, with wholesome severity, chastened for their sin, by resulting sufferings to their children. We have the revealed evidence of such a dispensation of divine wisdom, in the fact, that the man after God's own heart was most painfully corrected for his fault by the infliction of a pestilence upon his unoffending people.

If, then, this transfer of suffering from the guilty to the innocent, for the purpose of correction, (however strange and startling it may appear to us) be entirely consistent with the ways of wisdom, of justice, and of mercy, why should we venture to assert it to be impossible, that the sufferings of the innocent, (if He shall so appoint, whose way is in the sea, and his paths in the deep waters, and whose footsteps are not known,) may, with equal wisdom and justice, be applied as a moral remedy to the guilty, not merely in the way of *corrective discipline*, but even of *vicarious efficacy?*

Indeed it may be sufficient to silence this awful objec-

* 2 Sam. xxiv. 17.

tion of cruelty on the part of God, in sending his Son to die for us, the just for the unjust, that the Saviour *voluntarily* undertook the cause of a ruined world. No man took his life from Him,—He laid it down of Himself. And it is a maxim of law, "volenti non fit injuria." If, moreover, the Word was truly God from eternity, and so remained after man had made himself the slave of sin, He might, without wrong to any party, or to Himself, voluntarily assume the form of a servant, and, in that form, make perfect satisfaction for sin, by transferring it to Himself; and thus restore us to the gracious and glorious liberty of the sons of God.

"The atonement brings a greater revenue of glory to God than any other measure. This dispensation eclipses the renown of all the others. In other measures we see but portions of the ways of God. Here we behold *all* the perfections of God, in transcendent lustre and beautiful harmony. There is a greater display of *public justice* in the death of the cross, than in all judicial inflictions. There is more *goodness*, in the salvation of *one* sinner, than in the confirmation of thousands of holy angels. The *equity of divine government* shines with brighter honours in the scheme of sovereign grace, than in the dispensation of Paradise. Besides, *here*, and here *alone*, is a standing for *mercy*. Here alone she unfurls her standard of peace, and sways her sceptre, at once to vindicate the throne, and save the sinner. The attributes, whose honour seemed to require the destruction of a sinner, are glorified in his salvation—nay, more glorified in his salvation, than they would have been in his perdition."* Here is a manifestation of the *holiness* of the Most High, exhibiting alike the necessity, and the provision of an ample satisfaction for its violation. Here

* Jenkyns on the Atonement, p. 438.

is an honour done to the amazing *wisdom* of Jehovah, exhibiting a mode of reconcilement, infinitely beyond the reach of all created understanding. In a word, here is a discovery of his *righteousness,* into which angels, as they bend over the glorious propitiatory, might well desire to look.

In fact, a principal element in this righteousness of God, manifested in the propitiation made by his Son, was the infinite and unsearchable riches of love displayed in not sparing that Son, but delivering Him up for us all. "Herein is love, not that we loved God, but that He loved us, and gave His Son to be a propitiation for our sins."* "Scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die: but God commended his love to us, in that while we were yet sinners Christ died for us."† "God so loved the world, that He gave his only begotten Son, to the end that all who believe on Him should not perish, but should have eternal life."‡ That love must have been inexpressibly great, which, when implacable justice pleaded for the punishment of mankind, interfered according to the counsels of unimaginable wisdom, and sent such a victim as his Eternal Son, to avert such a penalty as the everlasting death which had been denounced. The divinity of the Lord Jesus Christ is no absurd corollary from an absurd proposition of reconcilement by vicarious propitiation. That foundation-stone of all religion is laid deeply, firmly, immoveably in the revealed truth of God. There we find it; and there finding it, we learn alike the love of God, and the demerit of sin. We learn alike the wretchedness of the fall, and the glorious process of recovery. We learn the hopeless virulence of the disease, and the Almighty efficacy of the remedy. We see the love of

* 1 John iv. 10. † Rom. v. 7, 8. ‡ John iii. 16.

Christ—"a vast and stupendous affection, whose breadth comprehends every interest, and every intelligence; whose length reaches from everlasting to everlasting; whose depth fathoms the lowest abyss of depravity and misery; and whose height throws floods of glory on the throne and the crown of Jehovah."

4. *We notice, then, that Faith is the appointed mean of communicating this propitiation in the blood of Jesus Christ to the sinner, for the removal of his attainder and condemnation.* The Improved Version omits the words, "through faith," though admitted by Griesbach, and Archbishop Newcome; "because," say the Editors, "the original words διὰ πίστεως (or, as it ought to be, διὰ τῆς πίστεως), are omitted in the Alexandrian, and in some other MSS.; and because they obscure the sense." We will venture to retain them, on far higher ground of authority than can be quoted for their dismission; and because we believe, that so far from obscuring the sense, they throw much light, consistency, and beauty upon the passage, whether they be referred to the Lord Jesus Christ as our (Ἱλασμός, or) propitiation, or to Him as our (Ἱλαστήριον, or) mercy-seat.*

By faith, I do not mean that mockery of acceptance which would part the glories of the Redeemer's work and office, as the soldiers, when they crucified Him, divided his garments, each man taking the portion which might suit him best: nor as the Scriptures of God have been mutilated, denuded of their glories, and parcelled out in such mode and measure as might induce Papists, Socinians, and Latitudinarians of all creeds, to admit these

* Some of the best commentators have connected ἐν τῷ αὐτοῦ αἵματι, not with διὰ τῆς πίστεως, but with ἱλαστήριον: and, accordingly, Bp. Bull renders the passage "Quem proposuit Deus placamentum in sanguine suo per fidem."

poor and partial substitutes for the whole truth and counsel of Jehovah, in the unhallowed scheme of national education for Ireland. I do not mean the faith of an unsanctified reason; which, doing the office of a winnowing-fan, separates the wheat, all that is peculiar in the Gospel scheme, all that is lovely and glorious in the Person and Redemption of the Lord of life; and, throwing it aside, chooses, with such awful perversity, the chaff, which leaves Him only manhood, moral virtues, and a dying testimony to the truth. I mean that faith which receives Him as made of God unto us, "Wisdom, and Righteousness, and Sanctification, and Redemption,"* as Prophet, Priest, and King of the Church. I mean that faith which, turning with utter hopelessness from every thought of acceptance by repentance, or the merit of good works, as Adam would have started aside from any endeavour to re-enter Paradise, when the flaming sword turned every way to guard its gate, makes the Christian seek to be found in the Son of God, "not having his own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith."† "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."‡

All the Christian graces are comprised in these two, *Faith* and *Love*. They comprehend every affection of a pious soul. It is the property of *love* to make him who feels it surrender up himself, and all that he has, to God. It is the property of *faith* to receive and accept God, offering Himself, with all that *He* has, to us. Faith, therefore, alone is adapted to receive and appropriate the

* 1 Cor. i. 30 † Phil. iii. 9. ‡ Gal. ii. 16.

righteousness of Christ, on account of which we are justified. Accordingly we are told, that "God made Him to be sin, or a sin offering for us, who knew no sin, that we might be made the righteousness of God in Him."*

The necessity of faith in a vicarious atonement is manifest from the whole series of typical appointments. An appropriation of the blood whereon remission of sin depends, was made to the worshipper, before he could have part in the reconciliation effected by the offering. The blood of the Paschal Lamb must be sprinkled on the lintel and side-posts of the houses; and this sign of appropriation alone saved those who dwelt within from the sword of the destroying angel. The lamb was to be eaten by each family apart; and the ordinance pointed to a participation by faith in Him who said, "Whoso eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day."† The blood of the red heifer was sprinkled seven times before the tabernacle, (a type of heaven,) to show that the only access to that spiritual worship, which hath its centre in the true tabernacle above, is by the perfect merit of the Redeemer's blood. The ashes of the slain animal were to be mixed with water, wherewith every unclean person throughout the camp of God was to be sprinkled. Then, and not till then, might he have communion with Jehovah, and with his people in their worship. The same truth holds in reference to the *real*, as exactly as to the *symbolical* sacrifice.

A goat, one of two chosen by lot, was sacrificed on the day of annual atonement, as a sin offering for the people. Aaron, after sprinkling his blood upon the altar, to hallow it from the uncleanness of the children of Israel, to reconcile the holy place, and the tabernacle of the congregation, was to take the other goat, lay his hands upon its head,

* 2 Cor. v. 21. † John vi. 53.

and confess over it all the iniquities of the children of Israel, in all their transgression, and in all their sin, putting them upon the head of the goat; and the goat shall bear upon him all their iniquities.* Now what means this eloquently-speaking portion of the typical ritual? What *can* it mean, except it be emblematic of that act of faith, which takes the Lamb of God for our substitute; and without which the atonement cannot be applied to the soul? The sacrifice has been made; the blood poured forth; the heavenly tabernacle sprinkled therewith. But every guilty creature within the camp must, in the person of his own deputy, and God's deputy, the High Priest, lay his hand upon the scape-goat, to own him as a substitute for his sin, by an act of adoring faith, or the iniquity still abides on himself.

Half the blood of those beasts which were offered for burnt-offerings and peace-offerings, being mixed with water, was sprinkled upon the altar, and half of it on the people, to teach the two-fold efficacy of that blood of Christ, in making atonement for sin, as the emblematic blood was sprinkled upon the altar: and the purifying efficacy of the same laver unto sanctification, as the typical blood was applied to the host. We shall derive no benefit from the atonement made at the altar, unless we have its efficacy on our souls, for their purification. And this we cannot have, unless it be sprinkled on us; unless it be particularly applied to us by the Holy Ghost, in and by an especial act of faith in ourselves.

* Lev. xvi.—A similar practice was in use among the heathen nations of antiquity. Herodotus, giving a reason why the Egyptians never eat the head of an animal, says, *Καταρέονται δὲ τάδε λέγοντες τῇσι κεφαλῇσι, ἔι τι μέλλοι ἢ σφίσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν αὐτὴν τραπέσθαι.*—*Herodot. Euterpe*, 39.

But faith implies mystery; and mysteries, we are sometimes told, must not be tolerated in religion. Why not? There are mysteries in art, in nature, in providence; and what reason shall even rational religion give that there should be none in the economy of grace? Would it be wise to deny the resurrection of the dead, because it transcends our comprehension? If nothing must be believed except what may be understood, then the very being of God will be rejected, and Atheism lords it in triumph over the world. What, then, is the tendency of that cold and comfortless system of negatives which rejects all mysteries in religion? What is the inscription whereby it may be known? Surely, "Without God in the world." It was well and wisely said, by one whom Unitarians are fond of quoting,* "After every attempt which we can make to understand the mysteries of God, some difficulties will still remain: and it would be a miracle greater than any we are instructed to believe, if there remained none—if a being with but five scanty inlets of knowledge, separated but yesterday from his mother earth, and to-day sinking again into her bosom, should fathom the depths of the wisdom and knowledge of Him which is, and which was, and which is to come, the Almighty." But while I thus remark upon the illogical and untenable objection to mysteries, wherewith we are sometimes encountered, it is a matter of mere justice to acknowledge, and I do it most readily, that others, from whom we so diametrically differ, very freely admit the entire opposite, and acknowledge, what the necessity of the case requires, that the very essence of all religion is mystery—that of Christianity—the great mystery of Godliness.

So highly, so decidedly, so peremptorily doth the

* Bishop Watson's Preface to Theological Tracts.

Father prize the honour of his Son, and the way of salvation opened to sinners by the redemption of his cross, that He will grant eternal happiness to none who do not join with Him in a cordial acceptance of that Son's meritorious death and righteousness. As the Father hath so highly approved and exalted Him, as to give all power into his hand, so hath He willed that we should likewise approve Him, by bringing all our righteousness to his footstool, in order that the surpassing glory of his merit may suffer no indignity by the assumption of our own. A mediator must be accepted by the parties at variance. His mode of reconciliation must have their common acquiescence; even as it happens daily in the arbitrations which arrange so many of the differences and disputes that await the interchanges of commercial life. As God, therefore, hath chosen his Son to be a propitiatory sacrifice, He must in the same character be the object of our choice; and our faith must be the echo of the will of God concerning Him. Such a faith, and only such a faith, takes hold of the mercy-seat. There, and only there, it hath the truth of God, and the plea of the Intercessor, and his all-prevailing blood to defend it, and to preserve it from being driven thence unpardoned and unblest.

The true object of faith is not God in the simplicity of his being; not Christ alone, in his incarnation and death; "but God in Christ, reconciling the world to Himself."* When this faith is withheld, I know not in what manner the divine character can be more contemptuously despised, nor the divine mercy more deeply affronted. No other offer can be so gracious; no other blessings so transcendent; no other display of the name and attributes of God so entirely lovely. If, therefore, it be a fearful thing for the heathen world to fall into the hands of the

* 2 Cor. v. 19.

living God, what shall it be for those, unto whom is offered all the fulness of his atonement and righteousness freely, daily, continually,—who sit, from the cradle to the grave, in the noon-day light of the Gospel, and bask through life in the noon-day beams of the sun of righteousness?*

It now remains to notice,—

III. That the Doctrine of Man's Salvation, by Vicarious Atonement, must stand or fall with the Proper Deity (and I will add, with the Proper Humanity), of Jesus Christ.

This most sublime and mysterious truth has been attacked by every carnal weapon which heresy in fundamentals could raise against it; and in all ages of the Christian Church, learning and argument, ridicule and scorn, bold assertion and painful misrepresentation of orthodox tenets, statements reiterated after being as frequently confuted, until, as Bishop Berkley observed of the conclusions in a different science, they had become the "very ghosts of departed quantities," have been all employed, as opportunity seemed favourable, to the display and use of each. And this, with good and sufficient reason, upon the principles of our opponents. For, if this rock of the absolute Divinity of our Lord Jesus Christ, on which He built his Church, could be shaken, then, indeed, would the whole sacred edifice of a propitiatory salvation fall with it to the ground. If Christ and the Father are one, then in the great work of reconciliation by atonement we have the bush burning, but not consumed; for God is in the bush. Withdraw Deity from the Mediator, and if He should attempt to stand between

* Dwight's Theology, vol. II. p. 426.

a sinful world and a holy God, He could no more abide the justice of God in the sufficiency of any satisfaction which a creature could provide, than a screen of flax might abide the fierceness of the refiner's flame. All the great and spiritual truths of Divine Revelation have coherence and consistency, only in relation to the great mystery of Godliness, God manifest in the flesh.* This key-stone of the arch once removed, the other portions of the glorious structure of atonement cannot stand a single moment. Instead of spanning the great gulf that separates guilty men from a pure and righteous God, and enabling them to cross it, and find peace with Him in the blood of Jesus, it falls instantly and hopelessly; disappears in the vast abyss; and that separation becomes eternal.

Some of those honoured brethren in the Gospel, by whom I have been preceded, have already examined this portion of my subject. The proper Humanity of our Lord, his proper Deity, as declared in prophecy, type, and Jewish ordinance; together with that proper Deity, as the only ground of hopefulness for man in the work of redemption, have been propounded, I doubt not, in language of light and love the most convincing. Their ingathering from this portion of the field can have left me little to glean after them. What then remains, except that I should apply the truth of our Lord's proper Divinity and Humanity (for they are parts of one proposition concerning his mediatorial sufficiency) to the work of atonement wrought out by Him on the cross?

"I ask," says a Unitarian writer, "Who made atonement to the justice of offended heaven? It is answered, Christ, by his sufferings and death. And is Christ God? Yes. Why, then, God suffered and expired on the cross.

* See Appendix, C.

No, answers reason; that is an utter impossibility; it is a monstrous fiction; it is making the Almighty altogether such a one as ourselves. Yes, but says the second Article of the Church of England, the Godhead and the Manhood were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us. Then God died? Of course; but the Father was in heaven. Then you believe two Gods? And if to avoid the horn of the dilemma, you say God did not die, it was only the man Jesus; then no atonement could be made, for it required an infinite sacrifice."*

Now we contend that this is a misrepresentation of orthodox opinions, as great in its character, as the language in which it is couched is improper in its tone. It may take its stand with that of an author, like-minded, but much better known, which represents what I must beg leave, by way of distinction, to call *the Christian scheme*, as saying, "that man could not have been saved, unless one God had died to satisfy the justice, and appease the wrath of another."† Bear with me, therefore, a few minutes longer, while I endeavour to place this all-precious and all-important truth of Scripture upon its proper ground.

One of the principal causes of error concerning the nature of God is the want of distinguishing between *Essence* and *Person;* between the Divine *Nature* and the *Persons* that participate in that nature. The Godhead is to be considered in the *Unity of his Nature*, and in the *Trinity of Persons.* The same Divine nature is communicated to three Persons. "The Father is God, the Son

* Harris's Lectures, p. 294. I have thought right to quote the Article more fully than has been done by the author of this passage.

† Belsham's Review of Wilberforce, p. 221.

is God, and the Holy Ghost is God." Yet the Persons are not so divided, as to make three Gods; nor the Name so exclusively one, as to deny the three Persons. There is only one God in Being—the great I AM. This name must needfully denote God in his Essence. And this one God in Essence is three Persons, subsisting in the unity of Godhead. "Go teach all nations," said our blessed Lord, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."* Here the Three are joined together, unto whom equally we perform worship, and promise obedience, and of whom we expect remission of sins, and the life everlasting. He, into whose name we are baptized, is the Most High God; for we must not be baptized into the name of Paul, or of any created being, however glorious. But we are baptized into the name of the Father, Son, and Holy Ghost. Therefore, the Father, Son, and Holy Ghost, are that Most High and Eternal God, one in Essence, and three in Person, who alone is to be worshipped; who alone is able to pardon our sins, and to save our souls. If it be asked, "What is a Person in the ever-blessed Trinity?" I answer in the words of the venerable Archbishop Usher. "It is whole God, not simply or absolutely considered, but by way of some personal properties: it is a manner of being in the Godhead, or a distinct subsistence, not a quality, having whole Godhead in it."† And the Persons in the Tri-unity of Godhead have peculiar attributes whereby they are distinguished.

With this definition of personality, we maintain, that the Son, which is the Word of the Father, distinct in Person, but the same in substance, is begotten of the Father from everlasting, one with the Father, over all God

* Matt. xxviii. 19.

† Archbishop Usher's Body of Divinity, p. 75: John xi. 22; xiv. 9—16; xv. 1; xvii. 26; Coloss. ii. 3. 9.

blessed for ever. "In the beginning was the Word, and the Word was with God, and the Word was God."* The Scriptures never attempt *formally* to prove the Divinity of Christ; as they never attempt formally to prove the existence of God: and for the very same reason, a community of titles, names, attributes, operations, and worship.† The same particulars which prove the Deity of the Father, equally prove the Deity of the Son. If they do not prove the Divinity of the Son, so neither do they prove the Divinity of the Father. And "he that honoureth not the Son, honoureth not the Father which hath sent Him." "Godhead, in its incomprehensibility, stands in the person of the Father; in its comprehensibility, in the person of the Son; and in its communicableness, in the person of the Holy Ghost. All that can be felt of God is in the Holy Ghost. All that can be known of God is in the Son."‡

The Son of God became very man; so that He was not more like to God, nay, very God, in his divine, than he was like to man, nay, very man, in his human nature.§ As He was begotten of the same substance with God the Father from eternity; so He was conceived of the same substance with us men in time. He is God and man in one Person. "The Word was made flesh." He who was as really a spirit as God, became as really flesh as man: not by changing Himself into flesh; but in taking our flesh into Himself. Hence the same person who was in the form of God—who thought it not robbery to be equal with God—took upon Him the form of a servant. Now, if He were really in the form of a servant, that is actually a servant, coming not to be ministered unto, but to minister, whereof the Gospel history allows no doubt,

* 1 John i. 1.
† See Appendix, D.
‡ Irving on the Rev. I. 116.
§ See Appendix, E.

then being as really in the form of God, He must be actually and in very deed the true God.*

Hence it is that "we have redemption through his blood, even the forgiveness of sins; who is the image† of the invisible God, the first-born of every creature." Hence it is said (Acts xx. 28) that "God purchased the Church with his own blood."‡ What, with the blood of the Divine nature? No; that were a thing impossible. God hath neither parts nor passions, and cannot suffer. With the blood of a man, then, distinct from God? No; for then it could not be called God's own blood. Therefore it must be interpreted the blood of one who was God as well as man; who being God, and becoming man, and purchasing the Church with that blood which He assumed as an essential part of the human nature, may justly be said to have purchased the Church with his own blood. Hence to signify the two Natures in one Person, He is called "Immanuel—God with us."§ One name expresses both. "As, therefore, the reasonable soul and flesh is one man, so God and man is one Christ."‖

He who makes substitution for another must have somewhat of his own to offer, which belongs not to the other parties. The Incarnate Word, therefore, had his Deity for man, and his Humanity for God. The Divine nature possessed by Him was truly and absolutely God. The flesh and blood which He assumed were as truly the flesh and blood of the co-equal Son of God, as our flesh and blood is that of the sons of men. The blood wherewith the Church was purchased was the blood of the Son of God, and that by personal union. If the High Priest of our profession had offered any other sacrifice for us than

* See Appendix, F. † See Appendix, G.
‡ See Appendix, H. § Is. vii. 14.
‖ Athanasian Creed

Himself, or the manhood thus personally united to Him, his offering could not have been satisfactory. Why? Because in all other things the Father and the Holy Ghost had an equal right with the Son Himself. He could not have offered any thing to them, which did not as truly belong to them as to Himself. But the seed of Abraham—the fruit of the Virgin's womb, which the Son assumed into the Godhead, became his own by the incommunicable property of a personal union.

If propitiation was to be made at all, divine justice required one which no creature could supply. The wrong done to it could not be compensated, so far as we can judge, by the most exalted of creature substitutes. The glory of the law which sin had darkened, would not thus have passed into a brighter light than that in which it shone before its eclipse. If satisfaction be made at all, it must be measured by the excellency, dignity, glory of the party paying the penalty. To be perfect, therefore, the substitute must be God.

Obedience to the divine precepts, which is bound upon man, could only be paid by one of the glorious Trinity, in which the Godhead subsists. Each of them is perfect Deity. None of them, then, is bound to do more than the others. Whatever acts, therefore, one of the Divine Three may perform beyond the rest, may, without violation of justice, be imputed to others, and they be accounted righteous through that merit. And as none but God can exhibit adequate obedience on the part of man, so no inferior nature can make an adequate satisfaction to Deity outraged and offended by the sons of men.

We mean not to say, that the sufferings of the Lamb of God, vicariously endured, were absolutely the same in intensity and character, as those which man would have undergone, had not this substitution been found for his

guilt; and consequently that only Godhead could have endured their weight, without being crushed beneath it for ever. We mean not to say that He endured the pains of hell, the absolute amount of wrath and vengeance which otherwise would have been poured out from the full cup of God's indignation against transgressors, in their own persons, without measure, mitigation or end. The sufferings of Jesus were not the same *in kind* with those which a sinful world must otherwise have undergone, but an *equivalent* for them. The dignity of the person most amply compensates for every degree of deficiency in the penalty actually endured. It was both in nature and kind different from the sufferings due to sinners. It had no sense of personal guilt, no remorse for a violated law, no terrors of a condemning conscience. Those agonies which He endured were, doubtless, of a character indescribably intense: but the elements of that intensity were different from those which compose the torments of perished sinners. In fact, if the Saviour of man had undergone the same inflictions which were due to the transgressors, they would have rather been a literal execution of legal penalty, than a true and proper satisfaction for sin. In that case the release must have immediately followed; because the debt would have been fully paid; and consequently the exercise of that faith which now instates the believer in all the blessings of the grace of God, would have been unnecessary. Nay, what is now grace and mercy, would then have become an act of mere equity and justice, contrary to the meaning of the text, and of the whole volume of salvation.

No rules of equity, whether divine or human, require that satisfaction for wrong should be made in kind, or as it may be expressed, by counter-suffering. Adam had wronged our common nature, and grievously offended

God. He is absolute justice itself. Man who had done the wrong, could make no compensation, either wholly or in part. Had all transgressors been condemned, body and soul, they could never have completed satisfaction, even by suffering, though employed in making it through all eternity. Therefore was the great work undertaken by the Son of God, made man for us. All that our Heavenly Father could require of Him, when thus engaged to become our Surety, was satisfaction for our sins against the rule of eternal justice. This all-momentous end He knew would be gained by that Eternal Son, in a manner the most excellent. The satisfaction was more truly infinite, than were all the sins of mankind: not, indeed, because Jesus suffered infinite penalties, but because He was, in majesty and goodness, as truly infinite, as were the majesty and goodness which we had offended, and by which the compensation was required. This, then, we conscientiously believe, that the height and measure of all disobedience to God, vast, and enormous as it is, was neither higher nor greater than the obedience performed by the co-equal Son of God in our flesh: and, therefore, that his blood cleanseth from all sin. We believe that our Heavenly Father never felt such deep displeasure for all our guilt, as He felt joy and delight in the satisfaction made by his beloved Son; and, therefore,* in the obedience of those who are truly grafted upon Him, and so made partakers of his obedience in the sufferings of the cross.

This obedience could only be paid by the co-equal Son of God. Admit it possible, that there might have been some matter of sacrifice as pure and spotless as the body of our Saviour—more pure and glorious than any angelic substance. Suppose it possible that this pure and spotless sacrifice had been offered by a Priest, for dignity equal to

* Coleridge.

the Son of God; as, for instance, by the Third Person in the adorable Trinity, still his offering and service could not have been as acceptable to God, as was that of our Lord and Redeemer. Why? Because the infinite worth of the Priest or Person sacrificing, could not, in this case, have conferred any worth or virtue truly infinite upon the sacrifice made by Him, although it might be in itself as holy and glorious as could consist with created being; unless it had been so personally united to Him, that He had actually offered Himself, as did our adorable Lord. Well, therefore, doth the Apostle ask that triumphant question, with reference to Jewish sacrifice,—"How much more shall the blood of Christ, who, through the Eternal Spirit, offered HIMSELF without spot to God, purge your consciences from dead works, to serve the living God?"

But as the Redeemer could not perform obedience for us, unless He were *God* as well as man, so neither could He so do, unless He were *man* as well as God. If he were only God, He could perform no righteousness on our behalf, which by imputation might be ascribed to us. The law was made for man; therefore he can be accounted righteous by no other righteousness than that which was performed by man. Again; without the shedding of blood there is no remission of sins—no satisfaction to the offended justice, holiness, and moral government of the Most High. But God, in his essence, could neither lose life, nor suffer punishment. If Christ were altogether God, and not man, He could not suffer and make restitution. If He were man only, and not God, his sufferings could have no merit of satisfaction. Upon the union, therefore, of these two natures depends the efficacy and preciousness of the Redeemer's vicarious propitiation. We cannot say that either the *Godhead suffered*, or the *manhood satisfied*. But the difficulty ceases when we remem-

ber that He who is God, is man as well as God, and He who is man, is God as well as man. Hence, as his sufferings were suitable to man, so they were sufficient for God: because, although his Godhead did not suffer, yet He who, by an ineffable union, was God as well as man, did suffer. And although the manhood did not satisfy, yet He who was man as well as God, did satisfy. As the Saviour had a body, his blood was the blood of man: as it was the blood of his *person*, it was the blood of the co-equal Son of God.*

The Divine nature, in the person of the Father, required satisfaction for man's transgression against the perfect law, and unchangeable rule of holiness. The same Divine nature, in the person of the Son, undertook to provide the satisfaction, by assuming our nature: thus obtaining the power of redeeming by the right of consanguinity. The same Divine nature, in the power of the Holy Ghost, approves and seals this ever-blessed compromise. This ineffable concord between the Divine Persons in the unity of the Godhead, concerning the great work of redemption, is parallel to that perfect harmony, wherein He undertook and consummated the work of creation. Redemption, in its act and application to the soul, by Deity manifest in our flesh, is the supreme triumph of "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."†

Although, therefore, a Unitarian writer ‡ tells us, in bitter mockery, that, in the Liturgy of the National Church, we pray to Him who once was dead, who once was murdered by the works of his own hands,—*to a dead God*,—I would, notwithstanding, while I shudder at the expression, adopt the very words which have been the

* Bp. Beveridge on Art. II.

† 2 Cor. xiii. ult.

‡ Harris's Lectures, p. 294.

subjects of his unmitigable scorn. In my soul's yearning for myself, and for every one who hears me, I would cry unto Him, whom all the angels of God worship, who loved us and washed us from our sins in his own blood,—"By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost—good Lord deliver us!" And I would add, in the same sincerity, from the same form of sound words,—"From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment—good Lord deliver us. !"*

Now, to God the Father, God the Son, and God the Holy Ghost, Three Divine Persons in one and the same Jehovah, as to the Trinity in Unity; and to the One Jehovah, existing in the Three Persons of Father, Son, and Holy Ghost, as to the Unity in Trinity, be all honour, grace, and glory, ascribed by all creatures, through all ages. Amen. Amen.

* See Appendix, I.

END OF THE EIGHTH LECTURE.

APPENDIX.

A.

"Puis que nôtre delivrance est nommeé une redemption, il faut que Jesus Christ nous l'ait acquise par quelque rançon qu'il ait donneé pour nous. Or il n'en a donné aucune, si vous ne posez qu'en mourant il a epandu sa vie, et son sang pour nous, et en notre place. Puis apres si cela n'est, pourquoy l'Apôtre dit-il, que c'est *par le sang de Christ, que nous avons la remission de nos pechez?* Si son sang n'est pas la satisfaction de nos pechez, il est evident qu'il ne sert de rien à nous en obtenir la remission. En ce cas nous l'aurons, non par le sang, ou par la mort de Christ, qui n'y aura rien contribué à ce conte, mais par la seule bonté, soit de Dieu, soit de son Fils. Car de dire, que la remission des pechez est attribué au sang et à la mort du Seigneur, parce qu'en mourant il a scellé la verite de ce qu'il avoit presché durant sa vie, c'est evidemment se moquer du monde. Ses miracles avoit aussi confirmé sa doctrine; et neantmoins ny l'Ecriture, ny aucun homme sage n'a jamais dit, que nous ayons la remission de nos pechez par ses miracles, comme S Paul dit icy, et ailleurs souvent, que nous l'avons par son sang, et par sa mort. Joinct que si cette raison avoit lieu, puis que c'est pour sceller cette mesme doctrine, que les Martyrs ont souffert, l'on pourroit aussi dire, que c'est par leur sang, que nous avons la redemption, et la remission des pechez; ce qui ne se lit nulle part. Au contraire l'Apôtre nie fortement que ny lui ny aucun autre que Christ, ait esté crucifié pour nous. Ces raisons refutent aussi l'autre échapatoire de ces gens, que nous avons le salut par la mort de Jesus Christ, à cause qu'en mourant il nous a donné l'exemple d une patience, et obeissance perfaite. Car a ce conte les Martyrs, dont les souffrances contiennent de semblables enseignemens nous auroient donc sauvez aussi bien que Christ. Joinct que la patience, et l'obeissance font partie de notre sanctification; au lieu que l'Apostre dit, que nous avons en Jesus Christ par son sang la remission de nos pechez, et non simplement la sanctification."—*Daillé Sermons sur l'Epitre aux Coloss.* I. 195—197.

B.

"C'est chose commune en tous langages de signifier *la vie* par *le sang*, et *la perte de la vie* par l'effusion du sang. Mais le S Esprit employe particulierement cette façon de parler, lors qu'il est question d'une sacrifice. Car en tels sujets le sang de la victime est presque tousiours mis pour la vie, qu'elle perd estant immolée; de façon qu'il ne faut pas treuver estrange que

ces divins auteurs disent *le sang de Christ*, l'unique agneau du monde, et la tres parfaite hostie, representée par tous les sacrifices anciens, pour signifier la vie, qu'il a épanduë pour nous sur la croix, l'offrant au Pere pour propitiation de nos pechez. C'est icy le grand mistere de l'Evangile, inconnu aux hommes et aux Anges, et qui n'a jamais pû tomber en autre pensée, qu'en celle de la souveraine et infinie sapience de Dieu, que Jesus Christ, le bien aimé du Pere, le Sainct des Saincts ait mis sa vie pour nous, se soit constitué en nôtre place, et ait porté nos pechez en son corps sur le bois, souffrant en sa chair sacrée, et en son ame tres-sainte les peines et les douleurs, que nous meritions, afin de nous en exempter. C'est prcisement, ce que nous entendons en disant, qu'il a satisfait pour nous à la justice de Dieu. Et l'Apôtre nous fournit en ces paroles de quoy y conserver cette gloire au Seigneur contre deux sortes d'adversaires ; les uns qui nient qu'il y ait satisfait pour nous; les autres, qui l'accordans étendent encore cet honneur à d'autres, voulans qu'il appartienne aussi aux Saints et à nous mesmes. Pour les premiers, ils ne meritent pas d'estre tenus pour Chretiens, puis qu'ils rejettent une verité si clairement, et si souvent preschée dans l'Evangile, confessée par toute l'Eglise, et qui d'ailleurs est la source de nôtre consolation en la vie, et en la mort, et le fondement unique de toutes nos esperances."—*Daillé Sermons sur l'Epitre aux Coloss I.* 193, 194.

C.

I am aware of the Unitarian reading in this place—1 Tim. iii. 15, 16—(ὃς, He who), instead of (Θεὸς, God). But to say nothing of the preponderating evidence in favour of the common Greek text (which it may be noted Archbishop Newcome adopts), the grammatical difficulty of making the relative ὃς stand independently of any antecedent, is very great. To begin the sentence and paragraph with Καὶ ὁμολογουμένως, and to have ὃς without an antecedent, appears entirely contrary to reason, and the construction of the passage: and it seems indispensable to find an expressed antecedent. Which is the more likely to be that antecedent; the abstract neuter noun, or the agreeing, and personal noun,—the *mystery*, or the *Living God?* If, however, the Church belongs to Christ, and He is over all, God blessed for ever, what advantage to the cause of Unitarian theology is gained by the substitution? Upon the subject of this text, I would beg attention to Dr. J. P. Smith's elaborate Dissertation, vol. iii. pp. 321, &c. and to his note (H.) pp. 354, &c. It may be observed that Scholz reads with the admitted Greek text Θεὸς.

D.

The Father is called Jehovah;—so is the Son: Is. xl. 3: The Father is called God;—so is the Son: John i. 1; Acts xx. 28. The Father is Alpha and Omega;—so is the Son: Is. xli. 4; xliv. 6; Rev. 8. 17. Is the Father

eternal?—so is the Son: Is. ix. 6; Micah. v. 2; Rev. i. 8. The Father is omnipresent;—so is the Son: Matt. xviii. 20. The Father is omniscient;—so is the Son: John xxi. 17. Did the Father make all things?—so did the Son: John i. 3; Colos. i. 16; Heb. i. 2. Is the Father to be honoured?—such honour must the Son have also: John v. 23. Well, then, might He not think it robbery to be equal with God. On this subject, I would particularly recommend "Jones's Catholic Doctrine of the Trinity," a book, which, in a very small compass, has proved the existence and equality of three Persons in the Divine Unity, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1 Cor. ii. 13.

E.

Have we a body?—so had He: Heb. x. 5. 10. Have we flesh and blood?—so had He: Heb. ii. 14. Have we hands and feet?—so had He: Luke xxiv. 39. Have we a soul?—so had He: Matt. xxvi. 38. Are we hungered?—so was He: Matt. iv. 2. Are we weary?—so was He: John iv. 6. Heavy and sorrowful?—so was He: Mark xiv. 33. Do we grow in stature and knowledge?—so did He: Luke ii. 52. Do we die?—He also gave up the ghost: John x. 30. Thus was He, in all points, tempted like unto ourselves, yet without sin: Heb. ii. 17; iv. 15. Well then may He be called the Man, Christ Jesus: 1 Tim. ii. 5; 1 Cor. xv. 21; and Christ Jesus, the Son of Man: Matt, xxvi. 2.

F.

The word *μορφὴ*, translated "form" in our version, may, perhaps, as Dr. J. P. Smith has observed, be unexceptionably expressed by the phrase, *the characteristics of God*. Schleusner, accordingly, gives this as the secondary sense of the word:—"Ipsa natura et essentia alicujus rei, i. e. *φύσις* et *οὐσία*. In this sense it was understood by the Greek Fathers:—*Ἡ μορφὴ τοῦ Θεοῦ ταὐτον τῇ οὐσίᾳ πάντως εστίν.* "The form of God is the same as his essence."—*Greg Nyssen.* And again:—*Ἡ μορφὴ τοῦ Θεοῦ φύσις νοεῖται Θεοῦ.* "The form of God signifies the same as the nature of God."—*Theodoret.* Dr. Smith's Treatise on this passage well deserves attention.—*Scripture Testimony to the Messiah.* Vol. II. pp. 356, &c.

G.

Εἰκὼν, a perfect and exact resemblance, so far as the nature of the subject in any given case admits. Thus, 1 Cor. xi. 7, the man *ἀνήρ* is

called the image and glory of God, on account of his conjugal dominion. The Levitical law is said to have had only "a shadow, and not the very *image* (*αὐτὴν τὴν εἰκόνα*) of spiritual blessings." Heb. x. 1. Holiness in believers is described as a conformity to the *image* of God, and of Christ. Col. iii. 10. 2 Cor. iii. 18. Rom. viii. 28. This expresses the same as in Heb. i. 2:—He "is the brightness of his glory." He hath equally the same properties and perfections as the Father.—*Dr. J. P. Smith.* Vol. III. p. 297. *Πρωτότοκος*, not merely "the first begotten of every creature;" but "the begotten antecedently to all creation."—*Bishop Sandford's Works.* Vol. I. p. 165. "All things are created for Him,"—an undeniable proof of his Divinity, and that supreme worship is due to Him; since it is clearly due from the creature to Him, for whose service and glory that creature is made.

H.

I am aware that Unitarians object to the words, *τοῦ Θεοῦ* in this verse, and would read the passage, *ποιμάινειν τὴν ἐκκλησίαν τοῦ κυριόυ ἣν περιεποιήσατο διὰ τοῦ ιδίου ἅιματος*, "To feed the Church of *the Lord*," upon the authority of Griesbach. It is hoped to escape the peculiar force of this passage, by the general name, "Lord," instead of the peculiar term, "God." But, not to speak of critical Editions of the Greek Testament, since the time of Griesbach, a contribution has been made to the criticism of the New Testament, which, it may well be hoped, leaves us little more to expect or desire, in an edition of the Greek Testament, by Dr. J. M. A. Scholz. He comparatively impugns the authority of the MSS. on which Griesbach principally relied, and, with the late Archbishop Lawrence, gives precedence to that class of MSS. which flowed from Palestine and Asia Minor, through the Greek Churches, as more pure than that which had taken its course through Egypt. He has unhesitatingly written *τοῦ Θεοῦ*, and does not seem to think it necessary to enter into the dispute; but simply shows his decision by his text. In annotating, indeed, on his own vernacular version, he says,—"For the words, *the Church of God* are many manuscripts; *for the Church of the Lord*, are many others: and likewise for *the Church of the Lord and God*, and they make no material difference in the meaning. The reading, *the Church of God* is that of the most and best MSS. and many versions and Fathers: so that it is probably the true reading. And thus this passage contains an express declaration, on the part of the Apostle, that Christ is God." Other readings have been discovered in other MSS. but all to the same effect; or rather some speaking even more decidedly than our own version, if decision may be measured by repetition of titles, each bespeaking absolute Godhead. The passage of Athanasius referred to in the notes to the Improved Version, has been translated by an eminent scholar (the late Dr. Burton), in a manner effectually

removing the idea of any horror said to have been felt by that great champion of the faith towards the common reading. Athanasius himself quotes the passage more than once, and expressly reads *the Church of God.*

But, suppose it actually to be *the Church of the Lord:* What is gained to the cause of Unitarianism by the change? The term Lord, (κύριος) when simply used without any limiting adjunct in the Scriptural Greek, denotes the Supreme Being. It is the word regularly employed by the Septuagint to translate the names Adonai and Jehovah. The Alexandrian Jews had a superstitious dread of writing the name of God; and put κύριος not as a translation, but as a mark or sign, every one readily understanding for what it really stood. This word, however, we find thus put in the form of an unqualified, and unequalled preference throughout the Acts of the Apostles, and the New Testament generally, when the circumstances of the connexion require us to understand it of the Lord Jesus Christ,

If the words τοῦ κύριου be read instead of τοῦ Θεοῦ, and it be understood that the latter reading would be more favourable to the Deity of Christ than the former, we must acknowledge it to have the same force in other passages where it occurs in connexion with the Lord Jesus Christ. John i. 1. Rom. ix. 5. Tit. ii. 13. 1 John v. 20. Our Lord emphatically calls the Church, *His Church*,—Matt. xvi. 18. Here it is either the Church of the Lord, or the Church of God. St. Paul terms it the Church of God,—1 Tim. iii. 5. The Church of the Living God, who is the Saviour of all men—1 Tim. iv. 10.

"Mr. Wakefield contends strenuously for reading Θεοῦ, and not κυρίου. He afterwards effects his escape from the consequence, by proposing two of the most extraordinary criticisms that were ever ventured by a Greek scholar. Τοῦ ἰδίου ἄιματος, he renders, not *his own blood*, but *his own son*, because a man's son may be said to be *his own blood*; and, therefore, the *Son* of God may be expressed by *God's own blood;* an expression, which had it been used of God the Father by a Trinitarian, in defence of his doctrine, would have subjected him to Mr. Wakefield's ineffable contempt. He suggests also another mode, that of translating the words 'by the blood of his own,' supplying the word (son) διὰ τοῦ ἰδίου ἄιματος."

See Dr. J. P. Smith, III. 24, 57. Professor Nares' Remarks on the Improved Version, pp. 219—221. Abp. Magee, II. 435. Coleridge's Table-Talk, pp. 259, 260.

I.

"I have ever wondered, and still do wonder at the peevishness, or rather pathetical profaneness of men who scoff at those sacred passages in our Liturgy, 'By thine agony and bloody sweat; by thy cross and passion, &c. Good Lord deliver us:' as if they had more alliance with spells and forms of conjuring, than with the spirit of prayer, or true devotion. Cer-

tainly they would never have fallen into such irreverend and uncharitable quarrels with the Church, our mother, unless they had first fallen out with Pater Noster, with the Lord's Prayer, the Creed, and the Ten Commandments. For I dare undertake to make good, that there is not either branch or fruit, blossom or leaf, in that sacred garden of devotion, which does not naturally spring, and draw its life and nourishment from one or other of the former roots, to wit, from the Lord's Prayer, or from the Creed set prayer-wise, or from the Ten Commandments. And he that is disposed to read that most divine part of our Liturgy, with a sober mind and dutiful respect, shall find, not only more pure devotion, but more profound orthodoxal Divinity, both for matter and form, than can be found in all the English writers which have either carped or nibbled at it."—*Dr. Jackson's Works*, Vol. II. p. 834.

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THE

DEITY, PERSONALITY, AND OPERATIONS

OF

THE HOLY GHOST:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, APRIL 3, 1839.

BY THE

REV. JOHN ELLISON BATES, M.A.

CURATE OF ST. BRIDE'S,

AND LATE STUDENT OF CHRIST CHURCH, OXFORD.

BEING THE NINTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

"Produce your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob."—Isaiah lxi. 21.

LIVERPOOL:

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37. He governs the conduct, Rom. viii. 14, Gal. v. 16, 25 ..... ib.

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Practical application, generally ..... ib.

,, to Unitarians 584

N.B.—This Lecture addresses itself to Unitarianism, as professed in this place. The writer is aware that, elsewhere, there is a class of Unitarians, who admit the Holy Ghost's Personality; but hold him to be an *inferior*, not a Divine, Person. In dealing with this species of heresy, it would be unnecessary to adduce proofs of "Personality;" the argument would be confined to "the Deity of the Holy Ghost;" which, it is hoped, is satisfactorily established in the following pages.

LECTURE IX.

THE DEITY, PERSONALITY, AND OPERATIONS OF THE HOLY GHOST.

BY THE REV. JOHN ELLISON BATES, M.A.

"I HAVE YET MANY THINGS TO SAY UNTO YOU, BUT YE CANNOT BEAR THEM NOW. HOWBEIT WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH: FOR HE SHALL NOT SPEAK OF HIMSELF; BUT WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK: AND HE WILL SHOW YOU THINGS TO COME. HE SHALL GLORIFY ME: FOR HE SHALL RECEIVE OF MINE, AND SHALL SHOW IT UNTO YOU. ALL THINGS THAT THE FATHER HATH ARE MINE; THEREFORE SAID I, THAT HE SHALL TAKE OF MINE, AND SHALL SHOW IT UNTO YOU."—*John* xvi. 12, 13, 14, 15.

Such were the words of our Lord Jesus Christ to his sorrowing disciples. The time was now at hand when he must leave the world, and return unto the Father: and this announcement had filled their hearts with sorrow and grief. To cheer their drooping spirits was the object that engaged his chief concern. His own sufferings were forgotten in the endeavour to soothe and comfort them. But, what could afford them consolation in the prospect of losing the presence of such a master, and the protection of such a friend? Was it enough to show the uselessness and unreasonableness of uncontrolled grief? Was it enough to say that he loved them still, and nothing short of positive necessity could have induced him to leave them? No! their hearts ached with the thought of losing the Counsellor in all their difficulties, the Comforter in

all their troubles, and neither arguments nor assurances could fill up the aching void.

Far more solid and more satisfying was the consolation he had to propose—"I go, but my place will be filled, my presence will be supplied, by another." "I will pray the Father, and he shall give you ANOTHER COMFORTER, that He may abide with you for ever; even the SPIRIT OF TRUTH.*" This was the chord of consolation our Lord so sweetly touched: upon this one string, the coming of the Comforter, he discoursed most eloquent music. "The Comforter shall abide with you for ever. HE shall dwell with you, and be in you. He shall teach, and testify, and bring to remembrance;† and as ye have much to learn concerning me and my kingdom, which at this time ye are unable to receive, when HE THE SPIRIT OF TRUTH is come, He will guide you into all the truth: not that he shall give any new revelation distinct from, or independent of, that which you have already heard from my lips, and received from the Word of God. His teaching will be essentially my teaching, for He shall not speak of HIMSELF, but whatsoever He shall hear, that shall He speak: and He will show you things to come. My person, my grace, my mercy, my love, and my glorious salvation, will be the constant theme of his instructions.‡ He shall glorify me: for He shall receive of mine, and shall show it unto you. Yes, I say He shall receive of mine, for all that the Father hath are mine,—all the attributes of Godhead are mine in union with the Father,—and when he makes known the Father's love, and mercy, and grace, to a guilty world, he will in effect make known mine. Therefore said I unto you, He shall take of mine, and shall show it unto you."‖

Such, my brethren, being the very important part the

* John xiv. 16, 17. † John xiv. 26; xv. 26. ‡ Appendix, A. ‖ John xvi. 12—15.

Comforter fulfils in the economy of man's salvation, it becomes indispensably necessary for us to know "who, or what, this Comforter is." And I am persuaded that this portion of Scripture, duly considered, will remove the opinion, (if such an erroneous opinion has been entertained), that the subject which is to be brought under notice this evening is nothing more than an abstruse question of speculative theology, neither important in itself, nor essential to the everlasting welfare of mankind.

"The Deity, Personality, and Operations of the Holy Ghost," is a subject *in itself of the utmost importance:* for, if the Holy Ghost be GOD, He is the object of our love and reverence, of our adoration and worship, of our gratitude and praise. And it is likewise *essential to our everlasting welfare,* inasmuch as our Saviour has declared the operations of the Comforter to be necessary to guide us into that truth, which alone can save and sanctify the soul. For the blessing our Lord promised, and the Comforter he announced, were not limited to the individuals whom he then addressed: it was a blessing which should abide with his Church until the end of the world; a Comforter whose operations should extend even to the extremities of the earth. "He shall abide with you for ever."* "He will reprove the world of sin, of righteousness, and of judgment."†

Did I not sincerely believe that a sound faith in the Deity and Personality of the Holy Ghost, and a genuine experience of His operations on the heart, are indispensably necessary to salvation, I could not have the confidence to take up so much of your time this evening; but being deeply persuaded of the vital importance of the subject, I venture (in dependence upon the promised aid of the Spirit of God himself) to claim your most serious attention

* John xiv. 16. † John xvi 8.

while, as a preliminary step, I state the case at issue between ourselves and that class of persons designated Unitarians.

The TRINITARIAN FAITH concerning the Holy Ghost is given in our fifth article with so much plainness, so much precision, so much Scriptural fidelity, that it would be difficult to find words, conveying a more clear or comprehensive statement. The first article having laid down the fundamental truth of the UNITY IN TRINITY—"There is but one living and true God;.....and in unity of this Godhead there be three Persons, of one substance, power, and eternity, the FATHER, the SON, and the HOLY GHOST"—the fifth proceeds with reference to the subject before us, "THE HOLY GHOST, PROCEEDING FROM THE FATHER AND THE SON, IS OF ONE SUBSTANCE, MAJESTY, AND GLORY, WITH THE FATHER AND THE SON, VERY AND ETERNAL GOD." Here we openly and honestly declare our belief in the DEITY of the Holy Ghost—"He is very and eternal God:" and we as openly and honestly declare our belief in his PERSONALITY—"proceeding from the Father and the Son"—distinct in person, but undivided in substance,—"of one substance, majesty and glory."

Such is our faith. We believe the Holy Ghost to be GOD, a DIVINE PERSON, one of the subsistents in the incomprehensible and ever-blessed Trinity, in every respect equal to the Father and to the Son; "for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."* This is the doctrine our Prayer Book teaches; and this doctrine we are prepared to defend by unanswerable arguments from the Holy Scriptures.

* Communion Service.—Preface for Trinity Sunday.

On this, as on most other points, UNITARIANS are utterly at variance with us; but from the absence of any thing admitted to be an authorized and accredited formulary, it is not easy to state with confidence the precise nature of their faith. A process, however, by which we may arrive at something like correctness, is suggested by that enactment of the Mosaic law—"In the mouth of two or three witnesses shall every word be established."* If the testimony of two or three of their theologians respecting the Holy Ghost agrees, the conclusion will not have been rashly formed, that such are the sentiments of Unitarians generally.

The first testimony I shall adduce is that of Dr. Priestley. He writes—"There is very little in the Scriptures that could give any idea of the distinct personality of the Holy Spirit, besides the figurative language in which our Lord speaks of the Advocate, or Comforter, as we render it, (*παρακλητος*) that was to succeed him with the Apostles after his ascension. But our Lord's language is upon many occasions highly figurative; and it is the less extraordinary, that the figure called *personification* should be made use of by him here, as the peculiar presence of the Spirit of God, which was to be evidenced by the power of working miracles, was to succeed in the place of a real person, viz. himself; and to be to them what he himself had been, viz. their Advocate, Comforter, and Guide. That the Apostles did not understand our Lord as speaking of a real person, at least afterwards when they reflected on his meaning, and saw the fulfilment of his promise, is evident from their never adopting the same language, but speaking of the Spirit as of *divine power* only."†

* Deut. xix. 15; 2 Cor. xiii. 1.

† An History of the Corruptions of Christianity, by Joseph Priestley, LL.D. F.R.S. Vol. I. sec. vii. p. 88.

The next witness I shall call is Mr. Lindsey. In a note on the 28th of St. Matthew's Gospel he says—"The Apostle John characterizes the Spirit, or Holy Spirit, which Christ promised to his followers, as a divine person that should be with them, plead for them, and direct them, (xiv. 16, 17, 26; xvi. 7, 13, 14,) when it was nothing but the gifts of a divine *power,* or wisdom, which he speaks of and personifies."*

The statements of these two witnesses are in such obvious agreement that it will be superfluous to produce a third. It is sufficiently clear that the light in which they regard the Holy Spirit is that of a power or influence emanating from God, and exerted by God.

THE QUESTION, therefore, for decision is simply this—Whether the Holy Ghost be, as we maintain, VERY AND ETERNAL GOD, a PERSON, subsisting with the ETERNAL FATHER, and the ETERNAL SON, in the UNITY of the GODHEAD; or—whether the Holy Ghost be, as Unitarians maintain, nothing more than GOD'S power, or influence.

And how is this question to be determined?—By the Word of God, and by the Word of God alone. By the Word of God we shall stand or fall in the day of the Lord Jesus Christ;—God's Word will be the rule of judgment then: and, as we value our souls, let God's Word be the rule of our faith now. I cannot, as a Minister (though unworthy) of the Church of England, appeal to any other authority than the authority of Scripture.† As a servant of the Lord Jesus Christ, charged "to preach the Word,"‡ I dare not refer this matter to any other arbitration than that of the Inspired Volume. "To the law and to the testimony, if they

* Second Address to the Students of Oxford and Cambridge, p. 17.
† Vide 6th Article. ‡ 2 Tim. iv. 2.

speak not according to this Word, it is because there is no light in them."*

One of the writers from whom I have just quoted affects to treat arguments from Scripture with an indifference bordering on contempt. Dr. Priestley,† in one of his controversial letters, writes—"You repeat, indeed, some hackneyed arguments from the Scriptures; but you know that I consider all *arguments of that kind* as sufficiently exhausted on both sides, and, therefore, have chosen a new field of argument."‡ This is, indeed, a very summary way of silencing the only witness whose testimony can bring the question to a definitive decision; but it betrays a weak cause, as well as advances an unsound principle. That Scripture is capable of being misquoted, misapplied, and wrested in support of error, we are compelled by too many painful instances to admit: but are we therefore to give up the appeal to it, and have recourse to some other authority? We have not so learnt Christ. He did not, in the hour of sharp temptation, abandon the Word of God, because Satan himself dared to appeal to Scripture, and say, "It is written." He did not leave the living oracles for Pharisaic traditions and philosophical disputations. No! He only held the sword of the Spirit with a firmer grasp,—"Get thee hence, Satan." "It is written *again*." ||

Instructed by an example so eminent, and mindful that we are about to discuss a subject, which will maintain its infinite and everlasting importance, when this world's wisdom shall have become like the withered grass and faded flower, we refer this question to that Word of God which liveth and abideth for ever.§ It will, therefore, be my duty and my endeavour, not so

* Isaiah, viii. 20. † Priestley, in text
‡ Priestley's Letters to the Rev. John Hawkins. || Matt. iv. 6, 7, 10. § Isaiah xl. 8

much to search for novel arguments, as to stand in the ways, and see, and ask for the old paths, where is the good way, that we may walk therein, and find rest for our souls.*

I design to treat the three divisions of the subject in the order already laid down.

I. PROVE THE DEITY.
II. THE PERSONALITY.
III. STATE THE OPERATIONS OF THE HOLY GHOST.

May that High and Holy One, of whom we are about to speak, and without whom nothing is strong, nothing is holy, guide us into all truth, that our "faith may not stand in the wisdom of men, but in the power of God."†

I. It has been said by some who deny the Deity of the Holy Ghost, that the Scripture nowhere declares that the Holy Ghost is God. If by this is meant that the precise words "the Holy Ghost is God" are not in the Bible, we admit it: but we contend that the Bible contains statements equivalent, and more than equivalent, to these words. The words "The Father is God," are not to be found in the Sacred Volume, but enough is said in other words to prove Him to be so. And in like manner, I shall show that enough is said concerning the Holy Ghost to prove Him to be one of the Persons of the ever-blessed Godhead.

Let us consider what method the Bible adopts for making known the Supreme Being. Does it instruct us by mere assertions?—does it lay down certain abstract propositions concerning the essence and subsistence of the Great Jehovah?—does it not rather lead us to an

* Jer. vi. 16. † 1 Cor. ii. 5.

apprehension of Him, by making Him known, as bearing those Names, performing those Works, possessing those Attributes, and claiming that Worship which define Godhead.

Take the first chapters of the Book of Genesis. The sublime subject is not introduced to us in the form of an abstract proposition, e.g. "There is a Being, eternal and supreme, whose mode of existence is different from that of his creatures, being one God subsisting in a Trinity of Persons." No! GOD is made known, first by a *name* expressing the plurality of persons, "In the beginning ELOHIM." Next our apprehension of this Supreme Being is expanded by a description of his *works*, "Elohim created the heaven and the earth." Then some of his *attributes* are exhibited. His power in making every thing, his wisdom in making every thing very good, and his goodness in blessing all that he had made, his holiness in giving a law to man, his justice in annexing a penalty to that law, his truth in pronouncing the threatened curse upon disobedience. And further, we are taught to regard him as the Object of *worship*, approving the offering of Abel, disapproving that of Cain. And our apprehension of GOD is derived not from mere words, but from those *names*, and *works*, and *attributes*, and *worship*, which distinguish the Great and Glorious JEHOVAH.

The reasonableness of this method of instruction cannot be questioned. Let me appeal to any parent among you, whose pleasing office it has been to instruct the opening mind of your children—How do you teach the existence and character of God?—Not by bare assertion—not by abstract propositions, but by bringing within the compass of your child's understanding some description of that God with whom he has to do,—his

name—his works—his attributes—his worship; you teach the reverence due to his name, you speak of his works, enlarge upon his attributes, and declare him to be the object of worship. From these, and not from abstract statements, the child's mind receives its conception of God. This, as we have seen, is the course of instruction adopted in the commencement of the Bible, and this course I design to pursue in proof of the DEITY of the Holy Ghost; and if I show that the NAMES, the WORKS, the ATTRIBUTES, and the WORSHIP, which belong to GOD, and define his nature and essence, are assigned to the Holy Ghost, the inference will be direct and undeniable that the Holy Ghost is "VERY AND ETERNAL GOD."

And let the investigation be conducted with great seriousness and holy reverence; for the lips of Eternal Truth have pronounced a solemn warning, lest we "speak a word against the Holy Spirit."* And if we engage to prove the Holy Spirit to be, what in reality the Holy Spirit is not; if we endeavour to invest him with divine honours, which are not *its* due; if we presume to maintain that He is in the fullest, and plainest, and most unqualified sense of the word GOD, when in reality *it* is no more than a power, or influence, what are we doing but in effect speaking against the Holy Ghost, falsifying the account which Scripture gives of this glorious and blessed Spirit? May the Lord impose a holy restraint upon the lips, and infuse a holy reverence into the minds, of all who venture upon a subject so momentous.

To proceed, then, with our proofs.

1. That the *names* which belong to GOD are assigned to the Holy Ghost.

The Supreme name by which God makes Himself

* Matt. xii. 32.

known in his Word is JEHOVAH, not unaptly called the incommunicable name, because it is never communicated, or assigned, to any other than the Supreme Being. It denotes not only the eternity, and self-existence, but likewise the unity of God. "That men may know that Thou, whose name alone is JEHOVAH, art the Most High over all the earth."* We believe the Father to be JEHOVAH, the Son JEHOVAH, and (as I am about to show) the Holy Ghost JEHOVAH, and yet not three Jehovahs, but ONE JEHOVAH.† For "JEHOVAH, our ELOHIM" (our plurality of Persons) "is ONE JEHOVAH."‡ We do not presume to make *divisions* in the Deity, but we believe and maintain those *distinctions* of person which God himself has been pleased to reveal. That the name JEHOVAH is given to the Holy Spirit will be evident, if adopting the Apostle's rule for investigating the deep things of God we compare spiritual things with spiritual.‖

1. In Numb. xiv. 11, the Israelites are said to have provoked JEHOVAH. "JEHOVAH said unto Moses, how long will this people provoke me?" According to the Prophet Isaiah, JEHOVAH whom they provoked was the HOLY SPIRIT, ch. lxiii. 10.—"But they rebelled and vexed his HOLY SPIRIT."

2. In Numb. xii. 6, it is said, "If there be a Prophet among you, I JEHOVAH will make myself known to him." Referring to 2 Peter i. 21, we read that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the HOLY GHOST." JEHOVAH, therefore, who made himself known to the Prophets is the HOLY GHOST.

* Psalm lxxxiii. 18. † Vide Athanasian Creed. ‡ Deut. vi. 4.

‖ 1 Cor. iii. 13. The necessity of diligent and deep investigation in examining the truths of God's Word is beautifully enforced Prov. ii. 1—5.

3. In Isaiah's vision of the Lord of Hosts (chap. vi.)* the Prophet heard the divine Speaker say, "Go, tell this people, hear ye indeed but understand not;" from Acts xxviii. 25, 26, we learn WHO this speaker was—"Well spake the HOLY GHOST by Esaias the Prophet unto our Fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand."

References might be multiplied, but these prove decisively that the HOLY GHOST is JEHOVAH.

Another name by which the Supreme Being is revealed in his Word is ELOHIM, a plural noun, rendered in our translation GOD. This plural noun, applied to the Godhead, is manifestly intended to convey the idea of what we call the Persons, or distinct Subsistences, in the one indivisible Godhead. The peculiarity of this use of a plural noun to denote the Godhead, joined as it is repeatedly with a singular verb, prepares the mind for the truth (afterwards more fully expressed) of God's peculiar mode of existence—a Trinity of Persons in a Unity of Essence. The following references will show that the HOLY GHOST is ELOHIM, GOD.

4. In Jer. xxiii. 23, 24, the Lord appeals—"Am I a GOD at hand, saith the LORD, and not a GOD afar off? Can any hide himself in secret places that I shall not see him? saith the LORD: Do not I fill heaven and earth? saith the LORD." The same question is asked in very nearly the same words in Ps. cxxxix. 7, 8.—"Whither shall I go from thy SPIRIT, or whither shall I flee from

* The glory manifested in this vision is shown to be the glory of the Father by Rev. iv. 8; and of the Son, John xii. 41; and of the Holy Ghost Acts xxviii. 26;—three Persons manifested in one and the same glory. So Scriptural is the statement of the Athanasian Creed—"The Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the *glory* equal, the majesty co-eternal."

thy presence?* If I ascend up into heaven, *Thou*" (not thine influence, but Thou Thyself) "art there: If I make my bed in hell, THOU art there," &c. Thus where the SPIRIT is present, GOD himself is present; consequently the SPIRIT is GOD.

5. Referring to 2 Samuel xxiii. 2, 3, we find it written, "The SPIRIT OF THE LORD spake by me, and His word was in my tongue. The GOD OF ISRAEL said, the ROCK OF ISRAEL spake to me." Here are three names: the Spirit of the Lord, the God of Israel, and the Rock of Israel; and you must either understand by them, that *three* Divine Persons spoke, or apply the three names to the *one* Speaker. If you adopt the former interpretation, the doctrine of the TRINITY is admitted: if the latter, you must give to the SPIRIT the name of the GOD OF ISRAEL.

In the Septuagint, (a translation of the Hebrew Scriptures into Greek, completed more than two hundred years before the birth of our Saviour,) ELOHIM is rendered *Θεὸς*,—the word used in the New Testament to designate GOD. The following are two, among many, instances of this name *God* being given in the New Testament to the Holy Ghost.

6. St. Paul asks the Corinthians, 1 Cor. iii. 16, "Know ye not that ye are the temple of GOD, and that the SPIRIT of GOD dwelleth in you." Here the Proprietor of this temple is GOD, the Inhabitant the SPIRIT of GOD. But, 1 Cor. vi. 19, the HOLY GHOST is declared to be

* "From thy presence." The original word is even still more forcible in establishing our conclusion that "Where the Spirit is present, God himself is present:" it might be rendered "from thy PERSON." It is the same expression as that translated 2 Samuel xvii. 11. "*thine own person.*" Conf. Simonis Lexicon in voce פָּנָה. d. persona, ut græce, *πρόσωπον*, hinc cum affixis פָּנַי *persona mea* h. e. *ego* præsens פָּנֶיךָ *persona tua* h. e. *tu* præsens.

the Proprietor—"What know ye not that your body is the temple of the HOLY GHOST?" and in 2 Cor. vi. 16, GOD HIMSELF is declared to be the Inhabitant, "as GOD hath said, I will dwell in them, and walk in them." Let me beg you to mark well the combined testimony of these parallel statements, the Proprietor is GOD, and that God is the HOLY GHOST, the Inhabitant is the Spirit of God, and that Spirit of God is the LIVING* GOD HIMSELF.

7. Again, Zacharias, in the inspired song recorded Luke i. 68, 70, sings to this effect, that "the LORD GOD of Israel.... spake by the mouth of his holy prophets, which have been since the world began." But the Apostle Peter, 2 Pet. i. 21, informs us that these holy men of God spake as they were moved by the HOLY GHOST. If there is any consistency in the Inspired Scriptures, the conclusion is self-evident that the Holy Ghost is the Lord God of Israel.

A third name is ADONAI, Lord, (distinguished in our Bible from JEHOVAH, by being printed in the smaller character), a title sometimes given to inferior beings: but when joined with Jehovah, and rendered the Lord GOD, can be applicable to none but the one glorious God.

8. In Ezek. viii. 1, it is said "The hand of ADONAI JEHOVAH fell there upon me;" in 3d verse the inspired writer explains WHO this was, for he says, "THE SPIRIT lifted me up, and brought me in the visions of God to Jerusalem." In the conclusion of this, and the succeeding chapter, we find the Prophet still attended by this same Divine Person, before whom (ix. 8,) he falls down prostrate, invoking him by the title of ADONAI JEHOVAH. This Scripture then furnishes an instance

* The context from which the last of these references is taken is "for ye are the temple of the LIVING GOD; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people."

of the Spirit being worshipped by the name ADONAI JEHOVAH.

But, not to tire you with more references than is needful, I will only further refer to Ps. lxxviii. 17, 22. In this portion of Scripture, a title is made use of which unquestionably belongs to the Supreme God. It is ELEON, MOST HIGH,* and well does the name become the Divine Majesty; for let us apply to HIM all the names we can, He will be infinitely above every name, and eternally transcend our highest conceptions.

9. In the Psalm referred to we read,—"The Israelites provoked the MOST HIGH in the wilderness,—they tempted EL (GOD) in their heart,—yea, they spake against THE ELOHIM,—therefore JEHOVAH was wroth,—because they believed not in THE ELOHIM." To any one, who reads the passage attentively, it will appear as evident as language can make it, that these several titles, JEHOVAH, EL, ELOHIM, ELEON, i. e. LORD, GOD, GOD (denoting plurality of persons,) MOST HIGH; belong to one and the same Being. Do you ask WHO this Being is? We have it established by the testimony of three unexceptionable witnesses, that it was the HOLY SPIRIT. Isaiah (lxiii. 10,) declares that this provocation of the Israelites was against the HOLY SPIRIT,—"They rebelled and vexed HIS HOLY SPIRIT." The martyr Stephen says, that "they resisted the HOLY GHOST, Acts vii. 51. And the Apostle to the Hebrews, (iii. 7, 9,) gives additional confirmation by declaring, that it is the HOLY GHOST who saith, "Your Fathers tempted ME, proved ME, and saw MY works, forty years."

* When Melchisedec blessed Abram, he employed this supreme title "EL ELEON," to express the Divine Majesty. "Blessed be Abram of the *Most High God*, possessor of heaven and earth."—*Gen.* xiv. 19.

Thus we see that the supreme names Jehovah, God, Lord God, Most High God, are in both Old and New Testaments given to the HOLY GHOST.

Here we must pause, and encounter the objections brought against this part of our argument.

Obj.—With reference to the name Jehovah, it is argued, that the use of it does not prove the Holy Ghost to be God, because this name is, in Scripture, applied to created things. An altar is called Jehovah-Nissi, or Jehovah-Jireh, or Jehovah-Shalom, and a city is called Jehovah-Shammah.* And again,—It is objected that the name "God" is given to persons inferior to the Divine Being; as to Moses, when the Lord said, "I have made thee a God to Pharoah,"† and in the Psalms it is written, "I have said ye are Gods, but ye shall all die like men."‡

Ans.—But a moment's reflection will show that the cases are not parallel. In the passages we have adduced, (and many more might be added), the titles of Jehovah, God, Lord God, and Most High, are given to the Holy Ghost in an absolute and unqualified sense: whereas in the passages brought in objection, the expressions are modified by the context. It is obvious to common sense, that if an inanimate object, such as an altar, or city, is called Jehovah-Nissi, or Jehovah-Shammah, it must be metaphorically;—and common sense would teach that if Moses was *made* a God, the name could not be then used of the true God: or if the Gods were to *die* like men, the signification must be modified.§

While, on the other hand, common sense will no less teach that Jehovah whom the Israelites provoked, (1.)—Jehovah of Hosts who sent Isaiah to the people, (3.)—

* Exod. xvii. 15; Gen. xxii. 14; Judges vi. 21; Ezek. xlviii. 35.
† Exod. vii. 1. ‡ Psalm lxxxii. 6, 7. § See Appendix, B.
(1.) (3.)—These numbers refer to the corresponding Sections.

that God who fills heaven and earth, (4.)—that God whose temple we are, (6.)—the Lord God of Israel, who spake by the mouth of his Holy Prophets, (2. 5. 7.)—the Lord God who carried Ezekiel in the visions of God to Jerusalem, (8.)—the Most High who was tempted in the desert, (9.)—is in the most absolute and unqualified sense "VERY AND ETERNAL GOD." And such is our conclusion from the *Names* given to the HOLY GHOST.

II. A reference to his *Works* will throw further light on the subject: A very brief summary is all the occasion will allow, but my object will be gained, if the investigation engages your more leisurely consideration.

10. *Creation* is one of the distinguishing works of the Lord Jehovah. "I the LORD that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth *by myself*."* One passage out of many will suffice to show that creation is the work of the Holy Ghost. I refer to the sublime language of the Prophet Isaiah, xl. 12, 13, 14. In which the Holy Spirit's infinite power and supreme majesty, as Creator, are set forth in the most exalted terms. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, who hath directed the SPIRIT OF THE LORD, or being his Counsellor hath taught Him?"

When we produce other Scriptures which attribute the work of creation to the Spirit, the Unitarian replies that they refer to the Spirit in a subordinate sense, and describe the Spirit as a subordinate Agent employed, or rather a subordinate influence exerted by the Father. But in this

* Isaiah xliv. 24.

(1.) (6.) (2. 5. 7.) (8.) (9.)—These numbers refer to the corresponding Section.

quotation from Isaiah, such an explanation has not a shadow of consistency; for the Spirit is not spoken of as an inferior agent, but as the Most High God, whose wisdom and whose power are uncommunicated, underived, and essentially inherent in Himself: "With whom took He counsel, or who instructed Him, and taught Him the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" This all-wise, all-powerful Spirit—One in essence, and consequently One in power and operation with the Father and the Eternal Son—was directed by none superior to himself. He was his own Counsellor, his own Director, his own Instructor in the great work of creation. Truly it must be a strange and unheard-of figure of speech, that warrants the application of such language to a mere influence or power!

11. *Providence* is no less the work of God than creation. The providential interpositions of the Holy Ghost are repeatedly spoken of in Scripture—for instance, He gives life: "Thou sendest forth thy SPIRIT, they are created."* He takes away life: "All flesh is grass, and all the goodliness thereof as the flower of the field, the grass withereth, the flower fadeth, because the SPIRIT OF THE LORD bloweth upon it?"† He was the providential guide of the Israelites in the wilderness: "As a beast goeth down to the valley the SPIRIT OF THE LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name."‡ By His providence the assaults of the enemy are warded off: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."§

12. *Resurrection* is another work which proves the Deity of the Holy Ghost. The resurrection of the Lord Jesus Christ is ascribed to the Spirit, in 1 Peter

* Psalm civ. 30. † Isaiah xl. 6, 7. ‡ Isaiah lxiii. 14. § Isaiah lix. 19.

iii. 18:—"Christ.... being put to death in the flesh, but quickened by the Spirit;" even that Spirit who strove with the disobedient in the days of Noah. And inasmuch as the same exceeding greatness of power which raised the head, will be employed to raise the members, it is manifest that the resurrection of believers will also be the work of the Holy Spirit. "If the SPIRIT of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by HIS SPIRIT that dwelleth in you."*

The works performed by the Holy Ghost in the salvation of sinners, might be referred to under this head; but I shall reserve my observations on these for the third division of the subject, "the Operations of the Holy Ghost." At present enough has been said for our purpose: for if any works are expressive of "eternal power and Godhead," surely those of *creation, providence,* and *resurrection* (10. 11. 12.) must be admitted to be conclusive.

III. The *Attributes* of the blessed Comforter next claim our notice. By attributes I mean those essential properties, perfections, and qualities, which we attribute to God, and which can be attributed in the same absolute sense to none inferior to God: such, for instance, as eternity, omnipresence, omnipotence, and omniscience.

13. *Eternity* is an attribute of the Holy Ghost: this is a necessary consequence from his being the Creator; for he, who in the beginning created all things, must himself have been without beginning—before time, and things created—and, therefore, "God from everlasting to everlasting."† But to silence all doubt, we have the express testimony of the inspired writer to the Hebrews, who

* Rom. viii. 11.

10. 11. 12. —These numbers refer to the corresponding Sections. † Ps. xc. 2.

assigns to the Holy Spirit the attribute of Eternity, calling him "the ETERNAL SPIRIT."—Heb. ix. 14.

Obj.—I must here notice an objection. In John vii. 39, it is said, "The Holy Ghost was not yet *given*, because Jesus was not yet glorified," and it has been argued from the word "*given*," not being in the original, that the passage taken simply disproves the eternity of the Spirit, "The Holy Ghost was not yet."

Ans.—What, then, are we to understand from those passages of Scripture, in which the existence of the Spirit previous to the time referred to by the Evangelist, is again and again declared. The Spirit spoke by the Prophets;* the Spirit led Christ into the Wilderness.† By the Spirit He cast out devils.‡ All this is antecedent to the time, with reference to which St. John said, "the Holy Ghost was not yet." Our translators, therefore, judged rightly in determining that the expression referred not to the *existence*, but to the extraordinary *gifts* of the Holy Ghost.§

14. *Omnipresence*, as we have already seen, is another attribute of the Holy Ghost: "Whither shall I go from thy SPIRIT, or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there."‖ The Spirit of Jehovah fills heaven and earth; nor is it a valid objection, that the Spirit is sometimes said to descend, or to depart;

* 2 Pet. i. 21. † Luke iv. 1. ‡ Matt. xii. 28.

§ The same explanation must be given of the expression made use of by the Ephesian converts. Acts xix. 2. "We have not so much as heard whether there be any Holy Ghost." That is, *any extraordinary manifestation of the Holy Ghost*. Having been baptized unto John's baptism, they could not be ignorant of the Holy Ghost's existence; for all the four Evangelists relate that the doctrine of the Holy Ghost formed a prominent feature in the Baptist's teaching. Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 32, 33.

‖ Ps. cxxxix. 7, 8.

for the same thing is occasionally affirmed of Jehovah; who, it must be admitted, is present every where: though he does not every where *manifest* his presence.

15. *Omnipotence* is another attribute of the Godhead, which the Holy Ghost possesses in union with the Father and the Son. He is Almighty. He can do all things. This has, in effect, been proved, under the consideration of his works; for he who is the author of Creation, Providence, and Resurrection, must be possessed of Omnipotence. If He does the works of omnipotence, we must believe him to be Omnipotent, "for the very works sake."*

16. To mention but one more of the divine attributes —the property of knowing all things, *Omniscience,* is peculiar to God. The possession of this attribute by the Holy Spirit is implied in words already quoted—"Who hath directed the Spirit of the Lord, or being His Counsellor, hath taught Him? With whom took He counsel, and who instructed Him."† And the fact of his having inspired the Prophets to foretell events many years before their accomplishment, involves the same truth. But no language can more distinctly assert the Omniscience of the Holy Spirit than that of St. Paul, 1 Cor. ii. 10, 11. "THE SPIRIT searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but THE SPIRIT OF GOD." The deep things of God are unfathomable, to be comprehended only by Him whose understanding is infinite, and who is as conversant with the deepest things of God as a man is with the thoughts of his own mind. The Spirit, therefore, must be the Omniscient GOD, for he searches the deep things of God. A man is acquainted with the

* Job xxxiii. 1. † Isaiah xl. 13, 14.

thoughts and workings of his own mind by self-consciousness; and by self-consciousness the Spirit knows the deep things of God, and this is Omniscience in perfection.

Obj.—We are told in objection that this expression "searches," instead of proving, rather refutes the Omniscience and Deity of the Spirit, for "to search" implies previous ignorance.

Ans.—This, however, is not the case; "searching," as applied to God, denotes the perfection, not the imperfection, of knowledge. God searched David, because He possessed such perfect knowledge of him, that He knew his very thoughts long before;* and thus this property of "searching" is declared to be one of the distinguishing characteristics of Jehovah—"I the Lord search the heart."† Wherefore to search the deep things of God is a proof of Omniscience.

If then the attributes of *eternity, omnipresence, omnipotence, omniscience,* are perfections which belong to the Divine Nature, proving the possessor of them to be GOD, then we conclude that He, Who is emphatically "the eternal Spirit," (13.)—Whose presence pervades the universe, (14.)—Whose omnipotent power is displayed in creation, providence, and raising the dead, (15.)—and Whose infinite knowledge is proved by his searching all things, yea the deep things of God, (16.)—must, without controversy, be acknowledged to be "VERY AND ETERNAL GOD."

IV. Here let us indulge in the supposition, (and God grant it may prove no groundless supposition), that the mind has been impressed by the truths which have been recommended to your consideration—let us suppose that the value of our proofs from the names, the works, and the attributes assigned to the Holy Ghost, has been admitted,

* Ps. cxxxix. 1, 2. † Jer. xvii. 10.

(13.) (14.) (15.) (16.)- These numbers refer to the corresponding Sections.

the question might very reasonably arise—"If the Holy Ghost be GOD, where is his *worship?* God claims the worship of his creatures. Does Scripture authorize the worship of the Holy Ghost?" We reply, the Word of God not merely authorizes, it enjoins the offering of divine *worship* to the Holy Ghost.

Is not a positive injunction to worship contained in our blessed Saviour's command that all nations should be baptized, "*in the name of the Father, and of the Son, and of the Holy Ghost.*"* Baptism is the rite of admittance into the Christian Church, the Sacrament in which, when rightly received,† the Lord on his part "pours His Spirit upon our seed, and his blessing upon our offspring," and they on their part, (or their sureties in their behalf), "subscribe with their hand unto the Lord, and surname themselves by the name of Israel."‡ The baptized takes the Lord to be his God, and gives himself to the Lord to be His servant. If this solemn and sacred ordinance means any thing, it denotes submission to the authority, dedication to the service, and dependance upon the Word, of Him in whose name we are baptized; in token of which submission, dedication, and dependance, prayer is an accompaniment of the ordinance. "Be baptized," said Ananias to Saul, "calling upon the name of the Lord."§ Upon what name then should we call, but upon that in which we are baptized, "The Name of the Father, and of the Son, and of the Holy Ghost?" And to whose authority do we submit? To whose service are we dedicated? Upon whose Word do we avow our dependance, but His in whose name we are baptized? Divine worship is submission, dedication, and dependance, *expressed:* therefore, the ordinance which involves these does in effect enjoin divine worship:

* Matt. xxviii. 19. † See 27th Article, "they that receive baptism rightly."

‡ Isaiah, xliv. 3, 5. § Acts xxii. 16.

and if Baptism in the name of the Father binds us to worship Him, no less does Baptism in the name of the Holy Ghost bind us to worship *Him*. As long, therefore, as our blessed Lord's institution is in force, commanding all nations to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost," (to secure the unceasing observance of which he promised—"Lo I am with you alway, even unto the end of the world")* so long must the HOLY GHOST be acknowledged and honoured as the Object of divine worship. "Thy vows are upon me, O God: I will render praises unto thee."†

Obj.—It has been urged in objection, that if we be baptized in the Mediator's name, and the Mediator be both God and man, then we are baptized in the name of God and a creature: consequently baptism in the name of a *creature* is admissible, and, therefore, this institution affords no proof that the Holy Ghost is *God*.

Ans.—But where do we read of being baptized in the name of a Mediator? Our Lord's words prevent such misapprehension: he says not, "In the name of the Father and *in my name*"—*(my mediatorial name)*—but "In the name of the Father and of *the Son*"—the only begotten Son, co-essential, co-eternal, and co-equal, with the Father and the Holy Ghost. The objection, therefore, being raised upon false premises, falls to the ground, and leaves our proof that divine worship is due to the Holy Ghost unshaken.‡

18. The Sacrament of Baptism is by no means our sole authority on this point. In the 95th Psalm we are invited, "To come and worship, and fall down, and kneel before THE LORD our Maker"—and this invitation is followed by a warning from Him who claims our worship, not to tempt him and provoke him as the

* Matt. xxviii. 19, 20. † Ps. lvi. 12. ‡ Appendix, C.

Israelites had done in the wilderness. Now it appears from passages already referred to,* that the Holy Ghost is the Lord whom the Israelites provoked and tempted, and these words of warning are shown to be the words of the *Holy Ghost.* He, therefore, is the Lord our Maker, before whom, with the Father and the Son, we are invited to fall down, and kneel, and worship.

Divine worship consists of *Prayer, Praise, and Religious Service;* and these we are taught to offer to the Holy Ghost.

19. *Prayer.*—"Pray ye therefore the LORD of the harvest" (said our blessed Saviour) "that he will send forth labourers into his harvest."† From the 13th of the Acts we learn that the HOLY GHOST is that Lord of the harvest who sends forth labourers—"The HOLY GHOST said, separate ME Barnabas and Saul for the work whereunto *I have called* them. And when they"—the other Apostles—"had fasted and prayed," (doubtless to the Lord of the harvest who was sending forth these labourers,) "and laid their hands on them, they sent them away."‡

Prayer constitutes such an important part of divine worship, that I regret time will not permit me to pursue this part of the subject at greater length. But I refer you to Acts iv. 24, 25—1 Thess. iii. 12, 13—2 Thess. iii. 5, and Rev. i. 4.§

20. *Praise.*—We pass on to Praise. Bearing in mind the inspired application of the 95th Psalm to the Holy Ghost,‖ we have at once an injunction to "come before His presence with thanksgiving, and to show ourselves glad in Him with psalms." To the Holy Ghost, therefore, in conjunction with the Father and Son, are our praises to

* Isaiah lxiii. 10; Acts vii. 51; Heb. iii. 7–9. See Sect. 9.
† Matt. ix. 27. ‡ Acts xiii. 2, 3. § Appendix, D. ‖ See Sect. 9.

be offered; nor can we do better than imitate the praises of the angelic hosts, who cry before *Him*, who spake to the Prophet Isaiah, "Holy, Holy, Holy, is the LORD of Hosts, the whole earth is full of His glory."*

21. *Religious Service.*—Another part of divine worship is Religious Service. "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve."† But it was to the Holy Ghost that Barnabas and Saul yielded religious service, when they instantly obeyed his command, and went forth to the work, to which *He* "had called them."‡ Did not the Apostles, and Elders, and brethren, at Jerusalem, acknowledge the authority, and recommend obedience to the service, of the *same* Divine Being, when they issued their decree to the Churches?—"It seemeth good to the Holy Ghost and to us;"—to us acting under His authority. § And did not the Apostle of the Gentiles yield Him continual service, when he was governed by the Holy Spirit's directions where he should preach,‖ and where he should not preach, the Gospel? ¶

If then any weight is to be attributed to the fact, that the Holy Ghost, in conjunction with the Father and the Son, is honoured with *divine worship:* If baptism in His name, (17.)—if the exhortation to come, and fall down, and kneel before Him, (18.)—if our Saviour's direction to pray, and the practice of the Apostles in offering prayer, (19.)—if the invitation to praise Him with thanksgiving, (20.)—and the example of holy men in serving Him with obedience, (21.)—if these things are proofs of DEITY, then must we acknowledge the HOLY GHOST to be "VERY AND ETERNAL GOD."

And here we close our argument in proof of the DEITY

* Is. vi. 3, 9. compared with Acts xxviii. 25.
† Matt. iv. 10. ‡ Acts xiii. 2—4. § Acts xv. 28.
‖ Acts xx. 22, 23. ¶ Acts xvi. 6, 7.
(17.) (18.) (19.) (20.) (21.)—These numbers refer to the corresponding Sections.

of the Holy Ghost. We have been dealing with truths which need no garnishing to set them off. I would simply ask,—Do you admit the Sacred Volume to be the production of inspiration? Do you acknowledge all its several parts to be the work of one and the same Divine Author? Do you set your seal to the fact, that holy men of old,—speaking indeed "at sundry times and in divers manners,"—yet spake as they were moved by the Holy Ghost? If you acknowledge this—if you allow the Canonical Scriptures to be in very truth (what they claim to be) "the Word of God," then you *cannot* resist our conclusion,—for we have fairly, and faithfully, compared one part of God's testimony with another, and the result of the investigation is, THE NAMES, THE WORKS, THE ATTRIBUTES, AND THE WORSHIP, WHICH DEFINE DEITY, BELONG TO THE HOLY GHOST.

In answer to all this, the Unitarian replies,—"We admit that these Scriptures prove Deity, but not the Deity of the Holy Spirit: they belong to the Father, who, in these passages, is described as acting by that divine *power*, or *influence*, technically called his Holy Spirit; and, therefore, all we allow from them is, "that He, who exerts the power called the Holy Spirit, is God." The tendency of this plausible, but unsupported objection, is to transfer the burden of the argument to the question of the Holy Spirit's *Personality;* i. e. to the question,—*whether the Holy Ghost be really* A PERSON *in the Godhead,* or *only a power emanating from God.* We do not for a moment admit either the force or the fairness of the objection; for if we retraced the ground over which we have just been passing, it would be seen that most of our proofs supply arguments for the Personality, as well as for the Deity, of the blessed Comforter. But so liberally

has Scripture furnished evidence on both these topics, that we are willing to pass on to the second division of our subject.

II. The Personality of the Holy Ghost.

And here I must be allowed to clear the ground, preparatory to raising the structure of our argument, by a few preliminary remarks.

Remark 1.—First let us inquire, "what is meant by a Person?" By a person, when we speak of creatures, we mean a voluntary, intelligent agent; but when we speak of God, a Person is one single Subsistent in the Godhead, possessed of understanding and will, and a power of distinct operation. Am I required to explain, how there can be Three distinct Persons in One undivided Essence? I hesitate not to acknowledge, I can *not* explain. Am I challenged to point out some object within the whole circumference of creation, to which we may compare, and by which understand, this mysterious subsistence of the Creator? I dare not accept the challenge; for the Infinite Jehovah bids defiance to all comparison:—"To whom will ye liken *me*, and make me equal, and compare me, that we may be like."* But what does our inability to render an explanation, or discover a comparison of this mystery prove, but that the Lord Jehovah is Infinite, and Incomprehensible? If "unsearchable are His *judgments*, and His *ways* past finding out,"† how much more so their Divine Author. Truth can never depend on our ability to explain it. A little child receives many things as true, on the credit of the parent, but can neither explain nor understand them. He reasons thus:—"My father says such is the case: he knows better than I: he

* Isaiah xlvi. 5. Ibid. xl. 17—25. Deut. iv. 15. † Rom. xi. 33.

would not deceive me; and upon his word, I believe it to be so." True, there is much disparity between the intellect of the child and that of the parent, still there *is* some proportion; but what proportion can there be between the most cultivated mind of the most intellectual among men, and the infinite, incomprehensible mind of God. "It is He that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers."* Let me, then, intreat you to dismiss from your minds all prejudice against this truth, upon the ground that we are not able, either by comparison or explanation, to bring ALL INFINITUDE within the compass of a finite understanding. Our wisdom is to assume the posture of devout attention to the oracles of God's Holy Word, and to allow Jehovah to make his own revelation of Himself.

Remark 2.—I would further observe, that in some Unitarian writings, the expressions "Spirit" and "Holy Spirit" are introduced in such a way as might lead the reader to imagine that Unitarians do not, after all, differ so much from us; but, upon examination, it will be found that there is an immeasureable distance between our sentiments and theirs. We hold the Holy Spirit to be a voluntary and intelligent Agent, with a will of His own, to act and to do—in union with the Father and the Son—according to his good pleasure. They (as we have already seen) conceive the Holy Spirit to be a mere power, or influence, put in action at the will of Another, and only personalized by idioms of speech.

In order, therefore, to guard against any such indistinctness, I must further premise, that we admit that this Divine Person is sometimes spoken of *figuratively*: for example, he is invoked in the Song of Solomon,—"Awake O north wind, and come thou south,"† &c. Here

* Isaiah xl. 22. † Sol. Song, iv. 16. Also Ezek. xxxvii. 9.

is a prayer to the Holy Spirit, clothed in figurative language. But the point on which we insist is this, that the *occasional* use of a figure does not disprove His personality, any more than the application of figurative language to Christ can disprove his being a person. Would it be rational to conclude that because the Saviour speaks of himself figuratively, as the Door, the Way, the Vine, that, therefore, he is not a person? By no means. And why not? Because though spoken of figuratively in some places, there are *other parts* of Scripture which establish his personality. In the same manner the Holy Ghost is *sometimes* spoken of figuratively, but not *always;* I shall adduce many passages, and there are many more which I shall not have time to adduce, in which the Holy Ghost is described as a PERSON, without any figure.

Remark 3.—And yet, further, we admit that the terms "Spirit," and "Holy Spirit," or "Holy Ghost," do sometimes denote, not the Person, but the *operations* and *influences* of the Holy Ghost;* as, when it is said, "the Spirit is poured out," "baptized with the Spirit," "I will take of the Spirit that is upon thee."† We allow that the operations and influences of the Holy Spirit are here intended, but his personality is not on this account questionable; because elsewhere such things are predicated of him as cannot be understood otherwise than on the presumption of his being a divine Person. A clear perception of the right bearing of the question is desirable, in order that it may be seen, whether Unitarian writers in their answers fairly grapple with the substance, or merely beat about the shadow, of our arguments. Let it, therefore, be distinctly understood that the question

* See Pearson on the Creed, art. viii. p. 463, edit. 1832.
† Joel ii. 28. Acts i. 5. Numb. xi. 17.

now before us, is not whether passages may not be brought forward which denote the operations and influences of the Spirit, and, therefore, do *not* establish the point; but whether, besides these, there are not numerous portions of Scripture which *do* positively and unanswerably establish the Holy Spirit's Personality.

I must claim your indulgence while I endeavour, by a familiar illustration, to exhibit the position in which the question stands. Suppose you have placed in your hands a volume, which, on examination, is found to treat (and to treat very rationally) of various subjects of natural science, such as astronomy, botany, horticulture. And suppose further, that a friend who had read the volume were to contend, that according to this book there was no such thing as a sun in the heavens; inasmuch as the writer used the term "sun" to denote the light, the warmth, the influence of the sun; as for instance, "plants should be placed *in the sun*,—more or less *sun* should be admitted." Being acquainted with the contents, you might reply—"I admit that in some instances our author does employ such a mode of speech; but I can point out numerous parts of the same volume, in which his sentiments on this subject are plain and positive, and without figure; and these clearly prove that he does maintain the existence of that great luminary, from which light, and warmth, and genial influence proceed." You perceive, then, my brethren, that upon the *plain* and *positive* statements the whole weight of the question under dispute would rest. Nor would it be an answer to the point, if your opponent only produced some other instances of the same form of expression, "giving more or less sun," &c. The occurrence of such terms in some parts of the writings would be no valid argument against the fact of the sun's existence,

stated plainly and positively in others. Yet, under the disguise of some well-turned sentences, this kind of reasoning might be made to wear a very plausible appearance. Our arguments, therefore, will not be answered, by showing that in Scripture usage, the term "Holy Spirit" *sometimes* means the gifts, and operations, and influences of the Spirit. Unitarians have to show that such is the meaning *always*; not bring forward Scriptures which we admit do *not* by themselves prove personality, but *confute* those Scriptures which we maintain *do* prove it. We have heard of a prisoner at the bar, who by way of refuting the evidence of a witness swearing positively to a fact, offered to produce others, who knew nothing about the matter. In this solemn and sacred cause we are about to make a series of *positive* statements: let *these* witnesses, if it be possible, be convicted of perjury; but let not the question be obscured by the producing, as witnesses, passages which do *not* touch the *positive* evidence on the matter in hand.

I will proceed now to our Scripture proofs; and inasmuch as our object is not display of talent, but the *demonstration of truth*, let me crave the continued *exertion* of that close attention which the subject requires.

1. Bearing in mind that the properties which define personality are understanding, will, and the power of distinct operation, let us revert to the Scripture, which I have taken as my text.

22. Again I would remind you of the occasion on which the words were uttered. It was on that mournful night, when our Lord Jesus, bidding farewell to his sorrowing disciples, soothed their troubled hearts, and stilled their rising fears, with the promise of ANOTHER COMFORTER. If ever there was an occasion when plain and

perspicuous language was needful, it was now. If ever subject required to be expressed in positive and unambiguous terms, it was this—this promise of the Comforter—upon the fulfilment of which their comfort and the Church's stability were made to depend. Listen once more to what our Divine Master then said of this heavenly Comforter: "Howbeit when HE, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you."* Here acts are attributed to the Holy Spirit, which must determine his Personality—acts most strongly characteristic of a Person—a Person, too, *distinct from* the Father and the Son. He guides into the truth: He hears, and the things he hears, he speaks. He glorifies; he receives, and what he receives, he shows. Surely these are actions which proceed from intelligence, understanding, and will. Hearing, and speaking the things heard; receiving, and showing the things received, involve a mental process, such as can be exercised only by a voluntary, intelligent agent. But mark the absurdities which attend the opinion that the Holy Spirit is no more than a power, or influence. This power hears, and what this power hears, "*He*," *the power*, speaks; this power receives, and what this power receives, "*He*," *the power*, shows. We can call it nothing less than absurd, to attribute to a mere power, or influence, the operations of an intelligent mind: operations, too, which may be distinguished from those of the Father, and the Son. That the Spirit's operations are distinct from the operations of the Son, needs no proof; for Christ describes him

* John xvi. 13, 14.

as *another* Comforter; and that these operations are distinct from the operations of the Father, is also evident; for how can it be said that the Father speaks, but not of himself, when he does all things of himself? How can the Father receive *from* himself, the Father? There must be a distinction between the receiver and the person *from* whom he receives. The fact, therefore, of the Spirit's showing what he has *received* from the Father, determines most plainly his distinct Personality. And thus my text not only establishes the Personality of the Spirit, but it also supplies a direct refutation of the Unitarian objection, that the "Holy Spirit" is only the divine *power of the Father* figuratively personified, inasmuch as the *distinction* between the person of the Father, and the person of the Spirit, is pointedly exhibited. For to receive from another, must argue Being in the receiver; and an evident distinction *from* the Person, from whom he receives; and the very possibility of the Comforter speaking, and not speaking *of Himself,* must imply the certainty of his Being and Identity, as *distinguished* from the Father and the Son.

11. Again, the real Personality of the Holy Ghost is marked by the use of the *Masculine* personal pronoun "HE."

23. Readers of the Greek Testament must admit, (unless prejudice has impaired their classical knowledge,) that the language employed by our blessed Saviour on this occasion is strongly indicative of personality. Even in our translation, the use of the pronoun "HE," instead of "*it*," leads to this conviction; but in the original the expression is still more forcible; for this reason,—the word *Πνεῦμα*, "Spirit," is of the *neuter* gender, and when joined to an adjective, or pronoun, requires them

to be put in the neuter gender also.* From this ordinary usage the Divine Speaker again and again departs, and instead of using the neuter pronouns "it—that *thing*—that power," he employs the most emphatic word the Greek language supplies for the purpose, the demonstrative pronoun in the masculine gender, ἐκεῖνος, "that *person*." The combination of the masculine pronoun εκεῖνος, "He—that person," with the *neuter* substantive πνευμα, is an idiom so remarkable,† that its force in establishing personality must be admitted by an unbiassed mind.‡

24. Also, in several of those passages to which I have already referred, the pronouns which denote personality, as "I—me—my," are applied to the Holy Ghost. "Whom

* "Adjectives, adjective-pronouns and participles, are governed properly in gender and number, by the substantives, with which they are put as epithets, or predicates, or to which they are referred."—*Matthiæ Grammar*, Sec. 434.

† The original runs thus :—Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν· ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. This usage is thus explained, *Matthiæ*, Sec. 434. "From this rule," (the rule given above), "there are many deviations in Greek writers :—They refer an adjective &c. to the substantive only *in its sense*, and put it in the gender which is *implied in* the substantive, though this last should have a different grammatical gender." Hence the pronoun ἐκεῖνος, though referring to a *neuter* substantive, is put in the Masculine gender, because the gender *implied* in the substantive is Masculine; in other words, because πνεῦμα signifies a *person*, not a *thing*.

‡ The *masculine* pronoun is repeatedly used in reference to the Holy Spirit in these three chapters :—"John xiv. 26. ἐκεῖνος. xv. 27. ἐκεῖνος. xvi. 7. αὐτὸν, 8. ἐκεῖνος. 13. ἐκεῖνος 14. ἐκεῖνος. The occasional use of Παράκλητος, a masculine noun, does not warrant this departure from the ordinary syntactical arrangement; for upon the presumption that παράκλητος signified a *thing*, the change (if any) would, according to the usual idiom, have been directly the reverse, a *neuter* pronoun after a masculine noun. So Matthiæ Gram. sec. 439.—"Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the *neuter*, *provided* the idea of the substantive in the abstract be considered generally as a *thing* or *matter*."

shall *I* send?"*—"They tempted *me*, proved *me*, and saw *my* works"—Ps. xcv. 9; Heb. iii. 7, 9. What shall we say to these things? What other construction can be put upon them, than that THE SPIRIT to whom these personal characters "He—I—me—and my," are applied, is in reality a Person?

III. The *Feelings and Affections* which define Personality are attributed to the Holy Spirit.

25. He is described as being *vexed* by the Israelites;† and we have seen in Scriptures already quoted, that the Holy Spirit was *tempted*‡ and *provoked*‖ in the wilderness. The Apostle Peter charged Ananias and Sapphira with agreeing together to *tempt* the Spirit of the Lord;§ and St. Paul exhorts the Ephesians not to *grieve* the Holy Spirit of God, whereby they were sealed unto the day of redemption.¶ The same Apostle also beseeches the Christians of Rome "for the *love* of the Spirit,"** an expression which exactly corresponds to that, Rom. xii. 1.—"I beseech you, therefore, brethren, by the *mercies* of God."†† If God must be admitted to be a Person to exercise *mercy*, must not the Spirit be admitted to be a Person to entertain *love?* What, I would ask, are we to understand by a Power's love? Blessed be God! we can understand a Person's love to our souls, but the love of a Power is past comprehension. Or, what is the meaning of *grieving*, and *tempting*, and *vexing*, and *provoking* a power, or influence? The attempt to bring these statements of Scripture to a clear and definite meaning, upon Unitarian principles, entangles the mind in absurdities too flagrant

* Isaiah. vi. 8, 9. compared with Acts xxviii. 25, 26.
† Isaiah. lxiii. 10. ‡ Heb. iii. 9. ‖ Psalm lxxviii. 17.—(9.) § Acts v. 9.
¶ Ephes. iv. 30. ** Rom. xv. 30.

†† *Διὰ της ἀγάπης τοῦ Πνεύματος—διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ.*

to need refutation. It is obvious that the *feelings* and *affections* of a person are attributed to the HOLY SPIRIT, in order to convey the idea of his real Personality.

IV. Again: The *Properties* and *Powers* which belong to a Person, are attributed to the Holy Ghost, such as *understanding, mind,* and *will.*

26. That He has *Understanding* is proved from 1 Cor. ii. 10, 11, already quoted,—"The SPIRIT searches all things, yea, the deep things of God." To search the deep things of God is an exercise of understanding, the most perfect that can be imagined; and the possession and exercise of understanding is a proof of Personality defying all refutation. The only mode of evading its force is to say, that the SPIRIT OF GOD here means *God the Father Himself.* But the context rejects this subtle interpretation. It is written,—"God hath revealed them unto us by his Spirit, for the SPIRIT" (mark the *distinction* between the Spirit and God,) "searcheth all things, yea, the deep things of GOD." If, according to our objector, the *Father* himself were the Searcher, it would be,—"He searches all things, yea, *His own* deep things." But a marked *distinction* is made between the Persons, and therefore we cannot admit that when it is said, "the *Spirit* searches," whence we conclude that He possesses understanding, it means no more than that God *the Father* searches, and consequently possesses understanding. Let any one read the whole of the passage, and say whether, when taken fairly, and in its full bearing, it does not exhibit THE HOLY SPIRIT, in his distinct Personality, possessed of the property and powers of understanding.

27. Another property predicated of the Holy Ghost is "*Mind;*" the possession of which indicates an intelligent and voluntary agent. Such, therefore, the Holy

Ghost is proved to be by Rom. viii. 27. "And he that searcheth the hearts, knoweth what is the *mind* of the Spirit, because he maketh intercession for the saints according to the will of God." It is trifling with Scripture to have recourse again to the same kind of objection, and to say, that the "mind" of the *Spirit* means nothing else than the mind of God the *Father*—because the Searcher of hearts who knows, and the Spirit *whose mind* he knows, would then be one and the same Person—in other words, there would be no distinction between the person *who* knows, and the person *whom* he knows—which is absurd. The distinction is so plainly marked, that this passage might well set the whole question of the Holy Spirit's real Personality at rest.

28. Besides understanding and mind, the Holy Spirit is possessed of the personal property of *Will*. We have already had proof of this in his command to the Church at Antioch, "Separate me Barnabas and Saul, for the work whereunto I have called them."* This was the command of the Holy Ghost Himself; and a command is the *will expressed*. The interposition of the Holy Spirit in the government of the Church was no isolated, or unusual circumstance. That He exercised an intelligent and deliberate superintendence over the Church during the Mosaic dispensation, is evident from Heb. ix. 8,—where the Apostle states that He intended a significant meaning in all the tabernacle service: for having described the appointments of the sanctuary, the Inspired Writer proceeds, "The Holy Ghost this *signifying*, that the way into the holiest of all was not yet made manifest." Whence we learn that the services of the Jewish Church were appointed by the Holy Ghost, who intended them to convey a significant meaning. His superintendence also over the

* Acts xiii. 2.

Christian Church is described very largely in 1 Cor. xii.; where all the various gifts, with which the church is enriched, are declared to be distributed by the Holy Spirit: "All these worketh that ONE and the SELF-SAME SPIRIT, dividing to every man severally as *He will;*" the word* is emphatic, it signifies "to make a deliberate choice, or preference." And if the Spirit is capable of exercising deliberate choice, or preference, must he not of necessity be possessed of *will,* with understanding and mind to direct the determination of that will? The manner in which Scripture harmonizes with Scripture, and statement supports statement, conduces to throw additional light on the subject. Can more be required in proof that the HOLY GHOST possesses *understanding, mind,* and *will,* which are the properties and powers of an intelligent Person?

v. The *Actions* of a Person are performed by the Holy Ghost.

29. Possessing, as he does, properties and powers, we may reasonably look for the performance of personal actions. And on this head we might refer to the Word of God very largely;—but not to occupy your time with references to Scriptures, which will readily occur to your own minds, it will suffice to say that He hears,† He speaks,‡ He testifies,§ He teaches,‖ He comforts,¶ He commands,** He brings to remembrance,†† He makes intercession,‡‡ (an act which distinguishes Him from the Father,) He guides

* *Βούλεται.* See Schleusner on the word *βούλομαι.* "*Deliberato consilio aliquid voto, cupio, decerno.* Plus enim involvit *βούλομαι* quam *Θέλω.* Hoc enim est simpliciter *volo,* illud *considerate, re prius deliberatâ volo, post aliquam deliberationem in animum induco, adeoque firmiter, magnâ cum animi constantiâ volo.*"

† John xvi. 13.

‡ Ezek. iii. 24. See also Ezek. ii. 2; iii. 12, 24; viii. 3; xi. 1, 24; Acts x. 19.

§ John xv. 26; 1 John v. 6. ‖ John xiv. 26.

¶ Rom. xv. 5, 6. Where "the God of patience and *consolation*" is *distinguished* from Jesus Christ, and from God, even *the Father.*

** Acts xi. 12; xiii. 2. †† John xiv. 26. ‡‡ Rom. viii. 27.

into the truth,* He sanctifies,† searches the deep things of God,‡ and glorifies Christ;§ not to mention the Works to which we have already appealed in proof of His eternal power and Godhead.

If any class of actions be more distinctly specified, I would name those which He performs in the character of a Witness, as marking very strongly his Personality. He is repeatedly spoken of as bearing witness: to this effect was our Lord's promise, John xv. 26. "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify, (or bear witness) of me." Also, Heb. x. 15. "Whereof also the Holy Ghost is a witness to us." And again, Acts xx. 23. "The Holy Ghost witnessed in every city, saying, that bonds and afflictions awaited him." But the most remarkable occasion, on which the blessed Comforter is revealed, in the discharge of his office of a Witness, is that of our Saviour's Baptism. When Jesus came up out of the water, and the voice of the Father sounded from heaven, the SPIRIT descended in *bodily* shape like a dove upon him.|| The design of this manifestation was to bear witness that Jesus is the Son of God. (John 1. 33, 34.) And what are we to understand by the Holy Spirit's manifesting himself after this manner? What are we to draw from his assuming the visible form of a personal

* John xvi. 13; 1 John ii. 20, 27.
† 2 Thess. ii. 13; 1 Peter i. 2.
‡ 1 Cor. ii. 10.
§ John xvi. 14.

|| Luke iii. 22.—It is scarcely necessary to observe, that from the use of the accusative ὡσεὶ περιστερὰν, instead of the genitive ὡσεὶ περιστερᾶς, a question has been raised, whether the form assumed on this occasion by the Holy Spirit was that of a dove, or whether it was some other bodily form, which descended with *the motion* of a dove. Whatever value may be assigned to this question, it does not affect our proof. It is sufficient that the Holy Spirit assumed *a visible bodily shape.*

Being, but a direct and unequivocal testimony to the truth of his real Personality.

VI. The *Object of divine worship* must be a personal being.

30. It is the reverse of rational to maintain, that a mere power or influence can be the object of worship. But, from our earliest dedication to Him in Baptism, to the last benediction pronounced in His Name by the inspired Apostle, the HOLY GHOST is set forth as the Object of divine worship. Reference has been made to the institution of Baptism in proof of his Godhead. If the Sacrament of admission into the Christian covenant is conclusive in proof of the Holy Spirit's Godhead, it is not less so in proof of his Personality. When we consider the vast importance of the Sacrament, which our Lord Jesus Christ commanded should be administered "*in the name of the Father, and of the Son, and of the Holy Ghost,*"—that it is a service of perpetual obligation and universal extent;—when we reflect that it implies the dedication of the soul, for time and for eternity, to God;—it is not taking too much for granted, if we feel assured that our Divine Lord, in issuing this commission, would avoid every thing that might mislead or give rise to ambiguity. In the parallel passage of St. Mark's Gospel, we learn that when he had given the charge to his disciples "to preach the Gospel to every creature," he added these momentous words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."* Whence we learn, not, indeed, that *baptism* is indispensable to salvation, but that a right *belief* is. And what does this mention of belief in connection with baptism lead us to infer, but that the object of our belief is that GOD, in whose Name we are baptized—

* Mark xvi. 16.

"the Father, the Son, and the Holy Ghost"—the Name which defines One God in Trinity, and Trinity in Unity? It is worthy of observation, that our Lord does not say, "in the name of the Father, Son, and Holy Ghost," but "of *the* Father, and of *the* Son, and of *the* Holy Ghost.* The repeated use of the demonstrative article "the" (τοῦ) before each name, emphatically marks the distinction of Persons. But while we are thus instructed to acknowledge Three distinct Persons, we are at the same time taught, "in the power of the Divine Majesty to worship the *Unity*," for we are not baptized in the *names*, (εἰς τὰ ὀνόματα) but in the *name*—the ONE NAME of the Father, and of the Son, and of the Holy Ghost. Thus as long as the Christian is mindful of the sacred ordinance, in which he has been dedicated to God, he carries with him a symbol of his faith in One God in Trinity, and Trinity in Unity. It must not be omitted, that these words of Christ contain not the most distant intimation of either superiority, or inferiority, in the several persons: no distinguishing character, or title of pre-eminence, is ascribed to either; from which the reasonable inference is, that if the Father be declared to be a Divine Person by the solemn dedication of Christians to him in Baptism, the same must be understood of the Son, and of the Holy Ghost.

But to what a painful absurdity is this commission of our blessed Lord reduced by the Unitarian scheme. Upon the supposition that the Father is God, the Son a mere man, and the Holy Ghost nothing more than a *power* emanating from God, we are reduced to the acknowledgment, that in baptism we are dedicated to

* *Εἰς τὸ ὄνομα ΤΟΥ ΠΑΤΡΟΣ, καὶ ΤΟΥ ΥΙΟΥ, καὶ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.*

the joint service of the Creator, a creature, and a power, or emanation of the Creator; and thus our blessed Redeemer is virtually loaded with the charge of teaching the most stupid idolatry—that of enjoining equal honour and worship to God, and to a man, and to an emanation, or power of Godhead. O *Rational* Christianity!—What absurdities dost thou impose upon the minds of thy followers!—How thou tyrannizest with rod of iron over the intellect of fallen man! Surely it was by some allurement like thine, that Satan contrived to rob our first Parents of the divine knowledge they possessed, while they acknowledged their submission and dependance upon Jehovah.—Yes, this was the lure,—"Ye shall be as gods, knowing good and evil"*—"no longer constrained, like children, to receive with implicit and submissive confidence whatever your Creator may be pleased to announce; you shall judge for yourselves." Their eyes were opened; but their foolish mind became darkened.†

31. Further, the Holy Ghost is exhibited as the Object of *worship* in the closing benedictory prayer, in 2 Cor. xiii. 14. The Apostle prays that, "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," might be with the Christians of Corinth. Upon the presumption that these are Three co-essential, co-equal, co-eternal Persons in the One indivisible Godhead, this prayer is plain and intelligible; but according to Unitarian views the grace of a mere man is classed with, or rather takes the precedence of, the love of the Most High God, and these together are associated with the communion of a power; so that the Apostle's blessing amounts to a strange desire, that the grace of a creature, the love of the Creator, and the communion of an emanation, or power, might be with

* Gen. iii. 5. † See Gen. iii. 7.

them all. If such be his meaning, certainly the Law, which came by Moses, had the superiority over the Grace and Truth which came by Jesus Christ; for under what we have been taught to consider the inferior Dispensation, the blessing prayed for by the priest, was in the name of JEHOVAH himself,—"On this wise shall ye bless the children of Israel, saying unto them, The Lord—Jehovah—bless thee and keep thee; Jehovah make his face to shine upon thee, and be gracious unto thee; Jehovah lift up the light of his countenance upon thee, and give thee peace."* If the Holy Ghost (whose blessing the Apostle invokes) be not God, then it cannot be denied but that the blessing under the old dispensation is more glorious than the blessing under the new. And thus this inspired Apostle falsifies, at the close of his epistle, what in the commencement he had laboured to prove, viz. the *superiority* of the new dispensation,—"the ministration of the Spirit exceeds in glory."† Unitarians may endeavour to extricate their sentiments from this discreditable position, by contending that the Apostles wrote "*far fetched analogies and inaccurate reasonings.*"‡ But if we only give them the credit of having written under Divine Inspiration, the difficulties that arise in relinquishing the glorious truths of the Holy Spirit's Personality and Godhead are so many and so inexplicable, that we can only feel astonished, how the scheme which robs Him of his honours should be able to boast of a single advocate.

VII. My last proof of the Personality of the Holy Ghost shall be drawn from the fact, that he is represented as a Divine Being, against whom it is possible *to sin;* so remarkably so, that the sin against the Holy Ghost is repre-

* Numb. vi. 23—26. † 2 Cor. iii. 7. 9. ‡ See First Lecture, p. 22.

sented as an offence of the most extreme heinousness and aggravation.

32. In the well known history of Ananias and Sapphira we have proof, not less positive than appalling, that to lie to the Holy Ghost, is to lie to GOD. "Why," said Peter to Ananias, "hath Satan filled thine heart to lie to the Holy Ghost?" "Thou hast not lied unto men, but unto God."* The words of the Apostle resolve themselves into a simple syllogism, the conclusion of which a child may perceive; Ananias lied to the Holy Ghost; in so doing, he lied to God;—hence, the Holy Ghost is GOD.

Obj.—Are we told in objection, that the Apostle did not mean—"Thou hast lied unto God himself, but unto men inspired by God?"

Ans.—Let it be shown what authority there is for departing from the plain and obvious sense of the words. Is there either in the context, or in any other part of Scripture, ground for asserting that to lie unto God, does not really mean to lie unto God, but unto inspired *men?* But even if we waive objection, and allow this strained and distorted explanation to pass, Unitarianism gains nothing by it. Our argument assumes a different form, but is not the less cogent—for if, in accordance with such an explanation, "men inspired by the HOLY GHOST," are men inspired by GOD, we conclude that the HOLY GHOST is GOD.

33. Our Saviour's words, respecting what is emphatically termed "the sin against the Holy Ghost," also represent him to be a Divine Person. In Matt. xii. 31, our Lord speaks thus,—"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men." It does not come within my present

* Acts. v. 3, 4.

purpose to determine the precise nature of the offence which constitutes this sin. It is sufficient to observe that there is such a sin, a sin of the most extreme heinousness, from being the only offence absolutely irremissible; while every other species of sin and blasphemy is declared to admit of pardon. But, without determining in what this sin consists, the fact that there is such a species of transgression, establishes the certainty of the Holy Spirit's Person. For, on the supposition that the Holy Ghost is not a person, but only a power, or emanation, how is it to be accounted for, that sin and blasphemy against the *power* of God is unpardonable, while against GOD Himself, all manner of sin and blasphemy is capable of forgiveness? Can it be maintained, that sin against a power emanating from God, is a greater offence than sin against God Himself? Besides, if there be no distinction of Persons, between the Father and the Holy Ghost, sin against the Father necessarily includes sin against his power. But our Lord has established a distinction of person, by declaring that a sin may be committed against the Holy Spirit, which is so broadly *distinct* from sins against the Father or the Son, that while the latter is pardonable, the former precludes the possibility of pardon. This passage of Scripture brings the matter in dispute to such a conclusion as it is impossible to overthrow. Mr. Lindsey was one of those who felt its force, and endeavoured to relieve the Bible of a testimony so unfavourable to his opinions. In his "Second Address to the Students of Oxford and Cambridge," he gives what he conceives to be improved versions of several passages, and this among others:—"Instead of—*But the blasphemy against the Holy Ghost shall not be forgiven unto men;* read, *But the blasphemy* of the Spirit *shall not be forgiven unto men.*" To which he adds,—"Our translators have inserted the

words *the holy*, to make out what they imagine to be the true meaning, *viz.* that a Divine Person, which they call the Holy Ghost, was here intended to be mentioned by Christ. But if they had strictly attended to his words only, they would have seen, that the *blasphemy*, or speaking evil *of the Spirit*, was nothing more than the speaking evil of the divine power, by which Christ wrought his miracles, in alleging, that he received this power from an evil being, and not from God."*

Such is Mr. Lindsey's very refined criticism; in which you will observe that he lays, against our translators, a charge of "daubing the wall with untempered mortar," in order to colour it according to their own taste; i. e. with introducing words into the text, for the purpose of "making out" a meaning of their own. But what, let me ask, could induce this critic to undertake the invidious task of correcting a translation, which owes its existence to the combined labours of forty-seven of the most holy, learned, and enlightened men, which, perhaps, this country could ever boast of at the same time.† What could make him so anxious to expel these unwelcome words, but the secret conviction, that if the words stood, the generally-received meaning must stand also? Let us then examine what ground our translators had for inserting the words "*against*" and "*the Holy*;" whether they did so from a desire to render the sentence more intelligible to plain readers, or (as insinuated) from a dishonest endeavour to establish a meaning of their own. The parallel passages will throw light upon the subject: in Mark iii. 29, the rendering is, word for word, from the original: "But he that shall blaspheme AGAINST THE

* Lindsey's Second Address, &c. p. 255.

† For the rules observed in the work of Translation, see an extract from Fuller's Church History, in "Letters of Rev. H. Venn," p. 566, 4th edition.

HOLY GHOST; in Luke xii. 10: "But unto him that blasphemeth AGAINST THE HOLY GHOST it shall not be forgiven,"—which again is a literal translation. Is it not strange, that any one should hazard such a charge against the received translation, when, if he had taken the trouble of looking at the parallel passages, he might have obtained full and satisfactory evidence of the soundness of our Version? And, is it not still more strange, that he should have done so, when the *very next* verse to that which he criticizes, throws his criticism to the ground. "But whosoever speaketh AGAINST THE HOLY GHOST," *κατὰ τοῦ Πνεύματος τοῦ ἁγίου.** The article "the" is inserted *twice*; an idiom which our language does not admit,—as if for giving emphasis to the expression, we should say, "against *the* Spirit, *the* Holy." The reading, therefore, which this Unitarian divine assails, because it gives support to the Personality of the Holy Ghost, is fully borne out by the context, and by parallel passages; and thus we extort from our objector a reluctant admission, that, if the passage stands as it is rendered in our authorized version, it gives support to the truth of the Holy Ghost's Personality. So clearly did he perceive this, that he has made a desperate effort to get rid of the passage. He has miserably failed; and in his failure has left behind an unwilling testimony to the force of the evidence this passage supplies: which may be summed up in very few words. If the Holy Ghost be not a PERSON, how can we sin against Him? If He be not GOD, how can that sin be blasphemy? And if He be not a Person DISTINCT from the Father and the Son, how can that sin be of a distinct character, and unpardonable?

Thus have I endeavoured to give a sketch of the Scripture warrant for believing the Personality of the Holy

* Matt. xii. 32.

Ghost;—The plain and obvious meaning of my text; (22.)—the use of the masculine pronoun correctly rendered "He;" (23. 24.)—the feelings and affections, (25.)—the properties and powers, (26. 27. 28.)—and the actions which involve Personality; (29.)—the fact of the Holy Ghost being exhibited to us as the Object whom we are bound to worship, (30. 31.)—and against whom we are especially warned not to sin. (32. 33.)—These are evidences, so direct and so decisive, that until we see them fairly taken to pieces, and refuted, passage by passage, and proof by proof, we are bound—as we value the testimony of God concerning Himself, as we love the truth which that testimony unfolds, and as we desire to know more and more of that truth's sanctifying power—to hold and to maintain this faith pure and undefiled.

I must not quit this part of my subject without anticipating the OBJECTIONS usually made to our statements.

Obj. A.—It has been alleged, as you have heard in an extract from Dr. Priestley, that the language of Scripture which ascribes personality is figurative, and that the Holy Ghost is no more truly a person than wisdom or charity, which are personified in the Sacred Scriptures.

Ans.—We answer (and I partly use the words of an author to whose valuable treatise I am much indebted),* "All figurative personality is founded upon a *real* personality, as when wisdom and charity are represented as persons, it is because there are some *real* persons who do perform those personal acts ascribed to wisdom and charity. But there are such personal acts ascribed to the Holy Spirit as can proceed from no person at all, if the Holy Spirit is not himself a "real person;" acts

(22.) (23. 24.) (25.) (26. 27. 28.) (29.) (30. 31.) (32. 33.)—These numbers refer to the corresponding Sections.

* Hurrion's Scripture Doctrine of the Holy Spirit, stated and defended.

distinct from those of the Father, and of the Son—distinct from those of the Father, because he is *sent* to perform them, whereas the Father is never said to be sent; distinct from those of the Son, inasmuch as the agent is called *another* Comforter; but though not the acts of the Father or of the Son, they are the acts of a Divine Being. *Who* then, we ask, is this Divine Being—*the real Person* whose acts are personified?

I would further observe, there is a great difference between occasional personification, and that uniform and invariable mode of expression, which is observable in every part of the Divine Word, in reference to the person and being of the Holy Ghost; in most of which expressions the figurative scheme of interpretation does a distressing violence, not merely to the text of Scripture, but to the character of our Divine Lord himself. Examine well that last affecting conversation from which my text is taken, and you will perceive that it was our Lord's object to explain, rather than to employ, figurative language. Can we believe, that when he saw those disciples whom he loved broken-hearted, and full of mournful apprehensions in the prospect of his departure, the tender, the compassionate Jesus, would make use of such equivocal and ambiguous expressions as would mislead and betray them into vital errors? Is this reason?—Is it common sense?—Is it human nature?

Suppose a parallel case. A father summons his children round his death-bed, and says, "My dear children, I am about to leave you, but let not your hearts be troubled, for the reflection that comforts me will, I trust, alleviate your sorrow. I have made every arrangement for your future welfare; therefore live together in brotherly love; and a dear friend of mine has promised to come to you, shortly after my decease: He will supply

the place of your lost parent—He will assist, He will counsel, He will protect you." What would be the astonishment and dismay of these poor orphans, if told, "Your father did not mean really that any person would come, but that, if you cultivated feelings of friendship, and brotherly love, you would afford mutual assistance, counsel, and protection, to one another. Your Father used *figurative* language on his *death-bed*".—Was it a time for figurative language? Could any thing be more unnatural?

Obj. B.—Reverting to the extract from Dr. Priestley, we find him endeavouring to explain our Lord's last promise to his disciples to mean—"the peculiar presence of the Spirit of God, evidenced by the power of working miracles, which was to succeed in the place of a real person, viz. himself, and to be to them what he himself had been viz. their Advocate, Comforter, and Guide."

Ans.—To this the answer is very obvious. If our Lord's promise intended nothing more than the gift of a spiritual power, evidenced by working miracles, what has become of his promise, now that miracles have ceased? Where is that Comforter who should abide with the Church for ever? The power of miracles is withdrawn; signs and wonders are no more: are we then to admit (and the admission would be not less blasphemous than painful) that the promise has been broken, and the Church abandoned by the Comforter?

Obj. C.—Again: the argument for the Personality of the Holy Ghost, drawn from the Sacrament of Baptism, must, to an unbiassed mind, carry conviction; but, convincing as it is, it has not escaped Unitarian objections. Mr. Lindsey endeavours to weaken its force, by urging,

that in 1 Cor. x. 2, "The Israelites are said to have been baptized into Moses." *

Ans.—But, even if we could admit that St. Paul's expression, "baptized unto Moses," is identical with the words of our Saviour, how can it disprove the Personality of the Holy Ghost? The argument would amount to this, "Because we read of baptism in the name of Moses, a *human person*, therefore the Holy Ghost, in whose name we are baptized, is no person at all." The conclusion is as silly as the premises are unsound. For we do not allow that St. Paul's incidental allusion to a passage in the ancient Jewish history, and our Saviour's solemn institution of the Sacrament of Baptism, are by any means to be regarded as indentical. In the passage to which Mr. L. has referred, St. Paul is exhorting the Corinthian Christians not to rest in the external privileges of the Church. "The Israelites of old had external privileges, and yet many of them perished in the wilderness. You are baptized, so were they—I do not mean baptized really, but typically. I speak of their typical baptism, when under the conduct of Moses, they passed through the Red Sea."—The Apostle had made use of the term "baptized," to render the analogy more striking, but as if to explain and qualify the sense, he adds, in his elliptical style, "unto Moses," i. e. "I refer to their passage through the Red Sea, under the conduct of Moses." Nor can we admit that the same Apostle, who, in the first chapter of this very same Epistle, repudiates with abhorrence, the thought of baptizing in his own name,† would use the term "baptized unto Moses," in a sense equivalent to our Lord's words, "baptizing them in the Name of the Father, and of the Son, and of

* Lindsey's Second Address, p. 17. † 1 Cor. i. 14, 15.

the Holy Ghost." The objection grounded upon such a presumption is "a darkening of counsel by words without knowledge."

Obj. D.—Again: It is said, that the Scripture speaks of the Holy Ghost being given, and how can a person be given?

Ans.—Is not Christ a Person? Whether human or divine, is not here the question. He must be allowed to be a *Person* of some kind; and yet he is given. "God so loved the world that He *gave* his only begotten Son."* His being *given*, therefore, can afford no ground for an argument against the Personality of the Holy Ghost.

Obj. E.—But this is not all; the Spirit is said to be "poured out," "given in greater or less measure," &c. If the Spirit were a person, how could he be divided?

Ans.—We have already admitted that by "the Spirit," are sometimes intended the gifts, graces, and influences of the Spirit; the gifts are many, and may, therefore, be divided; the Spirit himself is one, and indivisible. "All *these* worketh that ONE AND THE SELF-SAME SPIRIT, dividing to every man severally, as he will."† We admit that the term *sometimes* denotes the gifts and influences, but we have proved that it does not *always*.

Obj. F.—Another objection is to this effect,—that when the Spirit is described as a Person, it is by reason of the persons in whom this power resides, e. g.—when it is said "the Spirit witnessed," according to Unitarian theology, it means, "*men*, having the Spirit, witnessed." But I will give you the objection in the words of an objector, "The Apostle, it must be confessed, speaks also of the Holy Spirit, as a Person, *witnessing*, and appointing persons to particular offices among them. But the uniform tenor of St. Luke's language in this book, and

* John iii. 16. † 1 Cor. xii. 11.

of the language of the Bible throughout, shows, that by the *Holy Spirit* in such instances, is not to be understood, a living, intelligent agent, but the extraordinary power of God at that time bestowed on Christians, and by a very common figure of speech, personified, spoken of as a Person. And thus *the Holy Spirit witnessed in every city*,—that St. Paul was to suffer imprisonment, &c. that is, it was signified by men who had the gift of the Holy Spirit, or who had a divine knowledge conferred upon them, in this instance."* Had this been Mr. Lindsey's private opinion, it might not have been so well worthy of your notice, but it boasts the sanction of no less a name than Socinus himself,† and from Socinus it has been generally adopted by Unitarians.

Ans.—How will it stand the test of Scripture? According to this view, to say "the Spirit witnessed," and to say, "men, having the Spirit witnessed," becomes one and the same thing; there is no distinction between the expressions; the one is equivalent to the other. But does not our Saviour make any distinction between "the Spirit witnessing," and "men, having the Spirit, witnessing?" Refer to John xv. 26, 27. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father. He (*ἐκεινος*) shall testify, *or bear witness* of me, AND YE ALSO shall bear witness—(*καὶ ὑμεῖς δὲ*.) We have the authority of Matthiæ for saying, the words in the original Greek, are equivalent to—"and ye besides."‡ Could the distinction between the Spirit,

* Lindsey's Second Address, Introduction, p. 10.

† The passage from Socinus's works is given in Pearson on the Creed—Art. viii. in a note.

‡ "*Καὶ*—*δὲ*, with a word between both particles, 'and but,' is generally used in *enumerations* in the sense of 'and also, and besides,' as if before *δὲ* a proposition had dropped out with *οὐ μόνον*."—*Matthiæ's*

as a Person, and the persons of the Apostles, be more clearly exhibited. "He shall bear witness, AND YE BESIDES shall bear witness." What value, then, is to be given to the argument which renders "the Spirit witnessing," and "the Apostles witnessing" identical?

Obj. G.—To mention but one more objection to the Holy Spirit's divine Personality, it is alleged that the circumstance of the Holy Spirit "*being sent*," is a proof of inferiority. He cannot, therefore, be a divine Person, co-equal, and co-eternal with the Father.

Ans.—We make reply: It is necessary to distinguish what is said of the Spirit's *office* in the dispensation of the Gospel, from what is said of his *personal existence.* He has graciously undertaken an office in the economy of grace—an office which none but the Divine Being himself could discharge—and it is in the fulfilment of this *office* that "He is sent." Neither is his being sent by the Father and the Son, any mark of inferiority. Even if among men *the being sent* were an invariable mark of inferiority, it would not necessarily follow that it is so with the Persons of the Godhead. "My thoughts are not your thoughts; neither are your ways my ways, saith the Lord."* But among men who are equals (and the Persons of the Trinity are equal) the being sent is sometimes a mark of distinction; at least no proof of inferiority. e.g.—The members of a body corporate consult together relative to some negotiation, in executing which great wisdom, judgment, and experience are required. It is resolved to send one of their number. Is it any mark of inferiority to be selected, and sent, on such a service?

Greek Grammar, sec. 616. If the ellipse be supplied, in accordance with this rule, the sentence will run—"He shall bear witness of me, and *not only* He, *but* ye *besides* shall bear witness."

* Isaiah lv. 8.

It is on such a work the Holy Ghost is sent—the work of sanctifying the elect people of God—a work which none less than God can effect, and the glorious accomplishment of which will redound to His praise through the countless ages of eternity!

Having thus adverted to some of the most popular Unitarian objections, I would pause for a moment before proceeding to the very brief notice to which the third division of the subject must be limited, and intreat you to weigh well the evidences in proof that the Holy Ghost is not a mere power of God, but a REAL PERSON in the ONE INDIVISIBLE GODHEAD. Were we to collect our evidence into one great mass of particulars, we should find that the blessed Spirit is described as possessing the properties which define Personality, such as understanding, will, and a power of distinct operation. That besides being distinguished by personal characters, such as "He, I, me, my, and who," He has attributed to him feelings and affections, which though widely different, in their nature and affections, from *human* passions, are yet for our better apprehension expressed by such appellations: He is the Object of worship, in whose name we are baptized; to whose service we are dedicated; against whom to sin, and blaspheme, is an offence of the most awful malignity. Need you be reminded of those Scriptures in which he is described as creating and giving life:* teaching:† guiding into all truth:‡ interceding:‖ *seen* in bodily shape descending like a dove:§ that he hath spoken expressly,[1] by Prophets:[2] to Apostles:[3] and to Churches:[4] that He hath appointed ministers:[5] sent messengers:[6] borne wit-

* Job. xxvi. 13; xxxiii. 4; Isaiah xl. 12—14. † John xiv. 26.
‡ John xvi. 13. ‖ Rom. viii. 27. § Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 33.
1—1 Tim. iv. 1; Rev. xiv. 13. 2—1 Pet. ii. 21. 3—Acts xiii. 2; x. 19.
4—Rev ii. 7. 5—Acts xx. 28. 6—Acts xi. 12; xiii. 4; Isaiah xlviii. 16.

ness:[1] been appealed to as a witness:[2] hath testified of Christ:[3] signified divine truths by inspiration:[4] by types and ordinances:[5] that He is described as having a mind:[6] a will:[7] knowledge:[8] and power:[9] is declared capable of being resisted:[10] being tempted:[11] and of having despite done unto him.[12]—Ponder these things—examine the Scriptures in which they are recorded. Ponder them, and examine them prayerfully: and then determine whether they do not establish our position, that He, of whom such things are said, is A VOLUNTARY AND INTELLIGENT AGENT, possessed of understanding and will, and a power of distinct operation.

Such, brethren, is an outline of the argument in proof of the Godhead, and Personality, of the Holy Ghost. Let the advocates of Unitarian theology disprove it if they can. They may adduce some detached passages, which, taken separately and abstractedly, may not appear decisive; but let them take the Scriptures as a whole,—it is from the concurring evidence of the whole, tending as the various parts do to illustrate and confirm each other, that our conclusion becomes irresistible. Most of our proofs bear directly, others only indirectly and collaterally, on the subject; but this, so far from invalidating, rather strengthens our case; for it is precisely the kind of evidence we might expect, supposing the Scriptures to have been framed upon the assumption of this truth. If the History of England were put into our hands, and it were required to produce evidence, that one of our sovereigns was really possessed of royal authority, we should bring forward some passages of the history bearing *directly* on the point in hand, (e. g. he was crowned;

1—Heb. x. 15. 2—Rom. ix. 1. 3—John xv. 26. 4—1 Peter i. 11. 5—Heb. ix. 8. 6—Rom. viii. 27. 7—1 Cor. xii. 11. 8—1 Cor. ii. 10. 9—Rom. xv. 13. 10—Acts vii. 51. 11—Acts v. 9. 12—Heb. x. 29.

assembled the Houses of Parliament) and others furnishing *indirect* and *collateral* testimony; and though, when detached and taken singly, these collateral evidences might not make out the case, yet they would show that the whole history was written upon the assumption of the fact, to which they contributed their indirect testimony. And thus it is with the sacred matter before us. The Scriptures not only give positive evidence, but where it is not positively their object to vindicate this truth, the whole is written upon the assumption, that the Holy Ghost is "A DIVINE PERSON, PROCEEDING FROM THE FATHER AND THE SON, OF ONE SUBSTANCE, MAJESTY AND GLORY, VERY AND ETERNAL GOD."

And here I might bring my discourse to a close, did we (as it has been said) hold that a system of doctrine is all that is essential to salvation. We hold, and again and again we affirm, that the OPERATIONS of the Holy Ghost upon the heart are indispensable to salvation. The Word, indeed, is the *instrument* employed by the Spirit in the salvation of men.* His operations are carried on by the Word. Consequently, *sound doctrine* is essential to salvation, because by sound doctrine he sanctifies the soul. "Sanctify them through thy truth," was one of our Divine Intercessor's latest petitions, "thy Word is truth."† But it is possible to hold a sound form of doctrine in theory, and yet not experience its sanctifying power on the heart. Without the operations of God the Holy Ghost, enlightening the understanding, uniting the soul to Christ, sanctifying the nature, governing the conduct, and sealing us unto the day of redemption, no form of doctrine can save us. "Except a man be born

* John xv. 3; James i. 18; 1 Pet. i. 23. † John xvii. 17; see also Ephes. v. 26.

again—be born of water and of the Spirit, he cannot enter into the kingdom of God."* It will be impossible, at this late hour, to do more than touch very briefly on some of the Holy Spirit's operations. Reference has already been made to his operations, in creation, providence, and raising the dead: I shall now confine myself to his more immediate operations in the salvation of the soul.

III. The Operations of the Holy Ghost.

34. He enlightens the understanding to an apprehension of spiritual things. The Word of God describes man as naturally blind in understanding; not only fallen from God, but ignorant of the way of return.† The most that unassisted reason can attain is a heartfelt, (though, too often, unacknowledged) sense of ignorance. If, however, the Holy Spirit opens the eyes, "the entrance of God's Word giveth light; it giveth understanding to the simple."‡ Without his divine teaching even the Inspired Word is a dead letter.§ With reason may the perplexed inquirer exclaim,—"I want an inspired interpreter: where is this interpreter to be found? where am I to look for this infallible authority, which is to explain to me the exact sense of the Bible, without which I cannot be saved, and to acquaint me with the very ideas of God?"‖ Oh, that such were the fervent and unfeigned desire of every one that hears me this evening! If you really feel your want of an inspired interpreter, and are willing to accept one, it is my privilege to declare that God has provided for your wants, in

* John iii. 3, 5.

† Psalm xiv. 2, 3; liii. 2, 3; John i. 10; iii. 19; xiv. 17; Rom. iii. 17, 18; Ephes. iv. 18; v. 8; 1 Cor. ii. 14, &c.

‡ Psalm cxix. 18. 130; 1 Cor. ii. 10, 12; Ephes. i. 17, 18. § See Appendix, E.

‖ Unitarian Lecture, by Rev. J. H. Thom, p. 17.

the gift of his Holy Spirit. May the Holy Spirit himself so bless the announcement, that it may prove such a message as Ananias conveyed to Saul, "Brother Saul, the Lord, even Jesus, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."* Humble yourselves, brethren, before his Divine Majesty: seek his promised help: and He, the Spirit of God, will, in answer to the prayer of faith, become your teacher, and guide you into all truth.

35. Another of the Holy Spirit's operations is the UNITING THE SOUL TO THE LORD JESUS CHRIST. By nature, man is dead in trespasses and sins;† nor can he live before God, either in gracious obedience to him here, or in glorious enjoyment of him hereafter, except he receive a new and spiritual life from Him, who is the resurrection and the life, even the Lord Jesus Christ.‡ To make the sinner sensible of his sin and misery,—to lead him to the Saviour for pardon,—and to ingraft him into Christ by a real and vital union, as a branch in the living Vine, is the work of the Holy Ghost, "the Lord and Giver of life."‖ Brethren, let me ask you, one and all, have you received this life? "He that is in Christ, is a new creature; old things have passed away; behold, all things are become new."§ Are you sensible of this change? Stop short of this, and you stop short of heaven; "for if any man have not the Spirit of Christ, he is none of his."¶ But if you know by experience the operations of the Spirit, uniting you by faith to the Lord Jesus Christ, forget not the Apostle's injunction, "as ye have received Christ Jesus the Lord, so walk ye in him."**

* Acts ix. 17. † Ephes. ii. 1; v. 14; Col. ii. 13. ‡ John iii. 3, 5; vi. 53; xi. 25. ‖ John vi. 63; xv. 5; Rom. viii. 10; 1 Cor. xii. 13; 2 Cor. iii. 6, 17; 1 John iii. 24; 1 Cor. vi. 17. § 2 Cor. v. 17. ¶ Rom. viii. 9. ** Coloss. ii. 6.

36. This leads us on to another part of the Holy Spirit's operations, the SANCTIFICATION AND RENEWAL of our fallen nature. "He who begins a good work, will perform it until the day of Jesus Christ."* Not only does he implant a new principle of spiritual life in the soul, he also preserves, strengthens, and expands it. He mortifies the corruption of the old nature. [1]—He sheds abroad the love of God in the heart: [2]—He purifies, and sanctifies the soul. [3]—He takes of the things of Christ, and shows them unto us; whence the believer, beholding as in a glass the glory of the Lord, is changed into the same image, from glory to glory, even as by the Spirit of the Lord. [4]

37. It is, further, the work of the same Divine Person TO GOVERN THE CONDUCT. Allusion has been made to his government of the Church generally; he also governs the individual Christian—as the Spirit of Life, he makes us free from the law of sin and death: [5]—as a Guide, he directs our daily walk in righteousness: [6]—as a Comforter, he gives faith and hope; joy and peace; patience and consolation: [7]—as an Intercessor, he is the Spirit of grace and supplications, [8]—helps our prayers, and teaches how to pray: [9]—as the Spirit of wisdom and understanding, he instructs us in our ignorance: [10]—as the Spirit of counsel and might, he directs in difficulties, [11] and gives strength in weak-

* Philip. i. 7.

1—Rom. viii. 13; Gal. vi. 16. 2—Rom. v. 8. 3—2 Thess. ii. 13; 1 Pet. i. 2, 22.

4—2 Cor. iii. 18. 5—Rom. viii. 2. 6—Psalm cxliii. 10; Rom. viii. 1.

7—Rom. xv. 5, 6, where the Holy Ghost is designated the God of patience and consolation, in distinction from "Jesus Christ," and "God, even the Father of our Lord Jesus Christ. Rom. xv. 13.

8—Zech. xii. 10. 9—Rom. viii. 26, 27.

10—Nehem. ix. 20; John vi. 45, compared with 1 Cor. ii. 13.

11—Isai. xxx. 1, 2; Zech. iv. 6; 2 Thes. iii. 5. In this last quotation, three distinct Persons are named, "The Lord," who directs the heart," "God," into whose love the Lord the Spirit directs, and "Jesus Christ," for whose coming we patiently wait.

ness: *—as the Spirit of knowledge, and of the fear of the Lord, he leads us in the paths of holy obedience.†

38. The last of his operations to which I shall refer is, the SEALING THE BELIEVER UNTO THE DAY OF REDEMPTION. He gives the children of God to know their present adoption, [1]—and he is the pledge and earnest of their future glory. [2]—Through his influence, we "know in whom we have believed:" [3]—"we know him that is true." [4]—"The Spirit witnesses with our Spirits that we are children of God:" and (notwithstanding the avowal is censured by the world as an arrogant pretension to infallibility) we know, that we are of THE TRUTH: [5] for he that believeth in the Son of God hath the witness in himself, [6] "and it is the Spirit that beareth witness, because the Spirit is truth."

Yes, beloved brethren, if the saving operations of this blessed Spirit have been exerted upon your souls—if He has enlightened your understanding, and united you by a living faith to the Lord Jesus Christ; if He is sanctifying your nature, and governing your conduct;—the world, indeed, knoweth you not, because it knew Christ not —[8] it admits not your claim to be the children of God—nevertheless the Apostle says, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know"—(yes, we KNOW, for God hath sealed us, and given us the earnest of the Spirit in our hearts)—"we know, that when He shall appear, we shall be like him, for we shall see him as he is." Even so, come Lord Jesus!

Brethren! is this your faith? is this your hope? for this is the faith and hope of the Gospel. If it be, give all

* Hag. ii. 4, 5; Ephes. iii. 16. † Rom. viii. 4. 14; Gal. v. 16, 25.
1—Rom. viii. 14, 17; Gal. iv. 5, 6; 1 John iii. 2.
2—2 Cor. i. 12; v. 5; Ephes. i. 13; iv. 30. 3—1 Tim. i. 12; 1 John iv. 13.
4—1 John v. 20. 5—1 John iii. 19, 24; iv. 13. 6—1 John v. 10.
7—1 John v. 6.—See Appendix, F. 8—1 John iii. 1.

the glory to Him to whom alone the glory is due. "Who maketh thee to differ, and what hast thou that thou didst not receive?"* Why is it that you (and I speak to Christians, not in profession only; whatever that profession may be; but in hope, and by the power of the Holy Ghost,) why is it that you have found rest for your souls in the atoning blood of God's dear Son? Why is it that you have been brought to know him, whom truly to know is life eternal? Why is it that while many, your superiors in talent, in abilities, in intellectual endowments, are "far off," you have been made nigh by the blood of Christ? It is because "the grace of our Lord hath been exceeding abundant, with faith and love which is in Christ Jesus."† and therefore "we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of THE SPIRIT, and belief of the truth: whereunto he called you by the Gospel, to the obtaining of the glory of the Lord Jesus Christ."‡

Let me not, however, be misunderstood: it is not the cold, speculative, reception of this, or of any other truth, which can save the soul. It is THE SPIRIT that quickeneth; the flesh profiteth nothing. The Holy Ghost must by his saving, sanctifying influence, apply the truth, and give it its transforming power—a power experienced in the heart, and evinced in the daily conduct. Without this, you will stand in the day of the Lord Jesus Christ among those who have cried Lord, Lord, and yet not done the will of the Father which is in heaven. Let me then conjure those who are strangers to the SPIRIT'S operations to seek with earnestness, to seek without delay, this precious gift. God hath promised, saying, "Ask, and it

* 1 Cor. iv. 7; John iii. 27

† Tim. i. 14. ‡ 2 Thes. ii. 13, 14.

shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;"—"If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the *Holy Spirit* to them that ask him."*

I cannot close without a few words (and they must be very few) to such of my hearers as entertain UNITARIAN sentiments.

If the doctrine we have this evening set before you *be* the truth, it shakes your religion to its very centre. For, if the HOLY GHOST be GOD, what must Jesus Christ be who says, "the Comforter whom I WILL SEND unto you from the Father."† Can a *creature* send the CREATOR? Must not he, who *sends* the LORD OF HOSTS, be HIMSELF the LORD OF HOSTS? Let the inspired language of Zechariah furnish a reply—"Thus saith the Lord, I will dwell in the midst of thee, and thou shalt know that the LORD OF HOSTS hath *sent* me unto thee."‡

Again: if the Holy Ghost be a PERSON, must not you, who withhold from him the glory and worship which as a Divine Person he claims, be under guilt the most awful? "O consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you."

Bear then the word of exhortation, while as a fellow-sinner I conjure you, as a minister of the Lord Jesus Christ I charge you—Search the Scriptures whether these things be so. Search them with reverence; search them with earnestness; search them with a child-like submission to their authority as the WORD OF GOD; search them with a resolution to be guided by their decisions; search them with prayer, that "the Spirit of wisdom and revelation in the knowledge of God may enlighten your under-

* Luke xi. 9, 13. † John xv. 2, 6. ‡ Zech. ii. 10, 11.

standing—to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." And this may the Lord in his infinite mercy grant.

To whom, the Father, the Son, and the Holy Ghost, the One undivided and indivisible Jehovah, be all honour, and glory, and worship, ascribed for ever and ever. Amen.

END OF THE NINTH LECTURE.

APPENDIX.

A.

"When Christ says,—The Spirit shall not speak of himself, the meaning is, that he shall not come with any absolute new dispensation of truth or grace; he was only to build on the foundation, Christ's person and doctrine, or the truth which he had revealed from the bosom of the Father; he was to reveal no other truth, communicate no other grace, but what is in, from, and by Christ."—*Owen on the Spirit.*

Οὐδεν ἀφ' ἑαυτοῦ λαλήσει, οὐδὲν ἐνάντιον, οὐδὲν ἴδιον παρὰ τὰ ἐμὰ—τὸ δε "ἐκ τοῦ ἐμοῦ," ἐξ ὧν ἐγὼ οἶδα ἐκ τῆς ἐμὴς γνώσεως· μία γὰρ ἐμοῦ, καὶ τοῦ Πνεύματος γνῶσις.—*Chrysostom in loc,* vol. viii.

B.

An objection, something like this, is broached in the Fifth Unitarian Lecture. Mr. Martineau, quoting from Deut. xxix. 6, raises a difficulty upon the words, "I am the Lord your God," as admitting a question, whether Moses applies this great and glorious name to himself.

It would be well for the readers of Controversial Lectures, to refer to the original passages, from which extracts are made; whether the Word of God, or the writings of men, be the subject of comment. Whoever reads the Scripture from which this quotation is made, will be inclined to think, with reference to the *manner* of making the quotation, that something *more than brevity* has been consulted. For, in the context immediately connected, and interwoven with this quotation, the name of the Lord occurs no less than three times; and in a connection, which makes it evident that Moses was then speaking, not in his own name, but in the name of the Lord, whose covenant he had been commissioned to propose to the Children of Israel: thus leaving no real ground for doubting to whom the name is applied. And yet the Author of the Lecture ventures to assert that here, "*Moses is called God with a distinctness which cannot be equalled in the case of Christ.*" In order to judge how far Mr. Martineau is justified in this astounding assertion, nothing more is requisite than to place his quotation side by side with the unmutilated Scripture.

[*Scripture*—Deut. xxix. 1—6.

"These are the words of the covenant, which the LORD COMMANDED Moses to make with the Children of Israel in the land of Moab, beside the covenant which He made with them in Horeb. AND Moses called UNTO all Israel, and said unto them,—ye have seen all that the LORD DID before your eyes in the land of Egypt unto Pharoah, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I am the LORD your God."

Quotation—Deut. xxix. 2, 5, 6.

"Moses called together all Israel, and said to them..... I have led you forty years in the wilderness: your clothes have not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that *I am the Lord your God.*'

C.

SOME remarks have been made, in one of Mr. Martineau's published Unitarian Lectures, on this part of my Sermon. It will be seen by those who take the trouble to compare Mr. Martineau's representation with the passage itself, that he has not only given to it a colour, and construction, different from that which it really conveys; but as if to heighten the colour, and bear out the construction, he has even attributed to me the use of words which I did *not* employ. I do not, for a moment, imagine that Mr. Martineau has *intentionally* mis-stated my words; but, it is evident, he has misunderstood them. Whether the blame is to be attributed to obscurity on my part, readers must judge for themselves. If it be so, I humbly pray God to pardon the error, and prevent the evil. It might, however, under any circumstances, have been better had the objector waited for my Lecture in print; or, at least, confined himself to a report of a *less positive* character, rather than, trusting to a treacherous memory and hurried notes, have put into my mouth (with all the confidence of inverted commas) words which I did not use. I am represented as having generally "*denied that the word* (THE SON) *can have any such meaning*," (as the *human and mediatorial* character of our Lord). Here Mr. Martineau is guilty of the illogical process of drawing a *general* conclusion, from one *particular* statement: for whereas my words were applied to the particular passage then under notice, (Matt. xxxviii. 19,) Mr. Martineau has, by *changing* some expressions, and *introducing* others, converted the paragraph into a *general* explanation of the term "the Son," capable of *universal* application. Had Mr. Martineau's memory faithfully retained the expressions I made use of, he could not have drawn from them the *general* construction thus forced upon them. But having, as it seems, received a false impression in the first instance, his subsequent recollection of the passage has been attended with serious inaccuracy. The change, or the introduction, of but a *few words*, will frequently

give a new colour to the sentence of which they form a part. And so it is in this instance. I made the simple statement with reference to Matt. xxviii. 19, as given in the text to which this note belongs, "Our Saviour's words prevent such misapprehension," &c.; but I am reported to have affirmed, "*Our Saviour's words not only fail to sanction, but expressly exclude such a construction; for he does not say, the name of the Father, and of myself, but of* THE SON, *that is of* THE ETERNAL WORD.—*Mr. Bates's Lecture is not published; but he is aware that this statement is correct.*" To this last assertion I can only reply—The manuscript of my discourse is lying at the publishers, and if any one doubts the accuracy of the passage as it now appears in print, he has full permission to examine it. Mr. Martineau then proceeds—"*Since this name, 'the Son,' expressly excludes the mediatorial character, and must mean the Eternal Word, may we ask Mr. Bates how it is the Eternal Word did not know the day and the hour, and could do nothing of himself?*" As this question is constructed upon a misapprehension of my meaning, and a mis-statement of my words, an answer can scarcely be expected. But I prefer giving one, as it may remove the erroneous impression to which this part of my sermon appears to have given rise.

It is evident to the attentive and unprejudiced reader of the Sacred Scriptures that our Lord Jesus Christ is THE SON OF MAN *and* THE SON OF GOD. "Whom do men say that I THE SON *of Man* am?" and when the question was put to the disciples themselves, "Simon Peter answered and said, Thou art the Christ, THE SON *of the Living God.*"—Matt. xvi. 13. &c. Accordingly, the name "THE SON" is sometimes used to denote *the Son of man*,—and sometimes *the Son of God*—as the context and parallel passages may determine it to be. For example:—John v. 21. "For as the Father raiseth up the dead and quickeneth them, even so *the Son* quickeneth whom he will." Our Lord here uses the name THE SON with reference to his divine nature, as is shown by the context, verse 25, "The dead shall hear the voice of *the Son of God*, and they that hear shall live." But in Mark xiii. 32, the context and parallel passages show that the term THE SON is to be applied to our Lord's human nature, "the Son of man,"—"For of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Of what day, and what hour? The context tells us, verse 26, the day and the hour when "they shall see *the Son of man* coming in the clouds with great power and glory." See also Matt. xxiv. 44; xxv. 13, 14; Luke, xii. 40. THE SON knew not the time when he, *the Son of man*, should come. Considered abstractedly, the term "THE SON" will apply to the divine nature, or to the human nature, of our Lord, according as the context determines. When, therefore, we learn from the context of Matt. xxviii. 19, that our Lord's words apply to the institution of the Sacrament of Baptism—an ordinance which has been shown to import the dedication of the baptized to the service of God—it is obvious that "the Son" refers to the divine nature, and denotes the co-essential, co-eternal, co-equal Son of God. Had our Saviour intended us to be baptized into his name as Man-mediator, he would have given some such intimation as "*my name*," "*my mediatorial name*," might convey. But our Lord's words

prevent such misapprehension as that of supposing that baptism in the name of a *creature* is admissible; for he says not in *my name, my mediatorial name,*" from which we might understand him to mean the name of the *Son of man*, but "in The Name of the THE FATHER, and of THE SON, and of THE HOLY GHOST."

D.

IT is not to be supposed, that prayer can be addressed to one of the Persons of the ever-blessed Godhead, to the exclusion of the others. For while "by the confession of a true faith we acknowledge the glory of the Eternal Trinity, we do, at the same time, in the power of the Divine Majesty, worship the UNITY." Therefore, if the Holy Ghost be addressed in prayer, the Father and the Son must, from the Unity of the Godhead, be inclusively addressed also. But inasmuch as the several Persons in the Godhead, have each his peculiar office and work, whereby he makes himself known in the economy of the Gospel, accordingly, the prayers of believers have sometimes a more especial reference to one Person than to the Others. And if we do not, in Scripture, so frequently find prayer addressed especially to the Holy Spirit, as to the Father, and the Son. it is, because it is the Spirit's peculiar office to *indite* prayer.—Rom. viii. 26, 27.

The passages referred to, are among the instances of prayer addressed especially to the Holy Spirit. That Acts iv. 25, 30, is so, appears evident from the following considerations.—First: The Lord God, to whom the Church thus applied for help, is especially addressed as God, "*who, by the mouth of thy servant David hast said,*" &c.; from Mark xii. 36; Acts i. 16; Heb. iii. 7; we gather that it was the HOLY GHOST, who spake by the mouth of David, in the Psalms.—Secondly: These first Christians intreat the Lord, whom they address, to grant "*that with all boldness they may speak thy word.*" But their Divine Master had instructed many among them,—"It is not ye that speak, but the Holy Ghost," consequently, the aid they sought was the aid of the Holy Ghost.—Thirdly: They pray, "*that signs and wonders may be done by the name of thy Holy Child, Jesus*;" and we learn from St. Paul, Rom. xv. 19, that it was by "the power of the SPIRIT of GOD" that mighty signs and wonders were performed. Nor does the expression "the Holy *child* Jesus"—παῖδά σου Ἰησοῦν—limit the address to the Father; inasmuch as παῖς, *child*, does not necessarily denote the relation of Son.—It is frequently rendered "*servant.*" So Matt. xii. 11. Ἰδοὺ, ὁ παῖς μου, &c. quoted from Isaiah xlii. 1. "Behold, my *servant*, whom I uphold," &c. And in this very passage, "*by the mouth of thy servant David,*" διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών. These considerations lead to the conclusion, that the Holy Ghost was *especially* addressed in this prayer, though the Father and the Son were unquestionably included.

1 Thess. iii. 12, 13. "The LORD make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before GOD, EVEN OUR FATHER, at the coming of our LORD JESUS CHRIST, with all his saints."

2 Thess. iii. 5. "The LORD direct your hearts into the love of GOD, and into the patient waiting for CHRIST."

In these passages the Three Persons are distinguished. The LORD, to whom the prayer is in both instances directed; GOD, *even our Father;* and our *Lord Jesus* CHRIST. That the LORD, thus distinguished from *God the Father*, and our *Lord Jesus Christ*, and addressed in prayer, is the HOLY GHOST, is evident from the analogy of Scripture, which teaches that *sanctification*, for which the Apostle prays, is the peculiar work of the Holy Ghost.

The other passage referred to, is Rev. i. 4, in which St. John prays for grace and peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before his throne; and from Jesus Christ. By the SEVEN SPIRITS, a *person*, or *persons*, must be meant; for to imagine that the Apostle prays to *seven powers*, or desires grace and peace from *seven powers*, is absurd. *Persons*—one or more—must be intended. If one person, it must be the Holy Spirit: if more than one, it must be seven angels, or angelic spirits. That this expression *the Seven Spirits* cannot mean seven *angels*, is evident; because the worshipping of angels is expressly forbidden, Col. ii. 18; besides which, angels *before the throne* could neither hear prayer made on earth, nor if they heard could *they* grant grace and peace; consequently this prayer can be made to none other than the "God of all grace,"—the Father, the Son, and that "ONE AND THE SELF-SAME SPIRIT who divideth to every man severally as he will." It is well known that, in the usage of the ancient Jewish Church, the number *seven* was a symbolical number, denoting *perfection* and *variety*. And the Book of Revelations being replete with symbolical language, no wonder that we find the expression "the *Seven* Spirits," *in connection* with a symbolical designation of the Father,) employed to denote that ONE great and glorious SPIRIT, who is the divine Dispenser of all the *varied* and *perfect* gifts with which the seven churches of Asia were endowed.* It is thought not improbable that the number *seven* has also reference to Isaiah xi. 2, where the Spirit, who rests upon the Rod of Jesse, is described under *seven* characters, signifying ONE SPIRIT dispensing his seven-fold—his *perfect* and *varied* gifts.†

Objection‡ has been raised against the testimony of this passage to the Deity of the Holy Ghost, on the ground that "the Seven Spirits" are said to be "*before* the throne," and not (as equal with the Father) "*upon* the throne." But in Isaiah's vision, the LORD, who, from Acts xxviii. 25, 26, is shown to be the HOLY GHOST, is represented as sitting "*upon a throne; high and lifted up.*" The position "*before* the throne" does not imply inferiority; it is rather a symbolical representation of the gracious office of the Holy Ghost; who, by his operations on the hearts of men, conveys to the Church the blessings, which flow from the throne of God. Wherefore, this passage (Rev. i. 4,) exhibits the Holy Ghost as the Object of Divine

* See Burnett on the Articles; Art. I. p. 45; edit. 1833.

† See Lightfoot's Harmony of the New Testament, on Rev. i.—iii. Also, Bishop Reynold's on 110th Psalm, p. 161; edit. 1626.

‡ The reader will find the objections to the application of this passage to the Holy Ghost stated at length, and answered, in Poli Synopsis Criticorum; vol. V. p. 1674.

Worship, to whom prayer is offered, and from whom, in conjunction with the Father and the Son, grace and peace are solicited.

E.

A favourite Unitarian objection to the truths of the Trinitarian faith, is grounded upon the allegation, that those truths are not so self-evident upon the surface of Revelation, as at once to produce irresistible conviction, and obtain *universal* assent. If there were any force in the objection, it would bear more strongly *against Unitarians*, than against ourselves: experience having proved, that the *vast majority* of men, have not found Unitarian sentiments so obvious, and so irresistible, as to be led to adopt them. But let this objection be brought to the test of God's Holy Word. Does the Word of God teach us to expect, that all its truths will be universally obvious, and self-evident, to the blinded understanding of fallen man? What says the Saviour? "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast *hid* these things from the *wise* and *prudent*, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and *no man knoweth* the Son, but the Father; *neither knoweth any man* the Father, save the Son, and he to whomsoever the Son will reveal him." While, therefore, the *wise* and *prudent* cavil, the sinner, who is sensible of his burden of sin and ignorance, is encouraged to come and sit at his Saviour's feet, and learn—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 25—28. But, Woe unto them that are *wise* in their own eyes, and prudent in their own sight!—Isaiah v. 21. The Scriptures declare that "no man knoweth the things of God," except he be taught by the Spirit of God.—1 Cor. ii. 11, 12. But the author of the fifth Unitarian Lecture takes for granted that *every man* knows the things of God; and pursues long and laboured arguments, *upon the assumption* that the mind is as competent to form a notion of the nature and essence of God, as it is to conceive the nature and relations of the angles of triangles, or the diameters of a circle. Some such philosophy as this, the Apostle seems to have had in view, when he warned his beloved Son in the Faith, "O Timothy, keep that which is committed to thy trust, avoiding *profane* and *vain* babblings, and oppositions of *science, falsely so called:* which some professing, have erred concerning the faith." 1 Tim. vi. 20, 21; also Coloss. ii. 8.

"The world by wisdom knew not God." "The natural man receiveth not the things of the Spirit of God: for they are *foolishness unto him*, neither can he know them, because they are spiritually discerned." 1 Cor. i. 21; ii. 14; also Job xi. 7—9. The blame of this ignorance we presume not to charge upon the alleged obscurity of the Word of God: we take it to ourselves. We dare not—neither are we driven, for the solution of a difficulty, to attempt such a desperate venture, as to charge the inspired penmen of God's Holy Word, with making "*loose accommodations, even misapplications*"* of Scripture.

* These words are taken from the fifth Lecture in the Unitarian Series, by the Rev.

Fault, indeed, there is; not, however, in the Word of God, but in the blind understanding of fallen man. Instead, therefore, of setting up ourselves above what is written, as capable of pronouncing where the Word of God is right, and where the Word of God is *wrong*, it becomes us humbly to pray, that the Holy Spirit will open the eyes of our understanding, and guide us into all truth.

F.

The verse which follows this quotation has been repeatedly stigmatized by Unitarian disputants, as a *manifest interpolation*—so unsparingly stigmatized that general readers might imagine, that our translators took unlicensed liberties with the sacred text, and inserted the words, "*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost,*" without the shadow of a pretext for so doing. But readers of the original Greek will perceive that whatever question may be raised upon the *external* evidence, the *internal* evidence from the structure of the passage is very strong in its favour; sufficient not merely to justify, but to require, the retention of it in the text. "The *text* itself certainly affords no inconsiderable argument in favour of the genuineness of the disputed passage: many have justly observed, that if it be rejected the construction becomes wholly unaccountable; in the phrase τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, the adjective and participle are both *masculine*, whereas all the substantives to which they refer are *neuter;* and one of those substantives (the only one of them, to say the most, which could have authorized the use of the masculine gender) is actually constructed in the preceeding verse with a neuter participle, πνεῦμα ἐστι τὸ μαρτυροῦν. Now, though it is scarcely possible to reconcile this, on any ground, with the plain rules of grammar, yet the error may be accounted for by supposing it to have proceeded from a repetition of the phraseology of the disputed passage; or from, what grammarians call, the figure of attraction. See Port Royal Gr. Grammar. b. vii. c. 1. p. 319. ed. London, 1797, as quoted by Nolan, p. 565. This solecism was first noticed by Eugenius, Abp: of Cherson. See Matthæi's Preface to the general epistles. Nolan, p. 257."—*Slade on the Epistles.*

James Martineau. The passage is as follows:—"*But, in truth, this name is not given to the Messiah by the Prophet; and the citation of it in this connection by the Evangelist is an example of those loose accommodations, or even misapplications, of passages in the Old Testament by writers in the New, which the most resolute orthodoxy is unable to deny; and which (though utterly destructive of the theory of verbal inspiration) the real dignity of the Gospel in no way requires us to deny.*" Let those who maintain such sentiments beware, lest, while their censure is levelled at the Evangelists, it should fall on the Almighty God, who inspired them. The *name* alluded to is "Emmanuel;" and *the citation by the Evangelist* is that contained in Matt. i. 21, 22, 23: "And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done *that it might be fulfilled* which was spoken of the LORD by the Prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Such are the express terms in which St. Matthew declares that the passage *does apply* to the Messiah; Mr. Martineau declares it *does not*. The question is, Which is right?—Mr. Martineau, or St. Matthew!!!

THE

SACRAMENTS

PRACTICALLY REJECTED BY UNITARIANS:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, APRIL 10, 1839.

BY THE

REV. HENRY W. M'GRATH, B.A.

RECTOR OF ST. ANNE'S, MANCHESTER.

BEING THE TENTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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LECTURE X.

THE SACRAMENTS PRACTICALLY REJECTED BY UNITARIANS.

BY THE REV. HENRY W. M'GRATH, B.A.

"GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."—*Matt.* xxviii. 19.

"AND AS THEY WERE EATING, JESUS TOOK BREAD, AND BLESSED IT, AND BRAKE IT, AND GAVE IT TO THE DISCIPLES, AND SAID, TAKE, EAT, THIS IS MY BODY. AND HE TOOK THE CUP, AND GAVE THANKS, AND GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS."—*Matt.* xxvi. 26—28.

TYPES and Sacraments teach by acts and material things what the Scriptures in other places teach by words. As in the dramatic representation of the Passover, which the Israelites were commanded to eat "with their loins girded, their shoes on their feet, and their staff in their hand,"* it was calculated to lead to the inquiry, "What mean ye by this service?" and preserved more imperishably amongst their generations the remembrance of their peculiar deliverance, and of the sacrifice through which it was obtained. It was not uncommon, at different periods of the church's history, for Jehovah to instruct his people in this manner by signs

* Ex. xii. 11.

and symbols; and we may reasonably conclude, that those truths were the most important which the Lord thus consigned to the keeping of more than one sense, and which He secured by visible images and representations, as well as by the words that accompanied them.

The Sacraments of the Church are those solemn rites of our religion which our blessed Lord and Saviour Jesus Christ appointed as visible symbols of his grace, expressive of what he taught and did for his people, and as badges or tokens of their profession towards him. "These are deep resources of human wisdom for preserving what is most necessary to be preserved; sensible forms for containing spiritual meaning; new securities taken against the power of time, which changeth all things; the statuary of truth which may endure, though the picturing and writing of it should he effaced."

In the Jewish dispensation there were two sacred rites which were specially enjoined upon all persons admitted into Levitical privileges—CIRCUMCISION and THE PASSOVER. By circumcision they received the seal of the covenant, and were brought under the obligation of the law; and it was the appointed door of admission into the then visible church. The observance of the Passover, as commemorative of that sacrifice whose blood had the typical energy to shield the people of Israel from the destroying angel, and which was the appointed means of deliverance from Egyptian bondage, was enjoined by Jehovah as a perpetual memorial amongst their generations, with a strictness that threatened the cutting off of the soul that neglected it—a strictness applying equally to circumcision.

"The uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."*

* Gen. xvii. 14.

"But the man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin."*

The one was enjoined to be but once observed, and not repeated; the other was to be annually kept.

Now we consider it no slight intimation that the *Jesus* of the *new* Testament was the *Jehovah* of the *old*, when we find him occupying the same position in relation to the Christian Church that Jehovah occupied with regard to the Jewish Church. When the covenant was established with Abraham, every male that was to participate in its privileges was to be circumcised; and accordingly when the Lord Jesus established the Christian dispensation, he commanded in the words of our text all nations to be baptized, as the significant rite of admission into the Christian covenant. And while the Passover is called "the LORD's Passover,"† commemorative of the sacrifice of the Paschal lamb whose sprinkled blood protected Israel, we are informed that "Christ, *our* Passover, is sacrificed for us;"‡ and accordingly he substitutes a supper of communion in remembrance of *himself*, "THE LAMB OF GOD that taketh away the sin of the world."‖

The subject for our consideration this evening is, THE SACRAMENTS PRACTICALLY REJECTED BY UNITARIANS. I have accordingly selected the two texts of Scripture with which we commenced this discourse, as most fitting portions of God's Word to introduce what we have to say upon it.

The one text containing the solemn account of our Saviour's institution of the Sacrament of his Supper. The other, the universally binding command of Jesus, "to go

* Numb. ix. 13. † Ex. xii. 11. ‡ 1 Cor. v. 7. ‖ John i. 29.

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

And here, before we proceed further, let me disclaim, for myself, and I may add, for my Christian brothers who are associated with me, any thing approaching to unkind or unchristian feeling towards our Unitarian brethren. I believe it to be the solemn duty of a Christian Minister to "*speak the truth.*" His commission is, to go into the world like his blessed Lord, to testify against error, and to testify against it with all the boldness of an accredited messenger of God. I believe it to be equally the duty of a minister of God to speak that truth "*in love:*" to beware lest any thing of sarcasm, or unkindness, or want of candour, or of courtesy, steal in, and betray the working of a native corruption—lest he should mistake the warmth kindled by controversial discussion, for zeal in the service of his Lord. May God, then, my brethren, preserve me on the one hand, from a mistaken charity, a miscalled liberality, that would not testify against whatever is opposed to the Word of God—and on the other, from saying any thing *personally* offensive to those whose tenets we condemn. May he give me grace to speak in all Christian sincerity—with boldness, with plainness, with meekness, with love to their souls.

I propose, then, to consider the subject under these four heads—

I. What the Sacraments are, as collected from the Scriptures.

II. To show what is the view of the Church of England upon this subject.

We will then examine the two extremes of this doctrine—the antipodes of Scripture truth upon this point.

III. The view of those who attribute to the Sacraments what is due only to the soul and substance of them: giving to emblems the reverence which is due to the realities they represent.

IV. The other extreme, which practically denies the import and value of the Sacraments altogether, although the form may be retained.

May God the Holy Spirit solemnize our minds; may he descend into your hearts, that you may listen to the exposition of the Word, and "search the Scriptures to see whether these things be so."

I. What the Sacraments are, as collected from the Scriptures.

1. They are visible signs and tokens of Christian profession. The one, viz. Baptism, is the appointed rite of admission into the visible Church. The other, the Sacrament of the Lord's Supper, is the public profession of our continuance in it. Thus in the text, our Lord commands the Apostles to "go and teach," or make disciples of (*μαθητεύσατε*) "all nations," admitting them into such discipleship by the sacred rite of baptism, "in the name of the Father, and of the Son, and of the Holy Ghost." And, accordingly, we find the Apostles subsequently executing their commission, for when Peter had preached to the people on the day of Pentecost, under the pressing conviction of the Spirit of God, they exclaimed, "Men and Brethren, what shall we do?" Then Peter said unto them, "repent, *and be baptized*, every one

of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."* Here Baptism was enjoined as the rite of admission into the visible Church.

Further on, in the Acts of the Apostles, we read of an Eunuch of Queen Candace, who was instructed by Philip in the Gospel from the 53rd chapter of Isaiah; and "as they went on their way, they came unto a certain water: and the Eunuch said, see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest."† Here, again, is an instance of a convert to the truth of Christ, desiring the visible rite of admission into the visible Church—affording an implied proof of the importance of this Sacrament, when it must necessarily have formed a part of Philip's instruction during the short period of his interview with his disciple: and thus it continued through the inspired and subsequent history of the Church.

But the text records the institution of the Lord's Supper, while St. Luke informs us, that this ordinance was to be "in remembrance of Jesus;" and that it was to be the public profession of Jesus' followers is particularly stated by St. Paul, for he declares, "As often as ye eat this bread and drink this cup, ye *do show the Lord's death*, until He come."‡ In this sacred ordinance, was there a solemn remembrance, a public profession and showing forth of the *death* of Jesus, accompanied with the expectation of his coming again to this world.

Without baptism, then, the Church gives the children of believers "no accrediting mark of admission" into her communion; and without the Sacrament of the Lord's Supper, there is not the same decided profession of con-

* Acts ii. 37, 38. † Acts viii. 36, 37. ‡ 1 Cor. xi. 26.

tinuance in communion, and of avowing your dependance upon the death of Christ.

2. They are not merely naked signs and ordinances, or public testimonies of Church membership, but they are also effectual signs and means of grace—pledges from God of his favour towards us.

Such was circumcision under the former dispensation. "As for me," said God to Abraham, "behold my covenant is with thee, and thou shalt be a father of many nations. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."*

How does St. Paul reason upon this? Abraham, he says, "received the sign of circumcision, *a seal* of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also."† Circumcision was the effectual sign, the sealing of the righteousness of Abraham, and a pledge from God of his favour towards him, and of his having entered into his covenant. To circumcision under the old, we believe that baptism succeeds in the new dispensation, and accordingly St. Paul, writing to the Colossians, says,—"In whom," that is in Christ, "ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the *circumcision* of Christ; buried with him *in baptism*, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."‡ After stating the spiritual character of circumcision, the Apostle proceeds to notice baptism, and the privileges involved in it, as if but one ordinance was expressed under different names—but both deriving all their efficacy

* Gen. xvii. 4, 11. † Rom. iv. 11. ‡ Col. ii. 11, 12.

from Christ,—"ye are complete in Him, which is the head of all principality and power."*

We accordingly find baptism thus spoken of in the Word of God—"Repent and *be baptized* every one of you in the name of Jesus Christ, *for the remission of sins.*" Here is the spiritual blessing connected with baptism—"remission of sins," and then the promise attached to it—"*and ye shall receive the gift of the Holy Ghost.*"† There is equally strong language, if not stronger, used by St. Peter, "the like figure whereunto even baptism doth also now *save us.*"‡ And the remarkable command given to St. Paul by Ananias is recorded by St. Paul himself, and so preserved for the benefit of the church,—"arise and be baptized and *wash away thy sins*, calling upon the name of the Lord.‖ We think that these statements of Scripture sufficiently establish the spiritual import and blessing of baptism, and the grace intended to be conveyed in it.

Then as to the Sacrament of the Lord's Supper, we will just quote two passages on this part of the subject. The one in our text—"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this *is my blood of the new Testament, which* IS SHED *for many* FOR THE REMISSION OF SINS."§

The other passage, St. Paul's language to the Corinthians,—"The cup of blessing which we bless, is it not the *communion of the blood of Christ?* The bread which we break, is it not the *communion of the body of Christ?*"¶

These are expressions far too great for *mere* rites of admission into a visible church, or a mere ordinance of

* Col. ii. 10. † Acts xi. 38, 39. ‡ 1 Peter iii. 21.
‖ Acts xxii. 16. § Matt. xxvi. 26, 28. ¶ 1 Cor. x. 16.

remembrance to which no special blessings are annexed. They rise far above bare ceremonies or forms of outward communion. They must be considered utterly extravagant, if such expressions as the "communion of the body and blood of Christ,"—"My blood of the New Testament, *shed for the remission of sins,*" mean no more than in reference to an appointed feast in remembrance of One who was a martyr to his opinions. But when regarded not merely as naked ordinances and tokens of profession, but as also means of grace instituted by Christ, with the pledge of his blessing in their very institution, then is the language accordant with the sound sobriety of inspiration, and precisely what we should expect: and so these ordinances, having relation to special promises, not working their effect by mere natural means of operation, are unchangeable but by the authority that enjoined them; and are, therefore, lasting symbols in the Church.

3. While we maintain that the Word of God represents the Sacraments as more than bare naked signs or ecclesiastical ordinances, we would be equally careful to observe that the grace of the Sacraments is not in the Sacraments themselves, but in the Lord; and dependent to the receiver, upon the *right* reception of them.

We conceive it to be as unscriptural, to ascribe an efficacy to the Sacraments, as if they *alone* were the appointed means of conveying grace to man; or to consider them as necessarily conveying grace to any who are the *outward* recipients of them, irrespective of their faith, and being trained up in sound and Christian principles; as we regard it to be unscriptural to detract from their importance, and to speak of them as mere outward ordinances to tie together the members of the visible Church in open communion, while they are so solemnly enjoined, and have such special blessings attached to them

in the Word of God. To use the words of Bishop Burnet, "We reject, not without great zeal against the fatal effects of this error, all that is said of the *opus operatum*, the very doing of the Sacrament. We think it looks more like the incantations of Heathenism, than the purity and simplicity of the Christian religion."

The justly denominated judicious Hooker thus expresses himself upon this point. "Seeing, therefore, that grace is a consequent of sacraments, a thing, which accompanieth them as their end, a benefit which he that hath, received from God himself, the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural, is not, in all respects, as food unto natural life; because they contain in themselves no vital force or efficacy; they are not physical, but moral instruments of salvation; duties of service and worship, which, unless we perform as the author of grace requireth, they are unprofitable. *For all receive not the grace of God, which receive the sacraments of his grace.*"* That this is the decision of the Scriptures is abundantly evident: for the very same passage that ascribes the greatest efficacy to the Sacrament of Baptism, guards us against the mistake, that it is merely in the outward ordinance. "The like figure whereunto even baptism doth also now *save* us, *(not the putting away the filth of the flesh, but the answer of a good conscience toward God)* by the resurrection of Jesus Christ."† And, although, such language as—"arise, and be baptized, and *wash away thy sins*," was addressed even to Paul, still it was not without the addition of words, which implied the necessity of heart service, "Calling upon the name of the Lord,"

* Hooker, Ec. Pol. Bk. v. sec. 57. † 1 Pet. iii. 21.

being an usual mode of describing the true worshippers of Jesus.* We, therefore, see that where there was not faith in the heart accompanying the outward reception of baptism—a baptized individual is addressed by Philip in the language of condemnation, because, notwithstanding his baptism, he was still unregenerate in heart, "Thou hast neither part nor lot in the matter, for thy heart is not right in the sight of God."†

In the Eucharist, we are admitted into fellowship and communion of the blood of Christ, to share in the blessed effects of his death and passion. But here again, these are limited to the *worthy* recipients. Not worthy in the sense of merit, but worthy as to suitability of frame and spirit. "Whosoever shall eat this bread, and drink this cup of the Lord *unworthily*, shall be guilty of the body and blood of the Lord."‡ Thus, "the real presence of Christ's most blessed body and blood is not, therefore, to be sought for *in the Sacrament*, but *in the worthy receiver* of the Sacrament. And with this the very order of our Saviour's words agreeth:—First, 'Take and eat,' then, 'This is my body which is broken for you.' First 'Drink ye all of this;' then followeth 'This is my blood of the New Testament, which is shed for many for the remission of sins.' I see not which way it should be gathered, by the words of Christ, *when* and *where* the bread is his body or the cup his blood, but *only* in the very heart and soul of him which receiveth them."§

II. We proceed to show, in the second place,

WHAT IS THE VIEW OF THE CHURCH OF ENGLAND UPON THIS SUBJECT.

* See Rom. x. 13, and 1 Cor. i. 2. † Acts viii. 21. ‡ 1 Cor. xi. 27.
§ Hooker, Ec. Pol. Bk. v. sec. 67.

This we will do by briefly referring to the formularies and articles of our Church, whereby we s' all see that while we recognize the Sacraments as signs of profession, we still regard them as something more than bare naked signs of church membership, or a mere remembrance of one whose life, devoted to the good of mankind, attested the reality of that devotedness by his death: but in accordance with the Scriptures, as pledges also from God to man, means of grace, and seals of God's covenant with his people; but these blessings reserved by the same authority that enjoined their observance, to the believing recipients alone.

"A Sacrament," says the Church of England in her Catechism, "is an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, *as a means whereby we receive the same*, and a *pledge* to assure us thereof." Such is the beautiful definition of our church, founded upon the definition of St. Augustine. To the same effect is the testimony of her articles,—"*Sacraments* ordained by Christ be not only *badges or tokens of Christian men's profession*, but rather they be certain sure witnesses and *effectual signs of grace* and God's good will towards us, *by the which he doth work invisibly in us*, and doth not only quicken but also strengthen and confirm our faith in him. And *in such only as worthily receive the same*, they have a wholesome effect or operation, but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."*

"*Baptism* is not only a sign of profession, or mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the

* Article XXV.

Church: the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are *visibly signed and sealed,* faith is confirmed, and grace increased, by virtue of prayer to God."*

"*The Supper of the Lord* is not only a sign of the love that Christians ought to have among themselves, one to another; but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ." "The body of Christ is given, taken, and eaten, in the supper, only after a heavenly and spiritual manner. And *the mean whereby the body of Christ is received and eaten,* in the supper, *is faith.*"†

Time will not permit us, nor indeed is it necessary, to enter into an examination of the baptismal and communion services in our Prayer Book, in order to confirm the views thus definitely laid down in our Articles; but enough will have been produced to vindicate us from the charge of converting the Sacraments into charms, by the carefulness shown in these extracts, not to separate the grace and blessing annexed to the Sacraments, from the faith and repentance of those who participate in them.

Thus in the Catechism it is asked, respecting *baptism,* "What is required of persons to be baptized?" "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

And, with regard to *the Lord's Supper,* the language of the Communion Service for those who have just partaken of it is, —"Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed *us, who*

* Article XXVII. † Article XXVIII.

have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour, Jesus Christ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son."

This we believe to be, *in general terms,* the Scriptural view of the Sacraments, and with this the Church of England exactly coincides. We have seen that the Scriptures speak of them, as "visible signs and tokens of Christian profession," as "effectual means of grace, and pledges from God of his favour towards us." And that the "Grace of the Sacraments is not in the Sacraments themselves, but in the Lord, and dependent upon the right reception of them." And, accordingly, we find our Church declaring that they "are badges or tokens of Christian men's profession," that in baptism they that "receive it rightly are grafted into the Church, and the promises of forgiveness of sin and of our adoption by the Holy Ghost, are visibly signed and sealed," and that the Lord's Supper "is a Sacrament of our redemption by Christ's death," and that "those who have duly received it are fed with the spiritual food of the most precious body and blood of the Son of God their Saviour," and are "very members incorporate in his mystical body;" while "in such only as worthily receive the Sacraments, they have a wholesome effect or operation." And this true estimate of those sacred institutions, lies between those who would exalt the Sacraments into Saviours, and attribute to them an efficacy little short of miraculous upon the one hand; and those, who upon the other, reduce them to naked and unmeaning ceremonies, which overthrow the nature of a Sacrament altogether.

And here behold the great wisdom and moderation of our reformers! who, while they discarded the superstitious additions with which the Sacraments were encrusted, and under which their spiritual teaching was buried, they were careful not to reject the outward and visible signs altogether; or retaining them, to render them unmeaning and worthless forms, by rejecting the vital doctrines evidently inculcated in them.

III. We now come to the consideration of our third point:—

THE VIEW OF THOSE WHO ATTRIBUTE TO THE SACRAMENTS WHAT IS DUE ONLY TO THE SOUL AND SUBSTANCE OF THEM: GIVING TO EMBLEMS THE REVERENCE DUE TO THE REALITIES THEY REPRESENT.

The natural tendency of fallen man is to abuse the gifts of God, and to convert God's condescension to human sense, into means of gross superstition; and so the very sensible means which the Lord appointed to lead the soul to himself, are, alas! too frequently made the very instrumentality of intercepting the Almighty from the sinner's view, by debasing the mind to rest in the emblem and stop short of God.

Thus the *Church of Rome*, not content with abusing the two Sacraments of the Word of God into a superstitious charm or absolute idolatry, has multiplied the means of imposing upon the ignorant or unthinking slaves of her communion, by adding five pretended Sacraments to the two appointed by the Lord; investing ordinary services with the virtue and sacredness of sacramental graces. They allege, too, that the Sacraments *imprint a character* upon the soul—that a supernatural virtue is conveyed to

the souls of those that receive them, by the *very application* of them. And accordingly, in strict consistency with such teaching, they administer Sacraments to the *dying*, when incapable of joining with their minds in that or any service, and when they are considered past recovery; while the Sacrament of the Lord's Supper is converted into a *sacrifice for the dead* when they are beyond all possibility of assistance from their fellow-mortals.

But let us briefly refer to the Council of Trent in reference to the Sacraments which *are* enjoined by the Word of God, that we may not be said to misrepresent the tenets of the Romish communion.

Council of Trent, ses. 7, Can. 8.

"If any person shall say that by the Sacraments of the new law, grace is not conferred by the *very doing or receiving* of them, but that faith only is sufficient to obtain the grace of the divine promise, let him be accursed."

Can. 9.—"If any one shall say that in the three Sacraments, Baptism, Confirmation, and Orders, *a character* is not imprinted upon the soul, that is, a certain spiritual and indelible sign whence they cannot be reputed, let him be accursed."*

Thus far respecting Baptism.

The Sacrament of the Lord's Supper, under the title of the Sacrifice of the Mass, is thus spoken of in the creed of Pope Pius IV.—

"I profess likewise, that in the mass there is offered to God a true, proper, and *propitiatory* sacrifice for the

* *Sessio VII. de Sacramentis in genere.*

Can. VIII.—Si quis dixerit per ipsa novæ legis Sacramenta *ex opere operato* non conferre gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; anathema sit.

Can. IX.—Si quis dixerit intribus Sacramentis, baptismo scilicet, confirmatione, et ordine, non imprimi characterem in animâ, hoc est, signum quoddam spirituale, et indelebile, unde ea iterari non possunt; anathema sit.

living and *the dead.* And that in the most holy sacrifice of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ." *

And thus, with some show of *consistency*, does the Romish Church declare,

Session 13, *Chap.* 5.—"There is, therefore, no doubt but that all the faithful of Christ should, according to the universal custom of the Catholic Church, reverently render the supreme worship which is due to the true God *to this most holy Sacrament;* for neither is it to be the less adored because it was appointed by our Lord Christ to be received. For we believe that that same God is present in it whom the Eternal Father, introducing into the world, saith, 'Let all the angels of God worship him!' " †

I have made this subject a distinct head of this discourse, as being the one extreme in contrast to the other extreme of the Unitarians; and because Unitarians are not unwilling to endeavour to fasten the charge of Popery upon us: the justice of which charge we leave to the public to decide.

Such views of the Sacraments are subversive of the Word of God. They cease to be symbols, and become, as it were, the things themselves of which they are the signs

* Bulla Pii. IV.—Profiteor pariter in Missa offerri Deo verum, proprium, et propitiatorium sacrificium pro vivis, et defunctis; atque in sanctissimo Eucharistiæ sacramento esse verè, realiter et substantialiter corpus et sanguinem, unà cum anima et divinitate Domini nostri Jesu Christi.

† *Sessio XII. De Eucharistia, cap.* 2.

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant; neque enim ideo minus est adorandum, quod fuerit à Christo Domino, ut sumatur, institutum. Nam illum eundem Deum præsentem in eo adesse credimus quem Pater Œternus introducens in orbem terrarum, dicit; Et Adorent eum omnes Angeli Dei.

and seals. This teaching is doubtless calculated to exalt the priests of a false church, but to lower and degrade the great High Priest of the Church of God; and instead of leading the worshipper to God, effectually hides him from his view.

But the tendency of the Trinitarian doctrines to Popery is inferred by our Unitarian opponents, from the sentiments of certain members of our church, as advocated in publications under the title of "Tracts for the Times." And here we cannot but regard it as uncandid in Unitarians to refer to the opinions of private individuals, however high in character, in learning, or in piety, instead of appealing to the accredited formularies and homilies of our church. But it will be said—Do not Trinitarians act in the same way?—Do they not single out the opinions of a Priestley, a Belsham, and a Channing, and judge of the whole body of Unitarians by them? We simply reply that we have no other means of knowing the doctrines of Unitarians than by appealing to the published writings of individual members of their body; and surely they cannot charge us with unfairness, when we select the most decidedly eminent of their side from whence to form our judgment. It is not so in the Church of England. There are her articles—her liturgy—her homilies—her creeds—all attesting the authoritative declaration of her doctrines and discipline. Let the Unitarian, when he assails the Church of England, assail them—let him take her acknowledged, not the irresponsible and unacknowledged sentiments of individual members of her communion. And let the Unitarians as a body, come forward and declare their definite standard of doctrine, with a plainness and clearness similar to that of our church, and we shall then feel ourselves bound to judge of Unitarianism by her accredited ritual, and not by the opinions of individuals.

While protesting, then, against that apostate Church, that attributes a charmed efficacy to the Sacraments, we would not withhold the decided expression of our dissent from some of the statements respecting the Sacraments made by the authors of the "Tracts for the Times." Although we cannot but respect the learning, the zeal, the estimable private character of some of those writers, still we think it but honest to condemn error wherever found, and by whomsoever propagated. Upon this subject we would refer to one or two passages upon the Sacraments.

"There are tests afforded, whether we are acting up to our privilege of regeneration, and cherishing the spirit therein given to us, but there is no hint that regeneration can be obtained in any way but by Baptism, or if totally lost, could be restored. It behoves us much to ascertain, by patient, teachable study of that word with prayer, whether it be right to make the way of repentance so easy to those who, after baptism, have turned away from God; whether we have any right at once to appropriate to them the precious words with which our Saviour invited those who had never known him, and with which, through the Church, he still invites his true disciples to the participation of his most blessed body and blood: '*Come unto me all ye that labour and are heavy laden;*'* and whether having no fresh baptism for the remission of sins to offer, *no means of 'renewing them to repentance,'* we have any

* "Dr. Pusey, aware of the objection that might be drawn from the Church's application of such texts as Matt. xi. 28, in the Communion Service, endeavours to prove that they were only intended for those whom (what he calls) the *ancient* discipline of the Church *would have* allowed to be present. The evasion is monstrous, and, if it needed a refutation, is completely refuted by the latter part of the exhortation prescribed in announcing the celebration of the Sacrament, where those who are described as blasphemers, slanderers, adulterers, are, *on their repentance*, invited to come the *very next Sunday.*" *Episcopacy*, &c. by W. Fitzgerald, B.A. p. 60.

right to apply to them the words which the Apostles used in inviting men for the first time into the ark of Christ; whether we are not thereby making broad the narrow way of life, and preaching 'peace, peace,' when this way, at least, there is no peace."*

Let us now read an extract upon the Sacrament of the Lord's Supper.

"When St. Paul saith, that ignorant and profane communicants 'do not discern the Lord's body,' in the Holy Eucharist, and that they are guilty of (an indignity toward) the body and blood of our Lord, he surely takes it for granted, that the *body and blood are* ACTUALLY THERE, *whether they discern it or not.*"

Again.—"Now since it appears, that the Eucharistical elements are not only types, but representatives, and that not only to man, but to God; and since they are representatives of the only true propitiatory and expiatory sacrifice of the cross; I suppose it clearly follows, that *they also are a propitiatory and expiatory sacrifice;* for otherwise they are no true and perfect representation."†

Is the Minister of Christ, then, to be debarred the application of the touching invitation of Jesus, to the baptized, but still, unhappily, unconverted multitudes of this large town! 'Come unto me all that labour and are heavy laden, and I will give you rest!' Is he to be denied the privilege of telling them that the prodigal's father is still alive; and to invite them to come to Jesus, that it may be said of them, as of the returned wanderer from his father's home, 'These my sons were lost, but are found!' Such sentiments as those upon the Sacrament of the Lord's Supper, have assuredly a nearer affinity with the Church of Rome, than with the Church of England, how-

* Pusey on Baptism, pp. 14, 207, 208.

† Johnson, as quoted in Tracts for the Times, Vol. IV. pp. 306, 307.

ever that affinity may be disclaimed. How unlike the judgment of the venerable Hooker, which we have already quoted, is the statement, that the body and blood of Christ *are actually in the elements*, whether the profane communicant discerns them or not; when he rather declares, "I see not which way it should be gathered by the words of Christ, when and where the bread is his body, or the cup his blood, but *only in the very heart and soul of him which receiveth them.*"

This view of the efficacy of consecrated elements, accords but ill with the rubric of the Church of England. "But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, the Curate shall instruct him that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, *he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*"*

IV. We now come to the fourth and last head:—

THE EXTREME, WHICH PRACTICALLY DENIES THE IMPORT AND VALUE OF THE SACRAMENTS ALTOGETHER.

I must first notice the difficulty of precisely defining the views of Unitarians upon this particular subject; because the Sacraments do not, in fact, occupy that importance in their ministrations, to which they are clearly en-

* Rubric for the Communion of the Sick.

titled from the Word of God. Where the soul and substance of them is rejected, it is the less likely that the bare form should be Scripturally impressive. We must, therefore, proceed, rather in the way of inference; and while examining more minutely the doctrines inculcated, and the blessings promised in the Sacraments to the worthy recipients, contrast them with the acknowledged principles of Unitarianism.

I would particularly observe, that I consider this address as merely supplemental, in a certain sense, to others which have preceded me; and that it is briefly to show what must be the consequence, in reference to the Sacraments, of the tenets of Unitarianism, and of their rejection of what we maintain to be the fundamental doctrines of the Gospel. I shall not, therefore, feel it right to lengthen this discourse, by advancing many proofs of the Scriptural doctrines of original sin, regeneration, the proper deity of Jesus Christ, the deity, personality, and influences of the Holy Spirit, the atonement of the Son of God for sin, and other subjects that would legitimately come under consideration, were this lecture unassociated with others, instead of forming as it does, but one link in a chain of proof and argument: but partly assuming the denial of these truths by Unitarian writers, I will endeavour simply and practically to show, the inconsistency of administering Sacraments, to which, upon their own avowed principles, little or no meaning can reasonably be attached.

1. The Sacrament of Baptism.

And, 1st, its positive appointment.

The connexion between this command and the last solemn commission of Christ to his Apostles, to "preach the Gospel to every creature," at once evinces its deep importance. It is scarcely uncharitable to think that

those who advocate "*Christianity without Ritual,*" would, but for this solemn and unequivocal obligation, from which it appears impossible to escape, reject baptism altogether.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is the command in the text; while in the parallel passage of St. Mark, it is connected with believing the Gospel, and the promise of salvation is appended to the believer that is baptized. This, at once, prevents it from being treated with formal indifference, or regarded as a mere ecclesiastical ordinance appointed by the authority of the Church. "All power," said Jesus, "is given unto me in Heaven and earth, go ye, *therefore,* and teach all nations." Seeing that I am thus invested with Almighty power, go and make disciples of all nations; admit them by baptism into my Church, and to the knowledge of the true God. Here is a peculiar honour put upon the Son of God; an honour conferred upon none before Him, and calling for the unequivocal language of St. Paul in the opening of the Epistle to the Hebrews.

"God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us *by his Son,* whom he hath appointed heir of all things, by whom also he made the worlds; who being the *brightness of his glory,* and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."*

2nd. The form in which it was to be administered.

"In the name of the Father, and of the Son, and of the Holy Ghost."

* Heb. i. 1—3.

My brethren, had we no other passage of sacred writ upon which to ground the doctrine of the Trinity, by which to establish the proper deity of Jesus Christ, and the proper deity and personality of the Holy Ghost, we consider that the remarkable form in which baptism was to be administered is amply sufficient. And this evidently appears to have been the opinion of the early heretics, as well as of modern Unitarians, from their anxious attempt to neutralize the force of this important baptismal institution: and it is obvious that they found this text most inconveniently irreconcilable with their system, from their violating the commonest principles of interpretation, in order to get rid of its uncompromising testimony to the deity of the Son and Holy Ghost.

"No sooner did the ancient heretics alter (many of them) or corrupt the true faith in the blessed Trinity, but they thought of altering the form of baptism likewise; lest it should appear inconsistent with their novel and pernicious tenets. This was remarkably seen in the Tritheists, and Praxeans, and Valentinians, who had all corrupted the true original faith in the Trinity. To conceal their shame and self-condemnation, and to propagate their erroneous opinions, they innovated in the *form of baptism*, which was one of the best fences to the true faith, and a standing bar to most heresies. The like was afterward practised by Eunomius, who was a thorough-paced Arian, but a man of shrewd parts, and who readily perceived that it might be an easier matter to bring the very form of baptism into disuse, than to root out of men's minds the Catholic and true sense of it."*

Amongst the modern opposers of the Trinity, a celebrated writer thus explains away, or rather endeavours to explain away, the form of baptism,—"Go ye therefore

* Waterland's Works, Vol. II. p. 192. Oxford edit.

into all the world, and teach or disciple all nations, baptizing them in the profession of faith in, and an obligation to obey, the doctrines taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost."*

Is it possible to conceive that Jehovah would permit himself to be associated in this solemn ordinance in such terms as these with one who was but a creature of his, and with a property or influence! This, indeed, is inconceivable; but when you remember that this ordinance is the very portal of Christianity, that the convert to the true religion was to be solemnly initiated by this service and prescribed form, then it advances into the nature of an impossibility.

But it is stronger still—it is not said into the name of the Father, and the name of the Son, &c.; but the one name, as a general heading to the three; nor is it said into the name of the Father and of his two creatures, nor into the name of the Father and of the Son, and the operation of the Holy Ghost; nor into God and Jesus Christ, and the Holy Ghost, leaving some latitude for explanation; but into the name of the Father and *of the Son*, implying, nay declaring, a sameness of nature, as the offspring is invariably presumed to partake of the essential properties of the Being that begets it; while the Holy Ghost, being as equally associated with the Father as the Son is, necessarily partakes of the same character and honour as that being with whom he is so similarly united.

If Christ were only a creature, and the Holy Ghost only a property or influence, there never was a better method devised for disguising truth, and propagating error. Every one that heard this command, and witnessed its performance, must have concluded that if the Father was a reality, the Holy Ghost must also be a real being; and

* Lardner's first Postscript to his Letter on the Logos.

if the Father be a person *in the Godhead,* so is the Son, and so is the Holy Ghost. So that every time an individual is baptized, there is a distinct avowal of the existence of God, and of his existence in the threefold personalities of the Godhead.*

But regard this institution as the means of introduction to a new religion to the entire of the Gentile world. "Teach all nations,"—*παντα τα εθνη*—Go and teach those nations that are in the habit of worshipping their many gods, whose sin is that of idolatry—whose estrangement from God is worshipping the creature "more than," *or besides,*† the Creator—go and teach them the knowledge of the true God, and initiate them into the true religion by baptizing them into "the name of the Father, and of the Son, and of the Holy Ghost." What would be the natural inference, but that a people sunk in idolatry—in the worship of many gods, would be carefully secured from the liability of mistake as to the deity with whom they were to be made acquainted, and that in opposition to "the gods which had not made the heavens and the

* I am aware that Unitarians assert that this *form* was not adhered to in baptizing. "It is however evident," says the note in the improved version to Matt. xxviii. 19, "that it was not intended to prescribe an invariable formula in the administration of baptism, for the Apostles themselves baptized simply into the name of Jesus.—See Acts viii. 16, xix. 5, x. 48." I reply, that even were this the case, it does *not disturb the fact,* that this formula of baptizing *was* prescribed by Jesus Christ; but we believe that the formula was adhered to: and when they are only said to have baptized *in the name of Jesus Christ,* the meaning obviously is, that they baptized into the faith and religion of Jesus Christ—but by no means implying that any other form for the administration of baptism was used but that which our blessed Lord enjoined. "In nomine Jesu Christi, jussi sunt baptizari (Acts 2. 38.) et tamen intelliguntur, *non baptizari nisi in nomine Patris. et Filii, et Spiritus sancti.*" August. Contr. Maxim. lib. 2, cap. 17, p. 715. Cited by Waterland.

Those that are desirous of seeing the sentiments of the primitive church upon this very form of baptism, will find the subject clearly stated in Waterland's discourses in vindication of the Deity of Christ, an author to whom I have been much indebted.

† Vide Rom. i. 25, in the Greek.

earth," they were to believe in, and to worship the Creator of earth and heaven, and to worship Him in the threefold person of Father, Son, and Holy Ghost; and to be baptized into the name (not the names) of each: thus intimating that, though distinct in person, "their glory was equal, their majesty co-eternal."

Now we would solemnly ask Unitarians, how can they reasonably (for they desire an appeal to reason, and so do we when such an appeal is legitimate), how can they reasonably reconcile this form with the belief that Jesus is *a created* being, no matter to what class of creation He belongs, from the highest rank of highest Arianism, down to the lowest degree of humanitarianism, which regards Him as "a fallible and peccable man;" and with the idea that the Holy Ghost is either a created being, or an influence or operation? How can they reconcile their belief and the structure of this sentence with their professed deference to the true God? How can they reconcile it, with its being the solemn initiatory rite of admission into the Lord's religion, which was to inculcate upon the polytheistic Gentiles the worship of but one God?

That this was the sense of the form of Baptism in the fourth century, will appear from the circumstance of the emperor Julian, the apostate, bringing it as a charge against Jesus Christ, that whereas Moses and the prophets had said, "Thou shalt fear the Lord thy God, and him only shalt thou serve;" Christ, in contradiction thereto (as he alleged), had ordered his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."*

But what doctrines are we taught in the rite of Baptism?

1. *The doctrine of original sin.*

An infant is presented at the font to be dipped in,

* Cyril Contr. Julian, lib. ix. p. 291, 2 4.

or washed with "pure water." The child has no visible or outward impurity, and yet it is submitted to a process which is invariably for the purpose of cleansing. This is the emblem. "Wash away thy sins," is the thing symbolized. The impurity signified is not physical, but moral; but the infant so brought has never been conscious of good or ill, and has not by its own act or deed committed any evil, or contracted any guilt. It is not thus emblematically washed, in consequence of any impurity contracted by itself, but of some derived or inherent impurity which it has brought with it into the world. Here, then, is a fundamental doctrine of the Bible presented to us by symbolical teaching—the original sin and corruption of human nature.

I will refer you to but two or three passages from the Word of God, to show what is the teaching of the Holy Spirit upon this point. Turn first to that remarkable penitential confession* which Dávid penned, after he had been tempted into the grievous sin of murder and adultery. After acknowledging that he had sinned against *the Lord*, "Against *thee*, thee only, have I sinned, and done this evil in *thy* sight," he adds,—oh, brethren, how unlike mankind, desirous to throw their sin upon their circumstances! how unlike Adam, that laid his sin upon Eve; and Eve, who threw it upon the serpent!—"Behold, I was shapen in iniquity, and in sin did my mother conceive me!" He does not plead, I was inadvertently led into company—I was betrayed by the looks of Bathsheba: he extenuates not; but traces it up to the original fountain of the human heart, from whence "proceed evil thoughts, *murders, adulteries.*" I confess, he says, whence it has come, "Behold, I was shapen in iniquity."

Another passage bearing testimony to original sin, is

* Psalm li.

in the Epistle to the Romans:* "As by *one* man's disobedience many were made *sinners*, so by the obedience of one shall many be made righteous." By one man's disobedience, many were made, not merely sinfully disposed, but *sinners*. Again—"Among whom," says St. Paul, (that is, the children of disobedience,) "we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were *by nature* the children *of wrath*, even as others."† What would Dr. Priestley or Dr. Channing say to this,—"*All* by nature, children *of wrath*."

I need not adduce more passages in proof of doctrines which must already have been fully established in the preceding discourses; but would merely observe, that in conformity with what has been advanced, the baptismal service of the Church of England commences with assigning this very reason for the necessity of baptism, as shadowing forth nature's new birth and purifying from sin—"Dearly beloved, *forasmuch as all men are conceived and born in sin*," &c: but if infants are not sinners, why do they suffer any of the pains and penalties of sin? This truth is very beautifully presented to us in an epitaph upon four infants, from the pen, *I believe*, of the late Dr. Robinson, of Cambridge:—

Bold infidelity turn pale and die,
Beneath this stone four sleeping infants lie;
Say, are they lost or saved!
If death's by sin, they sinned, for they are here;
If Heaven's by works, in Heaven they can't appear.
Ah reason, how depraved!
Revere the Bible's sacred page, the knot's untied—
They died, for Adam sinned; they live, for Jesus died.

Thus in baptism is presented to us original sin, and the necessity of washing to cleanse it, which is expressing

* Romans v. 19. † Eph. ii. 3.

in act what the Scriptures express in words, "Unto Him that loved us, and washed us from our sins in his own blood!"*

With what views does the Unitarian perform this service? and how is it that the formal service and ceremony is retained, when the fundamental doctrine which is set forth in it, is rejected? a doctrine, which every one that becomes a member of the visible church, is thus taught first to bow to, upon his entrance into it. We are quite aware that this doctrine is denounced by those who denominate themselves Unitarians. I might multiply quotations. Let one suffice. It is from the pen of the celebrated Dr. Channing.

"Mercy to the sinner, is the principle of love or benevolence in its highest form; and surely this cannot be expected from a being who brings us into existence burdened with *hereditary guilt*, and who threatens with *endless* punishment the heirs of so frail and feeble a nature. With such a Creator, the idea of mercy cannot coalesce; and I will say more, that under such a government, man owes no allegiance to such a Maker, and cannot, of course, contract the guilt of violating it; and without guilt, he needs no grace or pardon. The severity of this system places him on the ground of an injured being. The wrong lies on the side of the Creator!"† Here is *reasoning* respecting God and his creatures, just as if there was no *revelation* to appeal to. The simple question, "what saith the Scripture?" is never asked, and, of course, never attempted to be answered.

2. *The doctrine of regeneration, or a new birth.*

In our Lord's discourse with Nicodemus, he says, "except a man be born again—be born of water and of the spirit, he *cannot* enter into the kingdom of God." It

* Rev. 1. 5. † Sermons and Tracts by Channing, p. 43, London Edition.

is not a *positive* prohibition, he *shall not* enter—but a *moral* impossibility. He is *unfit* for it. The same necessary truth is as explicitly stated by the Apostle Paul, where baptism by name is mentioned, just as in our Lord's discourse, the emblem used in baptism is adopted, as well as what the emblem shadows forth. "Know ye not that so many of us as were baptized into Christ Jesus, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."* Here the change is compared to a burial and resurrection. We are taught, that if the immersion in the waters of baptism be the emblem of our "death unto sin," our rising out of them must be the emblem of our "new birth unto righteousness;" and accordingly, the same Apostle denominates the Sacrament of Baptism "the washing of regeneration."†

From such passages we perceive that the new birth is connected with baptism as the sign and seal. The application of the 3rd of John and the 3rd of Titus to baptism, is sometimes endeavoured to be evaded, because the *word* baptism itself does not occur in those passages: but baptism is named and illustrated in the 6th of the Romans by a burial and resurrection; for by that rite a believer was taken out of the world, professing his death unto sin, and was adopted into the family of God. It was that solemn service and act which designated our putting off the old man, and putting on the new. And surely a new birth or regeneration is not a stronger image to illustrate the grace of the Sacrament of baptism, than is a burial under the waters of baptism, and a resurrection out of them.

As, then, when we are born of our natural parents, we have endeavoured to prove from Scripture, and indeed it

* Romans vi. 3, 4. † Titus iii. 5.

is corroborated by experience, that the seeds of a corrupt nature are thereby conveyed to us: so in our baptism into Christ, we are to look believingly for the seeds of a new birth and spiritual nature to be then conveyed to us. The Sacrament of baptism, then, may be fully considered as a birth of grace, but a birth *dependent upon the means of grace* for its growth and advancement. We regard it as exercising no charm irrespective of faith, and the culture of the baptized in right and godly principles; but as a blessed pledge and means of grace to the believing children of God. When a child, therefore, is born by its natural birth into this world, a world that "lieth in wickedness," bringing with it the world itself germed within it in corrupt and ungodly principles, it is presented at the baptismal font agreeably to our Lord's appointment, that by a spiritual birth, of which baptism is the pledge and emblem, it may be born into a world of grace, and brought under the influence of the Blessed One. So that as in the fall itself, the ruin is immediately succeeded by the prospect of recovery,—"The seed of the woman shall bruise the serpent's head,"—death ensued upon transgression, and justice "drove out the man,"—life follows,—and mercy recalls and reclaims the sinner. Thus is it in our births. The one, a birth to sorrow and to sin—the other, a birth to joy and to holiness.

We would bring up our children, then, not under the apprehension of God's threatenings—we would not, as we are misrepresented, make the God of love to appear a God of hatred; but a God that, while "mercy and truth go before his face," has "justice and judgment for the habitation of his throne;"* and therefore would we teach them how God adopted them for his own, when "he passed by and saw them polluted in their blood,"† without any thing

* Psalm lxxxix. 14. † Ezekiel xvi. 6.

in themselves to recommend them, and called himself their Father; that Jesus has become their Redeemer, and the Holy Ghost their Sanctifier; and, therefore, were they baptized "in the Name of the Father, and of the Son, and of the Holy Ghost." This, brethren, is an essential element in the Gospel, the necessity of a new birth, a regenerated nature, without which, no child of sinful humanity can meet that God, before whose holiness even the unfallen angels veil their faces.

What, then, do Unitarians make of this Sacrament? It is the very nature of a Sacrament to symbolize by the very signs themselves, something unseen. What does the Sacrament of Baptism shadow forth to them? What can they make of it, who deny the native corruption of the heart; and who acknowledge not the necessity for that new birth, of which baptism is the sign and seal?

"Trinitarianism," says Dr. Channing, "exaggerates the sins of men, that the need of an infinite atonement may be maintained. Some of the most affecting tokens of God's love within and around us are obscured by this gloomy theology." "Ingenuity is employed to disparage what is interesting in the human character: whilst the bursts of passion in the new born child are gravely urged as indications of a native rooted corruption; its bursts of affection—its sweet smile—its innocent and inexpressible joy—its loveliness and beauty, are not listened to, though they plead more eloquently its alliance with higher natures."*

It is asserted that in the new born child its bursts of passion are urged as indications of a native-rooted corruption; "*whilst,*" it is eloquently but untruly added, "its bursts of affection—its sweet smile—its innocent and inexpressible joy—its loveliness and beauty, are not listened

* Sermons and Tracts, by Channing, pp. 32, 33.

to." We deny it: and here we perceive how we are misconceived and misrepresented when we speak of the doctrine of original sin and man's natural enmity to God. What we maintain is, that man cannot make his obedience to the second table of the law a set off against his disobedience to the first table. Let me illustrate this.

Imagine the existence of a family in which every brother and sister are linked together in the closest and and sweetest companionship. Conceive that the most exquisite sympathy—the most touching, and amiable, and constant affection—the most watchful interest reign throughout the happy and harmonious circle, till you could almost believe that

> "Another Eden had begun to bless
> This withered world's wasted wilderness;"

—no feelings of anger—no word of unkindness shall be heard, but all shall be mild, sweet, and attractive. But suppose that, on closer investigation, you discover that amongst this brotherly and sisterly band, so lovingly attached to each other, there is nothing of a similar attachment to their father—that he who begat them, and who toils with paternal solicitude to sustain them, is never thought of—the sound of his footsteps is not listened for, nor his return home hailed with the fondness of a filial gladness and greeting, and his look of beaming and benevolent affection is met with a cold and forgetful indifference;—would you not say that a strange thing had happened in the earth, and that the course of natural feeling was intermitted?

And indeed this is the marvellous conjunction of contrarieties that characterize our fallen world! It is not that we deny amiability to exist in much of the intercourse of man with his fellow-man—it is not that we denounce the natural gentleness and kindness, the compassionate and dis-

interested benevolence, that we sometimes see in high and honourable natures, so far as regards man in companionship and society,—but it is, that while this is seen to exist, it is without the exhibition, in the natural man, of the same attachment and the same love to the God that is the fountain of his every blessing; and while a natural tenderness will lead him to administer to the wants of his fellow-creatures for the necessities of the body, he is deaf to the appeal to send out the bread of life to relieve the perishing of the soul; and that, accordingly, though there is much in him that "pleads eloquently his alliance with higher natures," the verdict still is, as regards his Maker—"The carnal mind is enmity against God!"*

3. *Baptism is for remission of sins, and unto the receiving of the Holy Ghost.*

"Then said Peter unto them, repent and be baptized every one of you in the name of Jesus Christ for *the remission of sins.*"† And, accordingly, the creed of the ancient church says, "I acknowledge one baptism for the remission of sins." Remission of sins, and the imputation of Christ's righteousness, is that of which baptism is the seal in this, as circumcision was the seal under the former dispensation. And as a seal of the righteousness which the believer possesses in virtue of his faith, he is sealed with the outward sign of baptism: thus the Apostle reasons, respecting circumcision:—

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned unto Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had,"‡ &c.

* Rom. viii. 7. † Acts ii. 38. ‡ Rom. iv. 9—11.

The believer in Jesus then, desires baptism as the seal appointed by God, the pledge of forgiveness of sins, which forgiveness he nevertheless has in virtue of believing the Gospel; and where faith is, there is remission of sins; and where faith is, baptism as the sign and sea of that forgiveness, appended by God, ought to be sought. And so the Eunuch of Queen Candace, when savingly taught the value of *Him* as a Saviour, who was "led as a sheep to the slaughter," was anxious to be baptized as the pledge and assurance of forgiveness—a clear proof that baptism was one of the subjects which Philip deemed it right to explain and enforce upon his observance, even in that short interview.*

But as baptism is the sign and seal of forgiveness of sin to the believer or believer's child, for the blessing is "unto us and to our children," so is it accompanied with the promise, "and ye shall receive the Holy Ghost."

The remission of sins—the *imputed* righteousness of Christ, we have visibly signed and sealed in baptism to the repentant and believing; but the *implanted* righteousness of the Holy Ghost—the sanctification of the child of God, we have in promise upon the covenant entered into at baptism. The baptism of Jesus is unto receiving the Holy Ghost; and thus we read, "that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? and they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should

* Acts viii. 36, 37

come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, *the Holy Ghost came on them.*"*

And although the force of this consequence of baptism may be endeavoured to be evaded by stating that this was for miraculous endowments of gifts by the Holy Ghost, still we answer, "The promise is unto us and *to our children,* and that promise is, "Repent and be baptized, and *ye shall receive the Holy Ghost.*" We therefore look to the fulfilment of the promise, but in that measure and manner suited to the exigencies of the Church, and determined by the sovereignty of God. The fact of baptism being to the obtaining of the Holy Ghost, is obvious—the degree, or the manner in which the Holy Ghost may exercise his operations, whether in what are theologically termed extraordinary or ordinary influences, is determined by the wisdom of that Spirit, "Which divideth to every man severally as *He* will."† We ask, does the Unitarian so baptize? Does he baptize for remission of sins, and to receive the Holy Ghost? Indeed, we cannot conceive that the pledge and seal of forgiveness in baptism can be prized by those who regard sin, as it is frequently spoken of by the most eminent of that body, and who consider all punishment of sin, both here and *hereafter,* as remedial rather than retributive. What shall we say to sentiments such as these, in substance, emanating from no less distinguished a member of the Unitarian body than Dr. Priestley.

"That for any thing we know, it might have been as impossible *for God to have made all men sinless* and happy as to have made them infinite." That all the evil there is in sin, arises from its tendency to

* Acts xix. 1—6. † 1 Cor. xii. 11.

injure the creature—that if God punish sin, it is not because he is so displeased with it, as in any case to 'take vengeance' on the sinner, sacrificing his happiness to the good of the whole; but knowing that it tends to do the sinner harm, he puts him to temporary pain, not only for the warning of others, but for his own good, with a view to correct the bad disposition in him. "No Necessarian supposes that any of the human race will *suffer eternally*, but that future punishments will answer the same purpose as temporal ones are found to do, all of which tend to good, and are evidently admitted for that purpose; so that God, the author of all, is as much to be adored and loved for what we suffer, as for what we enjoy, his intention being equally kind in both. And since God has created us for happiness, what misery can we fear? If we be really intended for ultimate unlimited happiness, it is no matter, to a truly resigned person, *when, or how, or where!*"*

What shall we say to the doctrines maintained by an equally celebrated advocate of Unitarianism, Mr. Belsham:—If God were to "mark and punish *every* instance of transgression," he must be "a merciless tyrant;" and we must be "tempted to wish that the reins of universal government were *in better hands!*"†

If these be the views entertained by Unitarians—if sin be so trivial, forgiveness of sin will be a matter of light estimation. We should not expect them to baptize unto remission of sins. Nor do we see how the Holy Ghost could be expected to descend upon those who regard his personality and deity as a mere enthusiasm; and satisfy their consciences upon the Scriptural testimony to both, by resolving it into a property, or influence.

* Priestley's Treatise on Necessity, pp. 118, 122, 149, 150, 128, cited by Fuller.

† Sermons, p. 34, ibid.

What can be *rationally* understood of baptizing a person *into the name of an influence?*

If baptism, then, be not merely an ecclesiastical ordinance appointed by the authority of the church, but the solemn *sign of God's covenant* with his people, specially enjoined by the great Head of that Church, and ordained as the regular mode of admission into discipleship;—if *the form* in which it was to be administered, when plainly and honestly received, evidently inculcates *a plurality and coequality* of persons in the Godhead, and that plurality a Trinity—the Father, the Son, and the Holy Ghost; if again, the *doctrines* of *original sin* and impurity from our first birth, and the necessity of a washing from sin and *a new birth* unto righteousness be manifestly taught and symbolically set forth;—and if this ordinance be unto *remission of sins,* and for the *reception of the Holy Ghost;*—if these things be so, (and we consider we have Scripturally established these truths,) whilst, on the other hand, they are unequivocally denied, or, where some of them are seemingly admitted, are neutralized of their efficacy, by our opponents, then we put it to the candour of every unprejudiced mind, whether the Sacrament of *Baptism,* however theoretically admitted, is not practically rejected by Unitarians?

2. The Lord's Supper.

1*st. Its institution.*

We have already stated in the earlier part of this Discourse, that the institution of the Lord's Supper was the adaptation of one of the most solemn and interesting services of the Mosaic ritual, commemorating the sacrifice of the Paschal lamb preparatory to the deliverance of Israel from Egyptian captivity, to the more deeply interesting commemoration of the sacrifice of "the Lamb of God which taketh away the sin of the world." In fact, we believe, that as the sacrifice of Jesus upon the cross was the

antitype to the slaying of the lamb, whose blood, from its typical effect, protected Israel—and therefore the Apostle says, "Christ our Passover is sacrificed for us:" so the Sacrament of the Supper of the Lord is the antitype to the sacrament of the passover, commemorating as it does the sacrifice of Christ, just as the sacrament of the Mosaic dispensation commemorated the sacrifice of the Paschal lamb. Accordingly, the Sacrament was enjoined upon his followers by our blessed Lord, at the conclusion of the passover supper, thus intimating that it was to succeed to it; and in anticipation of the sacrifice of the cross, which it was to commemorate: it is therefore introduced by the affecting connexion with his suffering, "In the same night that he was betrayed." It was solemnly enjoined by our Lord, just before his crucifixion—the most affecting, the most touching institution that is recorded in the Scriptures. It is related briefly, but lucidly, in the three evangelists; whilst its deep importance is conveyed to us in the fact, that its minute details were furnished by special revelation to the Apostle Paul for the benefit of the Church of Christ.

2nd. The Sacrament of the Lord's Supper is a commemoration of Christ's death as a sacrifice for sin.

The text says, "This is my blood of the New Testament, which is *shed* for many *for the remission of sins.*" And St. Paul says, "When he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."*

* 1 Cor. xi. 24—26.

It is *not* commemorating the death of Christ—it is *not* a "showing forth the Lord's death," if we commemorate it not, and show it not forth in the meaning, and with the intent, in which these expressions are used in the Holy Scriptures. If we profess to show forth the Lord's death in the Sacrament of His Supper, while we acknowledge not his death as it is taught in God's Word, as a voluntary sacrifice to the justice of Jehovah for the sins of mankind; —if we regard it as differing in nothing but its magnitude from the death of Socrates, "both martyrs to the truth;" or from that of Curtius (except its being on a larger scale), who nobly devoted himself to the salvation of his country; then, though we cannot call it mental reservation, for we do not charge the Unitarian with doing one thing and meaning another, it is assuredly a saying and doing one thing, while the Scripture says and means another. The Lord's Supper, in this light, differs nothing from the commemoration of a mere historical event, and is utterly irreconcilable with the language of the Apostle to the Corinthians, and indeed with the very nature of a sacrament or symbolical rite. "He that eateth and drinketh unworthily, eateth and drinketh damnation unto himself!" How, we ask, can *he* come worthily to the Supper of the Lord, who nullifies and perverts the ends and uses of the sacrifice there commemorated, and trusts to a righteousness of his own for salvation, instead of the righteousness of Christ?

But what are the views of Unitarians on the death of Christ as a sacrifice for sin? This, as indeed most of the doctrinal parts of this subject, have doubtless been ably and fully brought before you in these lectures: but let us read one or two quotations from Dr. Channing.

"Trinitarianism obscures God's mercy, by the manner in which it supposes pardon to be communicated. It

teaches that God remits the punishment of the offender, in consequence of receiving an equivalent from an innocent person; that the sufferings of the sinner are removed by a full satisfaction made to divine justice in the sufferings of a substitute. And is this the quality of mercy."!

"Could a surer expedient be invented for obscuring its freeness, and for turning the sinner's gratitude from the sovereign who demands, to the sufferer who offers full satisfaction for his guilt? I know it is said, that Trinitarianism magnifies God's mercy, because it teaches, that he himself provided the substitute for the guilty. But I reply, (and brethren mark the reply,) "that the work here ascribed to mercy is not *the most appropriate*, nor most fitted to manifest it or impress it on the heart." Again, "Unitarianism will not listen for a moment to the common errors, by which this bright attribute (of mercy) is obscured. It will *not hear* of a vindictive wrath in God which must be quenched by blood; or of a justice which binds his mercy with an iron chain, until its demands are satisfied to the full. It will not hear that God needs any *foreign* influence to awaken his mercy."*

Now, brethren, our complaint against the advocates of Unitarianism is this—here is, first, misrepresentation—I will not say wilful; and, secondly, an indisposition, which is invariably evinced, to appeal to revelation at all: reason, in fact, is their revelation.

And first, misrepresentation. "Unitarianism will not hear of a *vindictive* wrath of God which must be quenched in blood." No, sirs, nor will Trinitarians either, although they may not like to express their dissent from such a representation of God, in the precise phraseology of Unitarians, that they *will not hear of it*. But will the Unitarian *hear* of God's justice *at all*. Will the Uni-

* Sermons and Tracts, pp. 44, 41.

tarian *hear*, or be permitted to hear by his teacher, of "the *wrath of God* being revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,"* who imprison the truth! Unitarians know, or ought to know, that we repudiate such misrepresentations; and so far from propounding that "God needs any *foreign* influence to awaken his mercy," we delight to dwell upon the words of Jesus—"*God so loved* the world *that he gave* his only begotten Son." Mercy sent the Saviour, and not that the Saviour elicited the mercy. Thus while we advocate the doctrines of the Bible, which represent God as a *just* God, as well as merciful, we do not neutralize one attribute of Deity in order to dilate upon another.

Secondly:—the indisposition to appeal to Scripture. Dr. Channing here says, that the work ascribed to *mercy* on the principle of the atonement, "*is not the most appropriate.*" Again:—"Unitarians will *not hear of* a vindictive wrath," &c. And so, because *he considers* the atonement view of God's mercy, as ascribing an inappropriate work to that bright attribute, he will reject it. While the Unitarian thus *reasons* about his views of mercy's office, and of what Unitarianism will hear, or will not hear, the Trinitarian feels it right to bow in deference to the decision of Scripture, and instead of determining beforehand upon what would be appropriate or not, in his estimation, he can be satisfied with the response of his blessed Lord, when he is anxious to ascertain the end and object of the death of Christ,—"What is written in the law, how readest thou?"

And what is written in the law upon this subject, how read we?

The *death of Jesus* is represented in the Scripture as a true, proper, and propitiatory sacrifice for sin, and

* Rom. i. 18.

therefore, to be commemorated in *this* light in that Sacrament which is specially "to show forth his death,"—his sufferings are represented as a penalty for sin, and his death as an expiatory sacrifice. I will refer to two or three passages, without commenting upon them.

The 53rd chapter of Isaiah is proved from the 8th chapter of the Acts to refer to Jesus Christ:—"He was *wounded for our transgressions,* he was *bruised for our iniquities,* the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the *Lord hath laid on him the iniquity of us all.* Yet it pleased the Lord to bruise him; he hath put him to grief: when he shall *make his soul an offering for sin* he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; *and he bare the sin of many,* and made intercession for the transgressors."* Again, St. Paul says, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."†

We forbear to quote more; but if these passages do not declare this truth, then we confess we know not the meaning of language.

The object then of this sacrifice for sin is, to reconcile man to God—to effect redemption and remission of sins —to be a propitiation. St. Paul thus speaks—"Whom God hath set forth *to be a propitiation* through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God—to

* Isaiah liii. 5, 6, 10, 12. † 2 Cor. v. 21.

declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."* Again, "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."† Hence St. John saith, "the blood of Jesus Christ cleanseth from all sin."‡ And in the book of the Revelation, it is said of those "who came out of great tribulation," or *the* great tribulation, "that they had washed their robes and made them *white in the blood of the Lamb.*"‖—Strange expressions, if the death of Jesus was only an attestation to the truth of his mission.

These blessings become the sinner's *by faith*—"to be a propitiation *through faith in his blood*"—"the justifier of him *which believeth* in Jesus." Again, "To him that worketh not, but *believeth* on him that justifieth the ungodly, *his faith* is counted for righteousness."§ It is in vain, *as to us*, that Christ has died, if *we* partake not of the benefit—if we participate not in it by faith; just as unless we eat and drink the bread and wine, we partake not of the Sacrament. How expressive then —how accurate in its symbolic teaching, is the entire of this sacred institution! And now we appeal to the Unitarian, can he believe that Jesus died but in confirmation of his doctrines and teaching, and that this is a legitimate explanation of such plain and positive texts as those we have referred to? Does the constant allusion to his death —does the determination of the Apostle to know nothing but *a crucified* Saviour—does the free and full forgiveness of sins through *his blood*—we ask, does all this comport with the denial of an atonement? And is Christ's death

* Rom. iii. 25, 26. † Rom. v. 10, 11. ‡ 1 John i. 7. ‖ Rev. vii. 14. § Rom. iv. 5.

indeed no more than a martyr's attestation to the truth of his principles! And if not, what is that "showing forth of the Lord's death" in the Sacrament, which denies the end and efficacy of his death; and what is that commemoration, which annihilates the sacrifice that is specially to be commemorated?

3*rd. The grace conveyed in this Sacrament.*

This we consider to be plainly set forth by St. Paul in the passage from the Corinthians already quoted. "The bread which we break, is it not the communion of the body of Christ?" The Apostle had been warning the Corinthians against idolatry, and a joining in the idol sacrifices,—"Neither be ye idolaters, as were some of them." "Wherefore, my dearly beloved, flee from idolatry."* And he proceeds to prove that their eating idol meats was a consenting to idolatry, which he does by an argument equally applicable to the Gentile and Jewish converts: in the one instance by referring to the Christian Sacrament, and in the other to the Jewish sacrifices; and he says, that as the Eucharist was a participating in Christ's body and blood, and as the Jewish feasts were a partaking of the altar, so the eating of idol meats was a participating of or with devils. His referring therefore to the Sacrament of the Lord's Supper, as *an illustration* of his argument respecting idol worship, plainly establishes the fact, that a participation of Christ's body and blood in the Sacrament was then well understood and generally acknowledged as, in some manner, a partaking of Christ. The communicants at the Lord's table (of course we mean faithful communicants) are supposed to be joint partakers of Christ's body and blood: and we simply inquire, what does that mean?

The Roman Catholic, as we have shown in the earlier

* 1 Cor. x. 7, 14.

part of this discourse, interprets it in strict and bonâ fide literality, to mean an *actual eating* of Christ's body and blood, and something more—"his soul and divinity!" which destroys the nature of a sacrament, for here would be reality, not a symbol. The advocates of the opposite extreme would reduce the expressions altogether to a mere nullity, and resort to the convenience of figure or of metaphor, to help them out of their difficulty. An old Socinian writer thus expresses himself respecting St. Austin's definition of a sacrament, which is adopted by the Church of England in her catechism:—

"When St. Austin defined a sacrament to be the outward and visible sign of an inward invisible grace or energy, the good father should have considered that this is a definition of a charm, not of a Gospel sacrament: for a charm is a bare outward visible sign, that which has no natural or real agreement with the effect. They have turned the Gospel sacraments into spells."*

If this remark be valid against the definition, it is equally so against the Apostle's language in the verses under consideration. When St. Paul says that "the bread which we break is a communion," not of the bread, but "of *the body of Christ,*" and that "the cup which we bless is a communion," not of the cup or the wine, but "of *the blood of Christ,* he evidently intends that the Supper of the Lord is to *all faithful communicants* a partaking of and having a part in our Lord's passion and the atonement thereby effected, and all the blessed fruits of his sufferings. "The body and blood of Christ, which are verily and indeed taken and received," is the unequivocal language of the Church of England, in accordance with the Apostle's reasoning; and "*by the faithful,*" is the no less positive declaration, that this grace is limited

* Trinitarian Scheme of Religion, pp. 24—25, cited by Waterland.

to faith, and solely conferred upon the worthy recipient; thereby obviating the calumny which represents the Sacraments, according to Trinitarian views, as spells or charms. We have before stated that the Sacraments do not convey grace by their own virtue, but by virtue of him who has appointed them as instruments of his blessings; but *Socinian* writers, at least, deny altogether that special blessings are attached to the Sacraments, nothing more belonging to them than what is ordinarily given at other times and in other places.

By this Sacrament, then, we are grafted into the death of Christ, and it is 'appended as the seal of such blessed privileges;' just as by the Sacrament of Baptism, we are grafted into the Church, and "forgiveness and adoption are visibly signed and sealed" to us. The one is the seal of the believer's justification—the other the seal of our union with Christ and our sanctification begun and in progress. It is, then, God's ordinance, pledging him to blessings and privileges, which, *provided that it is received in faith*, is always effectual; and like the sealing of a deed of conveyance, instrumentally makes over to the *believer* the benefits of the death of Christ.

4th. The Observance of the Sacrament of the Lord's Supper is the implied acknowledgment of the Church, that He who is thus spiritually present with it in this ordinance, until He comes again, will come to relieve his Church from the need of symbols.

By this ordinance we acknowledge that our Lord Jesus Christ will again come to this our world. "Ye do show the Lord's death *until he come.*"* And in what capacity will he come? He will come to judge the world. "We must all appear before the *judgment seat of Christ*, that every one may receive the things done in his body, ac-

* 1 Cor. xi. 26.

cording to that he hath done, whether it be good or bad."* "Therefore," he says to the Corinthians, "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will *make manifest the counsels of the heart;* and then shall every man have praise of God."† It is then a public avowal of the Church, of their expectation of a day when all mankind shall stand before the judgment seat of Jesus! And every act, every word,—nay, every thought will be brought to judgment *by him.* But he will come again for other purposes, too, than that of judgment. He will come to the joy and consolation of his bride the church—He will come to take his weary wandering people home to the bosom of their Father and their God. "Let not," he says, "your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."‡ He will come like the High Priest of old, after having offered the blood of atonement within the veil, and sprinkled the mercy-seat surrounded by the cherubim, to pronounce the sentence of everlasting blessedness upon his waiting people. "Unto them that look for him, shall he appear the second time, *without sin,* unto salvation."§ And here would we just pause, to ask those who, amongst higher grades of Unitarian belief, consider that Jesus was without sin when he tabernacled here below, *What* is that sin, or *whose,* which it is so specially stated He is to be *without,* at his *second appearance?*

And who is this that shall come with all the powers of judgment concentrated in him? Who that shall come with the *prerogative of Deity,* to search the hearts of the teem-

* 2 Cor. v. 10. † 1 Cor. iv. 5. ‡ John xiv. 1—3. § Heb. ix. 28.

ing population of this earth? "The heart is deceitful above all things, and desperately wicked; *who can know it?* I the LORD search the heart, and try the reins."* It is the LORD, then, and that the Lord Jesus, who will bring every thought to judgment, and with a lightning glance, shall set "our secret sins in the light of his countenance." And who again is it that will appear with all the sympathies of humanity, to comfort the Zion mourners, and to receive the weary and heavy laden into the "rest that remaineth for the people of God?"

We declare then our expectation of *Him,* who has all joy and consolation in himself, treasured up for his people; and all the terrors of judgment, "to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ?"†

We would refer you, brethren, to but one more passage of Scripture in reference to this glorious Person, whose Second Coming we anticipate when we receive the Sacrament of his Supper. Immediately upon the predicted fall of Babylon, the false bride that pretends to be the Lamb's wife—the book of the Revelation describes the hallelujahs of heaven, as it rejoices over the judgment of the great whore that had corrupted the earth with her fornications. The praises of the multitude, compared to the voice of many waters, are because "the Lord God omnipotent reigneth;" the rejoicing, too, is on account of the Lamb's wife, the true Church, being ready for the marriage with the Lamb;—in other words, on account of Jesus' Second Coming. Then there is the description of the actual appearance of the Son of God himself: "And I saw heaven opened, and behold, a white horse! and He that sat upon Him was called Faithful and True; and in righteousness he doth judge and make war. His eyes

* Jer. xvii. 9, 10. † 2 Thess. i. 8.

were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called, *The Word of God.* And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." *

The first thing in this description is the announcement of his coming to judgment. And what is the remarkable description of him that thus comes? "Clothed in a vesture dipped in blood," his name, "*The Word of God,*" the title of Jesus in reference to his divine nature. Christ's Second Coming, then, will *fully* reveal him. His first coming was in humiliation, to suffer pain and penalty. He willingly submitted to suffer. He was subject as mediator to his Father's will. He was "a man of sorrows"! and, alas, the return that is made to his condescending mercy is, not to "behold the man"! but behold *no more than man!* But he, the Saviour, is coming to vindicate his glory: at his first coming his humanity was prominent: at the second, his kingly dignity will be established. He will smite his enemies, "he will tread the wine-press of the fierceness and wrath of Almighty God." His name will be "KING OF KINGS, AND LORD OF LORDS."

Oh Brethren, is *this* the portraiture of a "fallible and peccable man"! Is this a fitting description for even an angel radiant with light from the burning throne above? Is this becoming language in which to speak of angel or

* Rev. xix. 11—16.

archangel—of cherubim or seraphim? Can it be the description of *any creature?* "The Word of God"—the same who was in the beginning with God—"the King of Kings, and Lord of Lords"—for whose exaltation to glory the Celestial Hierarchy make Heaven echo with the Hallelujahs of their praise!

If then, the Sacrament of the Lord's Supper be so solemnly enjoined; immediately after the Passover Supper, thus connecting it with the Commemoration of the Lamb whose blood was sprinkled for the deliverance of Israel. If *especially,* it be in remembrance of him whose blood was "*shed for the remission of sins,*" who was offered as a sacrifice for the guilty—if this Sacrament be a peculiar means of grace, so that the bread broken and cup of blessing is a *communion* of the *body and blood* of Christ—and if, finally, we commemorate in it his death, whose return to this world we expect as "King of Kings, and Lord of Lords:" if, we say, these great and solemn truths be taught and shadowed forth in this ordinance, while they are denied by the opponents of the Trinity; then, we ask in conclusion, are we not fully warranted in the inference, that the Sacrament of the Supper of the Lord is practically rejected?

Brethren, I have done!—I trust I have established the proposition, that the Sacraments of the Church are practically denied by Unitarians, when they reject the doctrines which those very Sacraments inculcate. But I dare not part from this multitude of people, without solemnly urging upon you all, no matter what may be your creed or profession, that unless you participate in that new birth which is shadowed forth in the Sacrament of Baptism, and be found resting by faith upon the atonement of the Son of God, which is commemorated in the Sacrament of the Supper, it will be worse than useless that you have

attended here to listen to the examination of this subject. My dear friends,—Christ has died; his "blood cleanseth from all sin." His invitation to every sinner that will receive it, is,—"Come unto me, all ye that labour and are heavy laden;" and my commission is to preach this precious message to every soul that hears me; to tell to Unitarians, as well as Trinitarians, to proclaim to sinners of every class, creed, colour, or denomination, that —"*He that believeth in Jesus shall be saved.*" We must be born again—the grace of God must change the heart, and subdue it unto Jesus: the Holy Spirit must operate on the soul, and conform it to the image of God's dear Son. The might and majesty of the new creation must pass upon all, ere they be delivered from the dominion of self, of Satan, and the world, and be made heirs of the kingdom of righteousness and true holiness. I would to God, that every one of you knew experimentally, what the Sacraments of Christ teach. He has graciously left us these two great ordinances, so that if the Word of God itself, and all other teaching were taken away, they might shadow forth in an embodied and visible form, the two great and fundamental doctrines of regeneration of heart that must be experienced, and atonement of Jesus that must be relied on. You, and I, and all, must have this mighty change wrought upon us. We must be imbued with the love of holiness to fit us for the presence of God, if we are to be admitted to the enjoyment of blessedness with him throughout eternity.

I pray God to bless the words which have been spoken, that though uttered in feebleness, they may be brought home with power. And I earnestly hope that nothing which has been said may lead to unkindness or bitterness; or that it may be imagined that I harbour such a feeling towards those whose tenets I would never-

theless most strenuously and unfeignedly resist. My prayer to God for Unitarians is, "that they may be saved." Many of them are, I believe, amiable men, so far as the morality of this world goes—ornaments to literature and to society. I would say to them—may you be meek and lowly at the foot of the cross, resting for salvation upon the blood of Jesus, and changed by the power of that Spirit, whom as yet you unhappily regard as no more than a property or influence.

END OF THE TENTH LECTURE.

THE

NICENE AND ATHANASIAN CREEDS

EXPLAINED AND DEFENDED:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET, LIVERPOOL,

ON WEDNESDAY EVENING, APRIL 17, 1839.

BY THE

REV. ROBERT DAVIES, M.A.

MINISTER OF ST. DAVID'S.

BEING THE ELEVENTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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LECTURE XI.

THE NICENE AND ATHANASIAN CREEDS EXPLAINED AND DEFENDED.

BY THE REV. ROBERT DAVIES, M.A.

"HOLD FAST THE FORM OF SOUND WORDS, WHICH THOU HAST HEARD OF ME, IN FAITH AND LOVE WHICH IS IN CHRIST JESUS." —2 *Tim.* i. 13.

THE injunction in the text is one of vast importance, and is equally of moment as addressed to us in the present day as it was to Timothy when urged upon him by the Apostle. Erroneous views of Christian doctrine were creeping into the Church even at that early period, and therefore St. Paul would give warning to his young disciple, and thus put him on his guard lest he should be seduced away from the simplicity of truth. The exhortation exhibits the earnestness and affection of one who was deeply solicitous that the young Apostle should "make full proof of his ministry." And this must be done by maintaining and insisting on the faith and doctrines of the Gospel, uncorrupted and unmutilated, clearly and fully. He charges his beloved son in the faith "to hold fast," in a steadfast profession and by faithful preaching, "the form of sound words,"—the substance of evangelical truth which he had heard of him, and of which

perhaps he had given him some compendious epitome. This he must hold fast in faith and love, by which the soul has communion with Christ and communications from him, and so holds the truth in a vital and efficacious manner, and thus he must guard himself and others against the innovations which false teachers were introducing by unsound and specious words.* Archbishop Tillotson explains the expression, "form of sound words," to mean that profession of faith which Christians were called to make at their baptism.† Another bishop of our church,‡ adverting to the continued solicitude of the Apostles, lest their converts, and even the ministers of the churches established by them, should swerve from the true faith, notices the variety of precepts in which this solicitude is expressed,—"To hold fast the profession of our faith without wavering: earnestly to contend for the faith which was once delivered to the saints: to continue grounded and settled in the hope of the Gospel, which they had heard; to hold fast the form of sound words: and to hold the traditions which they had received." The two latter of these precepts especially suggest to us the existence of compendium or summaries, as the means then in use and approved, to preserve the faith of Christ from the prevailing attempts to corrupt it, —"to hold fast the form of sound words," *ὑποτύπωσιν ὑγιαινόντων λόγων*,—to hold the traditions which they had received, *παραδοσεις*, rather articles or institutes of faith, for so the ancients seem to have understood them.

Dr. Doddridge, in his Family Expositor, thus paraphrases the passage I have selected as my text:—"Be thou, O Timothy! engaged resolutely to retain, and *exactly to adhere to the form of sound words*, that system of divine and everlasting truths which thou hast heard

* Scott in loco. † Works, vol. ii. p. 38. ‡ Bishop Cleaver.

of me; keep *it not merely in thy memory,* but in thine heart." The fact of Dr. Doddridge being a Dissenter will add to the strength of his declared opinion.

While I believe firmly that in the earliest period of the apostolic age there was a prescribed form of belief required from candidates for baptism, and which form comprised what St. Paul calls the principles of the doctrine of Christ, yet I am not at all anxious to insist on this point, because I do not consider it essential to the question at issue between us and Dissenters in general, nor to the controversy now pending between us and the Unitarians. The question may fairly rest on its own merits. But if it can be shown, which I trust I shall be able to do, that precise specific forms were in constant use in the primitive church, as Creeds or formularies of faith, the position we maintain will gain strength from it.

It may at the outset be maintained, that Creeds were not the creatures of choice, but necessity. There was a period of time in the Christian Church when Creeds might be said to be unnecessary. It was the time when it existed in its greatest purity—it was in its earliest days, when the multitude of them that believed were of one heart and of one soul; but we must add with sorrow or with shame, that these delightful days were few, and have never since returned. Heresies crept into the Church, and were widely and fatally experienced. While the Apostles were alive, and particularly St. Paul, they made it their great object to save their converts from contagion. But even while St. Paul was alive, we can find indications of the ravages of heresy: and it became necessary that the communion of saints should be clearly ascertained to be a communion of religious sentiment based on Scripture truth; and this of itself would render a precise specific formulary necessary.

It is my intention, in dependance on the aid of the Holy Spirit of truth, to attempt to discharge the important duty assigned to me,—

I. By entering into a defence of Creeds in general.

II. By giving some explanation of the Nicene and Athanasian Creeds.

III. By defending these Creeds against some objections which are urged against them. And,

IV. By endeavouring to exhibit the spirit in which all religious profession should be maintained.

"Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus."

I will first endeavour to enter upon,—

I. A defence of Creeds in general.

It will not, I trust, be thought an unnecessary step to define the term Creed. Technical terms have, like many other things, their uses, and their inconveniences. They are found to be extremely useful, when properly understood; for they prevent circumlocution, and enable us to condense the matter which we have in hand. But they also occasion considerable inconvenience when their original meaning and design are lost sight of; and thus a man's belief and his Creed may be supposed to be different things.

The term Creed is derived from the Latin word *Credo*, I believe. It is well known that the various portions of the Services of our Church are designated by the Latin word with which they commence, as the *Venite*, the *Te Deum*, the *Jubilate*, &c. So the form in which we de-

clare the various articles of our faith, is called the Credo, or Creed.

Creeds, Confessions and Catechisms, are all of the same nature, although there are, doubtless, distinctions between them. *Creeds*, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the Gospel. *Confessions* were the result of many an hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from an enormous mass of erroneous and corrupted tenets. *Catechisms* are too well known to need any particular explanation.

Now, all these are a species of Commentary; and it may be fairly urged that the Improved Version of the New Testament, as it is denominated, is the Creed of the Unitarians, though some be unwilling to admit this.

Objections have been made against all Creeds and Confessions of faith, because it is said that they infringe Christian liberty, supersede the Scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted: that they are often too particular and too long: are liable to be abused,—tempt men to hypocrisy: preclude improvement; and have been employed as means of persecution: that they are THE FOES OF HEAVENLY FAITH, AND THE ALLIES OF WORLDLY POLICY.

I am ready to admit the force of some of these objections; if such summaries are not clearly based on the Word of God, or if their Articles are repugnant to Scripture. There are such Creeds in existence. That of Pius IV. is of this character; and others might be named. But when Creeds are clearly deducible from Scripture: when they present a compendious view of the chief and most necessary points of the Christian religion, which lie scattered up and down in the Scriptures, they of necessity

must be useful and necessary to inform the mind, as well as also holding forth to the world what are in general the sentiments of particular churches: they also tend to discover the common friends of the same faith, to one another, and to unite them. The Scriptures seem to authorize and countenance them: in the giving the moral law, the Lord's prayer, the form of doctrine mentioned by St. Paul, Rom. vi. 17, and the form of sound words mentioned in my text. That Creeds are the occasion of hypocrisy is no fault of the articles, but of those who subscribe them or profess them: and as to their being employed as means of persecution, this has arisen more from the turbulent tempers of men than from the nature of creeds and confessions. So that it may fairly and fearlessly be maintained, that CREEDS ARE THE ALLIES OF HEAVENLY FAITH, AND THE FOES OF WORLDLY POLICY.

The arts and sciences have been reduced to a system, and why should not the truths of religion be so arranged? They are of far greater importance, and involve more awful consequences.

But some think that all Articles, and Confessions, and Creeds, should be expressed in the bare words of Scripture. But here it may be replied that this would destroy all the use of such formularies, which is to exhibit the agreement of the individuals composing any ecclesiastical community in their *interpretation* of Scripture—that the same principle, if fully carried out, would have a tendency to make the ministry of the word useless, and in a measure cramp all religious conversation, and necessarily produce one effect, namely, that the sentiments of one man could not be distinguished from those of another, even in points of the greatest importance.

As a member and a minister of the Church of England,

if I am asked for my Creed, I take up the volume of inspired truth and say, "This is my Creed." For the Holy Scriptures being the perfect revelation of divine truth, and containing everything necessary for a Christian to believe, may in a more extended sense be called our Creed; but since the Scriptures, besides the fundamental doctrines of Christianity, comprehend also a great variety of truths of comparatively less importance, it became necessary for the Church to frame a compendium of the articles of indispensable belief, which might be easily learned, understood, and comprehended by each of its members. And it is highly probable that such compendiums or summaries of faith, have been in use ever since the apostolic age,* and that the *ὑποτύπωσιν*, or form of sound words, mentioned by St. Paul, and also the *traditions*, or rather *articles* or *institutes of faith* (for so the ancients seem to have understood these words from Irenæus,)† were in fact concise epitomes of Christian doctrine.

The word *ὑποτύπωσιν*, which in the text is translated *form*, is derived from *ὑποτυπόω*, which signifies to draw a sketch, or first draught of a thing, as painters do when they begin a picture; and Wetstein has shown from the Greek writers, that it denotes a sketch or concise representation of any thing. This sketch or delineation of religious doctrine, mentioned by the Apostle in my text, seems, from the direct reference made to it, to have been composed in the *form* of a Creed, and probably to have been the groundwork, and to have given authority to the most ancient summary of Christian faith now left to us upon record.

Summaries thus explicit and extended, might be thought necessary, and would at least be found expedient in teaching the first institutes of religion; and as they were

* Rev. T. H. Horne on the Trinity. † Irenæus, lib. i. c. 2, 3.

gradually enlarged, would be the means of expanding the conceptions of those who brought to the baptismal laver only a general sense of repentance and faith in the redemption of Christ.

In the commencement of our Lord's ministry, all professions of faith seem to have consisted of a single proposition, as *We have found the Messiah, we have found him of whom Moses, in the Law, and the Prophets did write.* Afterwards we hear an Apostle confessing to his Master, *that he had the words of eternal life—that he was the Son of God.* The declaration of St. Thomas, if more explicit, was in fewer words. *My Lord and my God.* The Apostles were enjoined to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost; yet the profession of the Eunuch, after Philip had interpreted the prophecies relating to our Lord, and instructed him in the history of our Lord's life, was simply, *I believe that Jesus Christ is the Son of God;* because in that character of Christ, duly considered, was involved the whole system of the Gospel dispensation; though it could not be doubted, if the authority of the ancients had been less direct in this point than we find it, but that the general form must have expressed a faith explicitly in the Father, Son, and Holy Ghost, into whose names all persons were to be baptized. St. Paul, writing to the Corinthians, supplies a form of words, which now makes a part of what is called the Nicene Creed: *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures,* &c.; and in the Epistle to the Hebrews, some years later, he gives a summary, enumerating several distinct articles, which he calls *principles of the doctrines of Christ, as repentance from dead works; faith towards God; the*

doctrine of baptisms; the laying on of hands; the resurrection of the dead, and eternal judgment. Again, in his Epistle to the Ephesians,* he charges them to live in the bond of peace, as they value the unity of their faith and their common interest in the acknowledgment of one body and one Spirit, even as they were called in one hope of their calling; one Lord, one faith, one baptism, one God, and *Father of all,* where we may obviously recognize, though in an inverted order, the leading articles of all subsequent Creeds, viz. *faith* in *one God and Father of all;* in *one Lord* Jesus Christ, in *one* Holy *Spirit, one body,* or Catholic Church, *one baptism* for the remission of sins, and *one hope* or looking for a resurrection to everlasting life.

Having thus endeavoured a defence of Creeds in general, and shown how it was that in all probability they originated, I will, previous to entering upon the second division of my discourse, give a concise history of the Apostles' Creed.

As the Scripture history is, by the sacred and inspired writers, brought down only a few years below the ascension of Jesus Christ, after that period we must have recourse to the works of the early fathers and to the other early writers of ecclesiastical history, many of which are still extant. Now we learn from these that the primitive churches, which were founded by the Apostles or their immediate successors, for some time admitted new converts to baptism on the bare profession of this simple form, taken from the words of the baptismal institution by Jesus Christ himself,—*I believe in God the Father, the Son, and the Holy Spirit.* Justin Martyr in particular, who wrote not many years after the death of the Apostle John, explicitly states that baptism was then administered

* Ephes. iv. 4—6.

"*in the name of God the Father and Lord of all things, and of Jesus Christ, who was crucified under Pontius Pilate, and of the Holy Spirit, who foretold all things concerning Christ and the Prophets.*"

In progress of time, as the numbers of converts from heathenism were multiplied and heresies arose, these abstracts of Christian faith were enlarged by the addition of fresh articles, in order to exclude novel and erroneous opinions.

Numerous ancient formularies of faith are preserved in the works of the early writers of the Christian Church; but I shall limit my attention to those Creeds which are adopted by the Anglican Church in common with the other western national churches.

The Apostles' Creed derives its name not from the fact of its having been composed clause by clause by the twelve Apostles, (of which we have no evidence,) but because it contains a brief summary of the doctrines which they taught. It is a fact worthy of remark, that the articles of which it consists may be collected from the discourses of St. Peter in the first four chapters of the Acts of the Apostles.* The spirit in which our Church adopts this Creed may be traced from her formularies. In the Catechism she inquires what are the baptismal engagements of the Catechumen; the second clause of the answer is, *that I should believe* ALL THE ARTICLES OF THE CHRISTIAN FAITH. Now this is not exacting an unreasonable obligation from the professing Christian. He cannot really be one unless he thus believe. The Church then intimates that these articles of the Christian faith are embodied in the Apostle's Creed, for the person is subsequently required to rehearse the articles of his belief, and he repeats this Creed as embodying in it a sum-

* See Appendix, A.

mary of all these articles. Thus also in the baptismal service the person to be baptized is told either directly or through his sponsors that he must constantly believe God's Holy Word, and presently the articles of this Creed are propounded as embodying the substance of God's Holy Word. Thus it is made entirely subservient to the Word of God, and by no means substituted for it, or exalted above it.

It would have been happy for the Church of Christ, if this simple formulary could have sufficed. Such would have been the case if those who acknowledge the authority of Scripture had been content to terminate their inquiries by its plain declarations, instead of indulging vainly curious speculations concerning mysteries which are far too exalted for human comprehension. "But in every age there have been some presumptuous men who have intruded into those things which they have not seen, vainly puffed up by their fleshly mind." By persons of this description, innumerable false opinions have been maintained and propagated; but their most pernicious errors have been concerning the nature and mode of existence of the infinitely glorious Godhead. Even as early as the days of St. John, some heretics arose, who, on the one hand, disputed the divinity of our Saviour, or, on the other, denied the reality of his human nature. In opposition to these, that Apostle is thought to have written his Gospel, and directed his Epistles. When the philosophers of Greece and Rome embraced the Christian religion, too many of them retained the tenets of their respective sects, and blended them with the pure truths of revelation. From this corrupt mixture there sprang up numerous heresies, and it consequently became necessary for the Church to frame articles of faith in opposition to them, which would have the effect of excluding the teachers and followers of those

heresies from her communion. Thus, for example, the Nicene Creed was made more particular in its statements than that of the Apostles; and that which bears the name of Athanasius was rendered more elaborate and circumstantial than either.

I now purpose to enter upon

II. An explanation of the Nicene and Athanasian Creeds.

The Nicene Creed, which is read in the Communion Service of our Church, is so called because it was adopted at the council of Nice, in Bithynia, which was held in the year 325, to oppose the forms adopted by the Arians, who denied the pre-existence of our Saviour. This Creed, as far as the words "Holy Ghost," was adopted at the council of Nice; and, fifty-six years afterwards, it was completed by a general council held at Constantinople, A.D. 381 or 382, and published in the form in which it is now extant, one small addition having been made to it in the year 447. It must be evident from these circumstances, that nothing has been added but with extreme caution and circumspection; nothing but what appeared to the council, under whose authority they were composed, to be indispensably called for by the necessity of the case; because it is a fact which deserves to be remembered, that the Nicene fathers intended to have confined themselves totally and entirely to Scripture terms, but the artifices of their opponents would not admit of it; they had no occasion to extend their Creed, as though they believed *more* at the time of the council of Nice than when the Apostle's Creed was formed and adopted; but the Arian party, as it appeared, had begun to believe *less* than had been received in the preceding ages; and to guard against or expose such de-

fections, it became a matter of necessity to state more fully and circumstantially the saving doctrines of Christianity.*

It is to be hoped the world will never be troubled again with such heresies as were rife in the first ages of Christianity: that we shall never hear again of the Gnostic Æons—the two principles of the Manicheans—the eternity of matter—the malignant *genii* of the Orientalists, and many more such fancies of the early ages. Yet with respect to the two great mysteries of the Trinity and the Incarnation, heresies may always be expected. Mysteries may be *discredited,* though they cannot be *disproved;* though they admit of no adequate explanation, they are always open to the *misinterpretation* of those who would be wise beyond what is written. The three Creeds are chiefly valuable to us as they have respect to those two great mysteries of which I have spoken —the *Trinity* and the *Incarnation.* These are the mysteries we are chiefly concerned to "believe rightly," and so believing, to "keep whole and undefiled." They are to be found as much in the Apostles' as in the Athanasian Creed, only more simply stated. The only question that regards ourselves is whether the Nicene faith is correct in determining the Son to be consubstantial with the Father. If he be *not* so, it matters nothing to us what he is accounted to be. He must be a creature and not God, and therefore no fit object of Divine worship. In the mean time the very disputes that occurred—the difficulty each party found in determining the precise nature of that extraordinary Being who appeared as the Saviour of the world, clearly evince that there are sufficient grounds, both from Scripture and tradition, to believe him to have been *something far above human.* But if in reality far above human, the next step

* Dr. Nares.

is easy; he could never be so superior to humanity as to become an object of *religious worship*, but by being an actual partaker of the Godhead; and since we know that he told his disciples that he and his Father were one, and that they who had seen *him* had seen the Father; since we know that he taught them to honour the Son even as they honoured the Father, since we know that he commanded us in express terms to be baptized "in the *name* of the Father, Son, and Holy Ghost," a form which has been retained in the Church to the present day, but which has been altered by anti-Trinitarians as too manifestly favourable to the system of the former, since he claimed to be the Son of God before the Jews in such a sense as, in their estimation, to make himself equal with God; and their resentment of such supposed *blasphemy* drew from him no contradiction of the inference they had formed, but that, on the contrary, he submitted to death under that very imputation, uncontradicted either by himself or the inspired historians who record the fact. We believe with the devout Christians of the primitive and apostolic ages, that the Saviour of the world was the true Son of God, and, as the Nicene Creed explains this heavenly filiation, GOD OF GOD, LIGHT OF LIGHT, AND VERY GOD OF VERY GOD.

It is obvious that the Nicene Creed is an enlargement of the Apostles' Creed. Taking, then, the alterations as they occur, and as severally adapted to the corresponding articles of the Apostles' Creed, we may conceive the Church to declare in this her second Nicene, or Constantinopolitan Creed, the following articles.* By believing in God, we mean most expressly to declare, that we believe only in "ONE God, Maker, not only of heaven and earth, but OF ALL THINGS, therein, as well VISIBLE,

* Vide Creed in the Communion Service.

material or bodily substances, as INVISIBLE and *spiritual* beings; we believe, however, that, partaking of the same nature and essence, there is a Son of God, the "one Lord"* of our redemption, Jesus Christ; not the Son of God merely by title and adoption, but the ONLY truly BEGOTTEN Son of God.† Not created, but generated of the Father, BEFORE ALL WORLDS.‡ So much of the same nature (to apply some sensible, though imperfect, illustration) as the rays of the sun are of the nature of its body; and therefore justly to be styled, as *they* might, LIGHT OF LIGHT,—or, by analogy, GOD OF GOD, VERY GOD OF VERY GOD. BEGOTTEN, or generated, NOT MADE, or created, as the Arians pretend; but BEING OF ONE and the same nature and divine SUBSTANCE WITH THE FATHER, and being that Eternal Word, BY WHOM, as St. John expressly tells us,‖ ALL THINGS WERE MADE —WHO FOR the sake of US MEN, AND to compass OUR eternal salvation, CAME DOWN FROM HEAVEN, where he existed in glory with the Father before the world was, and condescended to be MADE MAN, becoming INCARNATE by the act of THE HOLY GHOST overshadowing THE VIRGIN MARY,§ according to the salutation of the Angel. Thus we conceive, contrary to the errors of the Docetæ, —the Son of God WAS actually MADE MAN. We believe those histories to be entirely true and of Divine authority which represent him thus miraculously made man, as CRUCIFIED ALSO FOR US UNDER PONTIUS PILATE, SUFFERING for us, being BURIED, and the third day rising again, ACCORDING TO THE many prophecies concerning him in the Scriptures—as afterwards ASCENDING INTO HEAVEN,¶ and sitting on the right hand of God the Father,** from

* Eph. iv. 5. † 1 John iv. 9. ‡ John i. 3; Heb. i. 2.
‖ John i. 3; Coloss. i. 16; Heb. i. 2. § Luke i. 35.
¶ Luke xxiv. 51. ** Luke xxii. 69.

whence we also believe HE SHALL COME AGAIN WITH GLORY* TO JUDGE BOTH THE QUICK AND THE DEAD;† WHOSE KINGDOM, then established,‡ SHALL HAVE NO END. § We believe also in that exalted Being spoken of so often in the Scriptures, the HOLY GHOST: spiritually THE LORD AND GIVER OF LIFE to all regenerated Christians, otherwise dead to righteousness: WHO, after some manner, unknown to us at present, we believe, according to our Saviour's own words (John xv. 26,) "PROCEEDETH FROM THE FATHER" AND THE SON (Gal. iv. 6,) TOGETHER WITH whom, as associated with them by our blessed Lord himself in the most holy sacrament of baptism (Matt. xxviii. 19), he IS, as we are persuaded he ought to be, WORSHIPPED AND GLORIFIED. This is he who, we confidently believe, "SPAKE BY THE PROPHETS" (2 Peter i. 21). We also believe one CATHOLIC or universal Church,—which, for distinction's sake, we also call APOSTOLIC, as planted by our Saviour and his immediate *Apostles*. We acknowledge ONE BAPTISM (Eph. iv. 5), FOR THE REMISSION OF SINS (Acts ii. 38); we confidently, on the promises of the Gospel, LOOK FOR the resurrection of the dead (2 Cor. i. 9,) and the LIFE we are there also taught to expect in THE WORLD TO COME. (Luke xviii. 30.)

It must not be concealed, that the article in the Apostles' Creed, which declares that Christ descended into Hell, is not introduced into the Nicene Creed: from this it may be concluded, that at that time it was not thought difficult of interpretation, or so essential as not to be omitted, though it might have some obscurity hanging over it. It will not be expected by the learned portion of my audience, that I should enter at large into the

* Matt. xxv. 31. † 2 Tim. iv. 1; 1 Pet. iv. 5.
‡ 2 Tim. iv. 1. § Isaiah ix. 7; Dan. vii. 13, 14; Luke i. 33; Heb. i. 8.

question of Christ's descent into Hell, inasmuch as my present business is to show that the clause in the Creed is a Scriptural expression; that it is so, let the following passages prove. In the 2nd chapter of the Acts, the 27th verse, St. Peter quotes the Psalmist as saying, "thou wilt not leave my soul IN HELL, nor wilt thou suffer thine holy one to see corruption;" again in the 31st verse, he refers to this saying, "he seeing this before, spake of the resurrection of Christ, that his soul was not left IN HELL." Therefore when the Church adopts this Scriptural expression, it cannot be required of me on the present occasion to enter upon the meaning of the word *Hell*, seeing that it is enough for me to have shown that the term in the Creed is taken from the inspired volume. The omission of it in the Nicene Creed seems to have occasioned doubts concerning the doctrine; it was, therefore, incorporated in the Athanasian Creed.

The Athanasian Creed was framed in the century after the Nicene Creed; and as the former summaries of faith, then extant, were found to be inadequate to keeping heretical teachers and tenets out of the Church, it was drawn up with the utmost minuteness possible, as a defence of the Christian doctrine against all opponents, and as a condemnation of all existing heresies. It is called the Athanasian Creed, not because it was composed by Athanasius, but to recommend and adorn it; being in itself an excellent system of the doctrines of Athanasius concerning the Trinity and the Incarnation of Jesus Christ, principally in opposition to the Arians, Macedonians, and Apollinarians.

The reception of this Creed in the Western Church was highly favourable. The name of Athanasius, together with the intrinsic value of the form itself, caused it to be generally received all over the West, and also in some

parts of the East, before the Reformation. At the Reformation it was received in its fullest extent by all Protestant Churches: Luther, Calvin, and Beza, made it their profession of faith. And finally, it was received by the framers of our Liturgy, not upon the authority of its compiler (for they have not determined any thing concerning either its age or author), but simply because the truth of the doctrines contained in it may be "proved by most certain warrants of Holy Scripture." *

I may observe that the design and structure of the Athanasian Creed are in a great measure not perceived generally. This defence of the Catholic faith of the Holy Church Universal (for as a defence it must be considered, as already observed), consists of two parts: the first of which relates to the doctrine of the Trinity, and the second to the incarnation of Christ. The Creed asserts,—"The Catholic faith is this, that we worship one God in Trinity, and Trinity *in Unity: neither confounding the Persons, nor dividing the Substance.* And then it proceeds,—"*For there is one person of the Father, another of the Son, and another of the Holy Ghost,*" and then, after *proving* the distinct personality of the Father, Son, and Holy Spirit, and their unity in the Godhead, it adds,—"So THAT *in all things, as aforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshipped.* He, THEREFORE, *that will be saved, must thus think of the Trinity.*" Here are all the distinct parts of an argument: the position affirmed: the proofs adduced: the deduction made: and the conclusion drawn in reference to the importance of receiving and acknowledging that doctrine.

The Creed then proceeds—

In the second part, to defend the doctrine of Christ's Incarnation: "*Furthermore it is necessary to everlast-*

* Art. VIII.

ing salvation that he also rightly believe the Incarnation of our Lord Jesus Christ." It then proceeds to a similar proof, deduction and conclusion, concerning this important topic, and terminates with saying:—"*This is the Catholic Faith; which, except a man believe faithfully, he cannot be saved.*" To illustrate and confirm the preceding observations, I would request you to turn to the Creed of Athanasius. The introduction to it is this:—"1. Whosoever will be saved, before all things it is necesssary that he hold the Catholic faith:—2. Which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly."

1. *Of the Doctrine of the Trinity.*

The POSITION *Affirmed.* 3. And the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity. 4. Neither confounding the persons nor dividing the substance.

The PROOFS adduced. 5. *For,* (that we may not confound the persons, as the Patripassians and Sabellians DID, and the Swedenborgians DO, it is to be observed that) there is one person of the Father, another of the Son, and another of the Holy Ghost. 6. But, (that we may not divide the substance, as the Arians and others among the ancient heretics DID, who denied the divinity of Jesus Christ, and of the Holy Spirit; and as the modern Arians, Socinians, and Unitarians DO, we must also observe that,) the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal. (Each divine attribute is common to the three persons, for) — 7. Such as the Father is, such is the Son, and such is the Holy Ghost. 8. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. 9. The Father incomprehensible, (that is, not comprehended within any limits or boundaries, infinite, omni-

present.) The Son incomprehensible, and the Holy Ghost incomprehensible. 10. The Father eternal, the Son eternal, and the Holy Ghost eternal. 11. And yet they are not three Eternals, but one Eternal. 12. As, also, there are not three Incomprehensibles, nor three Uncreated, but one Uncreated, and one Incomprehensible. 13. So, likewise, the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. 14. And yet, there are not three Almighties, but one Almighty. 15. So the Father is God; the Son, God, and the Holy Ghost, God. 16. And yet, they are not three Gods, but one God. 17. So, likewise, the Father is Lord, the Son Lord; and the Holy Ghost, Lord. 18. And yet, not three Lords, but one Lord. 19. For, like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord. 20. So are we forbidden by the Catholic Religion to say there be three Gods, or three Lords.

Further, that we may not confound the Persons, we should attend to their peculiar attributes, for, 21. The Father is made of none, neither created nor begotten. 22. The Son is of the Father alone—not made, nor created, but begotten. 23. The Holy Ghost is of the Father and of the Son—neither made nor created, nor begotten, but proceeding. 24. So there is one Father, not three Fathers—one Son, not three Sons—one Holy Ghost, not three Holy Ghosts. 25. And (that we may not divide the substance) we must remember, that in this Trinity, none is afore or after other, none is greater or less than another. 26. But the whole Three Persons are co-eternal together, and co-equal.

3. The deduction then made. 27. So that in all things as is aforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshipped.

4. The conclusion, drawn in reference to the impor-

tance of receiving and acknowledging the doctrine of the Trinity. 28. He, therefore, that will be saved, must thus think (more correctly *let him thus think)* of the Trinity.

II. *Of the Incarnation of Jesus Christ.*

1. The position affirmed in the Creed is,—29. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

2. The proofs adduced. 30. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man, (in opposition to those who deny his Deity, and to those who deny his humanity.) 31. God, of the substance of his Father (in opposition to the Arians,) begotten before all worlds, (in opposition to all who denied the Divinity of Christ, except the Arians) and man of the substance of his mother, (in opposition to the Eutychians who denied it) born into the world. 32. Perfect God, and perfect man, of a reasonable soul, (in opposition to the Apollinarians, who maintained that the Logos, or Word, was to Christ in the place of a reasonable soul) and human flesh subsisting. 33. Equal to the Father as touching his Godhead, and inferior to the Father, as touching his manhood. 34. Who, although he be God and Man, yet he is not two, but one Christ, (not two agents, in opposition to the Apollinarians and Nestorians.) 35. One, not by the conversion of the Godhead into flesh, (in opposition to the Apollinarians), but by taking of the manhood into God. 36. One altogether, not by confusion of substance, (in opposition to the Apollinarians and Eutychians) BUT by Unity of Person. 37. For as the reasonable soul and flesh is one man, so God and man is one Christ. 38. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. 39. He ascended into Heaven, and sitteth on the right hand of the Father, God Almighty,

from whence he shall come to judge the quick and the dead. 40. At whose coming all men shall rise again with their bodies, and shall give account for their own works. 41. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

3. The deduction made from this is—42. This is the Catholic faith.

4. The conclusion drawn in reference to the importance of believing the doctrine of the Incarnation of Christ is—which, except a man believe faithfully, he cannot be saved.

Thus I have given an analysis of this important formulary, and exhibited the reasons which called for the introduction of all its several clauses. I trust what I have advanced will prove satisfactory to those, who, believing the Scriptures and attached to our Church, have yet found some difficulty in thoroughly embracing the doctrines contained in these Creeds. The testimony of the pious and excellent Mr. Richard Baxter as to this Creed, will not be unacceptable to many who hear me: it is as follows:—"I unfeignedly account the doctrine of the Trinity the sum and kernel of the Christian religion, (as expressed in our baptism,) and ATHANASIUS' CREED the BEST EXPLICATION of it I ever read."*

Having thus endeavoured to explain these summaries of Christian doctrine by showing the necessity that compelled their adoption, I purpose,

* Happy would it have been for the cause of pure and undefiled religion, if Baxter's people had adopted this creed as their bond of union. But, alas! how is the fine gold changed. Are the doctrines of Athanasius preached from Baxter's pulpit now?

A few years ago, a gentleman making the tour of England, visited the several places where Baxter, Watts, Doddridge, Henry, and other divines laboured, and in every instance he found their pulpits occupied by Unitarians. Would this have been the case if some formulary such as this had been adopted?

III. Entering upon a defence of them in reply to some objections that are urged against them.

It is a trite assertion, that where mystery begins, religion ends. This assertion is altogether erroneous and destitute of foundation. The doctrine of the Trinity is unquestionably a mystery, above the reach of human intelligence; but though it be *above* the reach of reason, it involves no contradiction to the dictates of reason, nor can it be proved to be contrary to reason. "It is a common and just remark, that there is an essential difference between any thing being above reason and being contrary to it, and that it may be the former without being the latter. We may go a step further and affirm that the very circumstance of its being the former precludes the possibility of proving it to be the latter. I question whether any thing that is above reason can ever be shown to be contrary to it. For unless we have some notion of the thing itself, on what principle can we possibly make out the contrariety? Were we to say that the persons of the Godhead are one and three *in the same sense*, we should evidently affirm what was *contrary* to reason; because such a proposition would involve in the very terms of it an irreconcilable contradiction; but, so long as we do not pretend to know or to say *how* they are one and *how* they are three, to prove that we assert what is contrary to reason, when we affirm that they are both, is from the very nature of the thing impossible. For what is it which is to be proved contrary to reason? Upon the supposition made we *cannot tell;* it is something which we do not know, of the nature and circumstances of which we are left in total ignorance. The truth is, we are lost—

completely lost, whenever we begin, in any view of it whatever, to think about the Divine Essence."*

Further, the assertion that where mystery begins religion ends, is so far from being true, that religion—even what is called natural religion—*begins* with a mystery, the eternity and self-existence of God. Above our reason these attributes of Deity unquestionably are. For, who can conceive what eternity is—a duration without beginning or succession of parts or time? Who can so much as imagine or frame any idea of a being, neither made by itself nor by any other —of omnipresence, of omniscience, and of immensity? How, indeed, can a finite capacity like ours comprehend an *infinite* Being, whom heaven and the heaven of heavens cannot contain? Vain mortal! dost thou presume to scrutinize the nature and to comprehend all the ways of the incomprehensible God? *Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? Deeper than Hell, what canst thou know? He holdeth back the face of his throne, and spreadeth his cloud upon it? How little a portion is heard of Him? The thunder of his power, who can understand? Such knowledge is too wonderful for us, we cannot attain unto it.* But though the nature of God be a mystery to us, and above our limited reason to comprehend, yet is not his existence contrary to reason, because the wisdom, order, and harmony which are observable in the universe, the admirable and exquisite adaptation of every part to produce the end for which it was designed, and the providential care displayed in preserving and governing the whole, are all so many proofs of the existence of a first great cause, and reason assures us that no effect can exist without a cause.

But our ignorance is not confined to heavenly myste-

* Dr. Wardlaw.

ries: we cannot comprehend the common operations of nature. Every thing around us is full of mysteries. The growth of the meanest plant—the structure of a grain of sand, is as much above our comprehension as the mysteries of religion. We cannot comprehend the structure of a worm, nor of a hair of our heads; nor can we understand the combination of instinct with brute forms. We cannot explain the nature of the human soul, nor in what manner it is united to the body; and yet that such a union does exist, we are convinced of by daily experience. Wherefore, until we can comprehend ourselves, it is absurd to object to mysteries in those things which relate to the self-existing, eternal and infinite God.—"Hence, before we can consistently act the sceptic concerning the incomprehensible doctrines contained in the scheme of Christianity, we must renounce the name of philosophers, and reject the system of nature; for the book of nature has incomprehensibles as well as the book of Revelation. The former, not even the genius of a Newton could explore; the latter, not even that of an angel. Both, with intense ardour, desire to look into them;—both are lost in depths unfathomable; both desist, believe, love, wonder, and adore!"

If it can be shown that the mysteries of the Trinity in Unity, and the Incarnation of our Lord Jesus Christ, are revealed in Scripture, we must, at our peril, receive and believe them. The doctrines of the Trinity, the Humanity and Deity of Christ, and the Deity, Personality, and Operations of the Holy Ghost, have already been specifically treated in this course of Lectures. The first objection, therefore, that I shall notice is this:—1. That the exposition of the doctrine of the Trinity, contained in the Athanasian Creed, is not Scriptural.

I admit that the word Trinity is not to be found in the

Bible: but neither do the terms *unity* (applied to the attributes of God), *omnipresence*, *omnipotence*, and *omniscience* occur. But no one will doubt that these attributes are to be ascribed to the Deity, on the authority of Scripture, because the terms just mentioned are not in the Bible; so that the objection founded on the non-occurrence of that term in the Scriptures, has in it no substantial validity.

It is not the business of Creeds to prove the truth of doctrines; *that* must be determined by Scripture. But the use and intent of a Creed is, to teach the institutes or first principles of religion, and to preserve them pure in the minds of the more unlearned; to put a form of sound words into the mouths of Christians, that they may be able to make a proper confession of their faith; and also to guard and secure that faith against the artifices and evasions of false teachers, lest they should secretly infect the flock of Christ with erroneous and pernicious opinions. The Athanasian Creed is designed as a defence of the doctrine of the Trinity, against all the subtilties, artifices, and evasions of those who contravened or denied it. Being also an excellent summary of the doctrine of the Trinity and of the Incarnation of our Lord Jesus Christ, as taught by the Apostles, received by the earlier Christians, and established by the four first general councils, it was retained at the Reformation by the venerable and pious framers of our national Liturgy, and it is, on certain festivals, appointed by the Anglican Church to be used at morning prayer, instead of the Apostles' Creed. Whoever, therefore, is sincere in using the Apostles' Creed, may, without scruple, assent to the leading doctrines of the Athanasian Creed: for, most assuredly, they both mean to inculcate one and the same doctrine of a Trinity in Unity,—that is, of three Divine Persons united in one

Substance of Godhead, distinguished by the appellations of Father, Son, and Holy Spirit, and the same doctrine of our Lord's incarnation. It would be easy to adduce Scripture proof for every expression in the Creed. This I have done already in a variety of instances in the foregoing part of my discourse, and it is my intention, when this Sermon is printed, to introduce in an appendix, a table, or harmony, of the three Creeds, with Scripture proofs.* This will, I imagine, be more edifying than the accumulation of Scripture passages at present, and it will then be seen that the three Creeds *may be proved by most certain warrant of Scripture.*

It would be an easy task to commence with the fifth verse of the Creed, (for the foregoing verses, as I have already said, contain the position affirmed) and to prove that there is *one Person of the Father,* (Hear, O Israel, Jehovah, the Lord our God, is one Lord, Deut. vi. 4,) *another of the Son,* (Thou art MY beloved Son, in whom *I* am well pleased, Matt. iii. 16, 17,) *another of the Holy Ghost,* (The SPIRIT OF GOD descended in a bodily shape like a dove, lighting upon him, Matt. iii. 16.) In this history of the baptism of Christ, we have three persons most clearly distinguished, viz. GOD the FATHER, who, by a voice from heaven, declared him to be his beloved Son, and publicly sealed his appointment to the mediatorial office. CHRIST, on whom the SPIRIT OF GOD descended, and who then entered upon that office; and the HOLY SPIRIT, who descended visibly under the emblematic representation of a dove lighting upon Him, as through Him to be communicated to all his true disciples. Thus, the three persons in the sacred Trinity, evidently acted according to the parts sustained by them in the great work of man's salvation.

* See Appendix, B

But let us take the 15th and 16th verses of the Creed —*The Father is God*—(1 Cor. viii. 6, There is but one God, the Father, of whom are all things)—*The Son is God*, (John i. 1. The WORD was GOD. 1 Tim. iii. 16. GOD manifest in the flesh. St. Paul says, Acts xx. 28, That God purchased the church with his own blood. Psalm xlv. 6, 7, cited in Heb. i. 8, 9, Unto the Son he saith, thy throne, O GOD, is for ever and ever.) *And the Holy Ghost is God;* (Peter, rebuking Ananias for his sacrilege and hypocrisy, said unto him, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost—thou hast not lied unto men, but unto GOD. Acts v. 3, 4,); *and yet they are not three Gods, but one God.* St. Paul assures us, that the Spirit of God is one with God, and that the Spirit of Christ is one with Christ: and, consequently, as the Spirit of Christ is one with the Spirit of God, the Father, the Son, and the Holy Spirit are one God: so that *the Godhead of the Father, of the Son, and of the Holy Ghost, is all one.* The other names and attributes of the Triune God follow as a necessary consequence. The Deity of each Person being proved, each must be uncreate, incomprehensible,* eternal, almighty: so that the exposition of the doctrine of the Trinity in the Athanasian Creed is Scriptural.

2. Another objection to this Creed is, that its statements respecting the Incarnation of our Lord Jesus Christ are not Scriptural.

The passages just quoted from Scripture prove his Deity. Those which describe his birth, life, sufferings, death, burial, resurrection, ascension, and exaltation, prove his humanity. But in consequence of the wiles, equivocations, and disguises, of those who endeavoured to corrupt the faith, it became necessary to be particular and expres-

* This term means the same as Immensity.

sive in wording this article. The word *Substance* in this place, as well as *Person* in other places in the Creed, are used because of the imperfection of language, to enable us to treat this subject. Had men been content with the plain, primitive faith in its natural simplicity, there would have been no necessity for having recourse to critical terms, in order to express the doctrines of Scripture. Inattention to this circumstance, and ignorance of the particular errors, against which the Athanasian Creed was directed, have caused many well-disposed individuals to object to the words *(neither confounding the persons, nor dividing the substance,)* as containing unscriptural terms. As I before observed, the compilers of these Creeds wished to keep entirely to Scripture terms, had not their opponents compelled them to do otherwise. The expression, then,—*God of the substance of the Father, begotten before the worlds, and man of the substance of his mother, born in the world,* means, that he, as God, was not frail, mutable, perishing, as the substance of creatures is, but eternal, and unchangeable, and all one with the Father's. And, in opposition to those who denied his humanity, he is declared to be man of the substance of his mother, and thus, perfect God and perfect man, of a reasonable soul and human flesh subsisting. Yet, although he be God and man, yet, he is not two, but one Christ—by unity of person, both being united in one person. As the reasonable soul and flesh is one man; so God and man is one Christ; that is to say,—There are two very distinct substances in man, a body and a soul, one material, the other immaterial, one mortal, the other immortal; and both these substances, nevertheless, make up but one man, not by confounding or mingling those two different substances, (for they are entirely distinct and different, and will ever remain so,) but by uniting them in *one person;* even so

may the two distinct natures, divine and human, in Christ make one Person. And this is really and truly the case in fact.

3. The third objection to the Athanasian Creed is, That the Church of England and her members are guilty of great uncharitableness, in consigning to eternal perdition all who do not assent to, or believe, every clause or verse of it. God forbid that this should be the meaning of any creed, or of any advocate for it. But, indeed, this objection is as unfounded as those which have already been considered. For it is to be observed, that the condemning or damnatory clauses, as they have been called, do not extend to each of the explications given in the Athanasian Creed; but are intended only to secure the general doctrine. It was declared by the commissioners who were appointed to review and correct the Liturgy, in 1689, that "the condemning clauses are to be understood as relating only to those who OBSTINATELY DENY the substance of the Christian faith." It is not the reception of the form of words used in this Creed, but the belief of the Catholic or universal faith, which is represented as necessary to salvation; nor is it the objecting to the mode of expression here employed, but the wilful and deliberate corruption of the Catholic faith, which is asserted to expose a man to the danger of condemnation. The introduction simply states, what no real Christian will deny, that whosoever will be saved, that is, whosoever is desirous of salvation, and expects it upon the terms of the Gospel, must cordially embrace the doctrine it reveals. *Above all things,* or in the first place, as the foundation on which he must hereafter build a holy practice, he must embrace and hold fast the two primary articles of faith, that "in the unity of the Godhead there are three persons, of one substance, power, and eternity, the Father, Son, and

Holy Spirit," and that for us men and for our salvation the second person became incarnate. Of these two articles the Creed gives a full and circumstantial exposition, and in conclusion it exhorts all who would avoid dangerous errors to hold the Catholic or universal faith. It would have been desirable that some modification of these clauses had been effected, as was certainly intended. Yet the language is not stronger than we find in the inspired volume,—"He that believeth and is baptized shall be saved, and he that *believeth not shall be damned.*" "There is *none other name* under heaven given among men whereby we can be saved but the name of Jesus Christ: neither is there salvation in any other." St. Paul, after enumerating heresies as among the works of the flesh, says, "I tell you before, as I have told you in times past, that they which do such things *shall not inherit the kingdom of God.*" Another Apostle speaks of "false teachers who privily shall bring in damnable heresies, even denying the Lord that bought them, *and bring upon themselves swift destruction.*" And our Saviour himself says, "*this is the condemnation,* that light is come into the world, and men loved darkness rather than light." The damnatory clauses, therefore, of a Creed, applied to those who pervert or corrupt its doctrines, are founded equally on the grounds of reason and the authority of Scripture. But the use of them is not barely justifiable. Both prudence and a charitable regard to the offenders themselves, as well as to those who may be misled by their example, renders it a duty incumbent on every Christian Church to hold up this most awful consideration, that as the highest degrees of happiness assigned to our nature are the rewards of a Christian faith in a good conscience, so does the greatest degree of judicial misery await those who shall purposely poison these waters of salvation, and thus frustrate, so

far as they are enabled, the salutary ends of the Gospel with respect to others. These clauses, therefore, should be considered as awful admonitions to intimidate, under the severest penalties of God's displeasure, the vain or interested, from broaching their wild and pernicious heresies.

All, therefore, that is required of us in the Athanasian Creed, as necessary to salvation, is, that before all things we hold the Catholic faith, which faith, it is said in the second verse—which faith, received from the beginning, and to be preserved to the end, as embraced by the Universal Church, *except every one do keep whole*, without rejecting any part of it that is clearly revealed, *and undefiled*, without adding any thing to it which may defeat its sense and corrupt its tendency, *without doubt*, that is, it is beyond all controversy, if the Scriptures be true, *he shall perish everlastingly*—he will finally forfeit his title to the benefits of the Christian covenant.

In conclusion I would now,

IV. Endeavour to exhibit the spirit in which our religious profession should be maintained.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

The doctrines of our Creeds are very far from being only speculative notions, or matters of mere curiosity and amusement. Our religion is founded upon them. For as the existence of God is the foundation-stone of all religion, so is the doctrine of the Trinity and the Incarnation, the foundation-stone of the Christian religion. Remove this, and the whole fabric of Christianity falls. "For what is the doctrine of most importance to man in his

religious concerns? Undoubtedly it is that of his redemption from sin and sorrow—from death and hell to righteousness and joy, immortality and glory. But of such redemption what account do the Scriptures give us? By whom was the gracious scheme originally concerted, and afterwards carried into execution? Was it not by the three persons of the ever-blessed Trinity?"

It was not an after-thought, a new design, formed upon the transgression and fall of our first parents. That event was foreseen, and provision made accordingly. For upon the very best authority, we are informed, that Christ was "the Lamb slain from the foundation of the world;" that is, (for it cannot be otherwise understood,) slain, in effect,—in the divine purpose and counsel. It is likewise said that grace was given us in Christ Jesus before the world began. The words intimate, that, previous to the creation of the world, something had passed in our favour above; that the plan of our future redemption was then laid; that some agreement, some covenant, relative to it, had been entered into; that grace was "given us,"—not in our proper persons, for as yet we were not,—we had no being; but in the person of Him who was afterward to become our representative, our Saviour,—"in Christ Jesus." Now, the plan must have been laid, the covenant entered into, by the parties who have since been graciously pleased to concern themselves in its execution. Who these are, we cannot be ignorant. It was the Son of God who took our nature upon him, and in that nature made a full and sufficient oblation, satisfaction, and atonement for the sins of the world. It was the Father who accepted such oblation, satisfaction, and atonement, and, in consequence, forgave those sins. It was the Holy Spirit who came forth from the Father and the Son, through the preaching of the word and the administration

of the sacraments, by his enlightening, healing, and comforting grace; to apply to the hearts of men, for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement.

Say no more, then, that the doctrine of the Trinity is a matter of curiosity and amusement only. Our religion is founded upon it. For what is Christianity but a manifestation of the three divine persons as engaged in the great work of man's redemption, begun, continued, and to be ended by them in their several relations of Father, Son, and Holy Ghost—Creator, Redeemer, Sanctifier—three persons—one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be any thing less than divine, why are we baptized equally in the name of the Father, and of the Son, and of the Holy Ghost? Let no man, therefore, deceive you. This is the TRUE GOD and eternal life.*

The faith of the Holy Trinity is so fundamental to the Christian religion, that if Christianity be worth contending for, that is, if God have not an eternal Son and an eternal Spirit, the whole mystery of our redemption by Christ, and of our sanctification by the Spirit, (which in its consequences is the whole of the Gospel, and distinguishes it from all other religions.) is utterly lost. Without this faith, which is the very sinew of godliness, spirituality of mind, peace of conscience, *a holy and exemplary life*, victory over the world, and a good hope in death, are impossibilities. How needful then is that petition which our Church puts into our lips in the collect for Trinity Sunday. — that "*God would keep us steadfast in this*

* Bishop Horne's Sermon on the Trinity.

faith, and evermore defend us from all adversities," to which we may be exposed by our "*confession of a true faith in acknowledging the glory of the eternal Trinity.*" For a dereliction of this faith would be apostacy from God and from Christianity; it would leave us under the guilt of our sins and the curse of the law, with the additional criminality of having trampled under foot the Son of God, and done despite unto the Spirit of Grace.

O let us, my Christian brethren, hold fast the form of sound words, the Holy Scriptures, the substance of solid Gospel truth contained in them. Let us hold them in faith and love; these must go together: it is not enough to assent to the sound words, but we must love them, believe their truth, and propagate the form of sound words in love. It must be by faith and love fastening upon Jesus Christ, in and by whom God speaks to us and we to him—by which the soul is united to Christ, and holds the truth in power and efficacy.

To conclude:—While we are devoutly thankful to God for the gift of his Holy Gospel, let us beseech him so to enlighten our minds, that we may not attempt to be wise above what is written. And since that Gospel makes known to us God's gracious designs of saving sinners, let us be concerned, as perishing sinners, to apply to each of the Divine Persons: to the Father, for the pardon of our sins, through His infinite love and free mercy: to the Son, for an interest in his blood, righteousness, and intercession: and to the Holy Spirit for his illuminating, sanctifying, and comforting influences.

Lastly:—Since the Scriptures are clear in the truth of this mysterious doctrine, and reason cannot gainsay it; since the belief of it is the distinguishing characteristic of Christians; since Christians have each been dedicated to the blessed Trinity in baptism, and most of them have

often renewed that dedication by partaking of the memorials of the Redeemer's death and passion, and thus have promised their constant homage, obedience, and adoration to the "Holy, Blessed, and Glorious Trinity, three persons and one God." Let us, therefore, my beloved Christian brethren, with all humility and reverence, unite with Angels and Archangels, and with all the company of Heaven, even with the Cherubim and Seraphim, also with the Apostles, Prophets, and Martyrs, and with the Holy Church throughout all the world, in praising and acknowledging the "HOLY, HOLY, HOLY, LORD GOD OF SABAOTH," even "THE FATHER OF AN INFINITE MAJESTY," "HIS HONOURABLE, TRUE, AND ONLY SON," and "ALSO THE HOLY GHOST THE COMFORTER," living and reigning together, one God, world without end. Amen.

END OF THE ELEVENTH LECTURE.

APPENDIX.

A.

"I. I believe in God the Father Almighty, Maker of heaven and earth. (Acts iv. 24.)

"II. And in Jesus Christ, his only Son our Lord. (Acts ii. 38.)

"III. Which was conceived by the Holy Ghost, born of the Virgin Mary. (Acts i. 14.)

"IV. Suffered under Pontius Pilate; was crucified, dead, and buried. (Acts iii. 13, iv. 27.)

"V. He descended into hell; the third day he rose again from the dead. (Acts ii. 27, 31; iii. 15, iv. 33.)

"VI. He ascended into heaven, and sitteth on the right hand of God, the Father Almighty. (Acts iii. 13, 21, v. 31.)

"VII. From thence he shall come to judge the quick and the dead. (Acts iii. 21.)

"VIII. I believe in the Holy Ghost. (Acts ii. 38, v. 32.)

"IX. The Holy Catholic Church, the Communion of Saints. (Acts i. 8, ii. 39, iii. 26.)

"X. The forgiveness of sins. (Acts ii. 38, v. 31.)

"XI. The resurrection of the body.—This is implied in the resurrection of Christ. See art. V.

"XII. And the life everlasting.—This is implied in the ascension.

Townsend's New Testament arranged in Chronological and Historical Order, vol. ii. p. 105.

B.

A TABLE, or HARMONY of the APOSTLES' CREED, and of the NICENE CREED, together with the corresponding clauses of the ATHANASIAN CREED, with select Scripture Proofs.

THE APOSTLES' CREED.	THE NICENE CREED.	THE ATHANASIAN CREED.	SELECT SCRIPTURE PROOFS.
I BELIEVE	I BELIEVE	Whosoever will (is desirous to) be saved, before all things it is necessary that he hold the Catholic Faith: which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly	Without faith it is impossible to please God. (Heb. xi. 6.)—He that believeth and is baptized, shall be saved: but he that believeth not shall be damned. (Mark xvi. 16.)
In God	In one God	And the Catholic Faith is this, that we worship *one God* in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the substance.	He that cometh to God, must believe that he is (Heb. ix. 6,) the Lord, he is God; there is none else beside him (Deut. iv. 35). Thus saith the Lord, I am the first and the last, and besides me there is no God (Isa. xliv. 6).
The Father	The Father	There is one Person of the Father.—The Father is God.—The Father is Lord.	There is but one God, the Father, of whom are all things. (1 Cor. viii. 6.) The God and Father of all. (Eph. iv. 6.)
Almighty,	Almighty,	The Father is Almighty.	I am the Almighty God. (Gen. xvii. 1. Compare also Gen. xxxv. 11, and Rev. iv. 8, with xix. 6.)
Maker of heaven and earth;	Maker of heaven and earth, and of all things visible and invisible;	The Father is made of none, neither created nor begotten.—The Father *is* uncreate.	God made heaven, and earth, and the sea, and all things that are therein. (Acts xiv. 15, with Gen. i. 1.) Thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein. (Neh. ix. 6.)
And in Jesus Christ	And in one Lord Jesus Christ,	Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ,	Ye believe in God, believe also in me. (John xiv. 1.) There is one Lord (Eph. iv. 5), the Lord Jesus Christ our Saviour (Tit. i. 4), the Lord of glory. (1 Cor. ii. 8.) Our Lord and Saviour Jesus Christ. (2 Pet. i. 11.)
His only Son, our Lord;	The only-begotten Son of God, begotten of his Father before all worlds.	The Son, is of the Father alone; begotten before the world:	God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life. (John iii. 16.) No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him. (John i. 18.) The first-born of every creature—[more correct, born before all creation]. (Col. i. 15.) He is before all things. (Col. i. 17.)
	God of God, Light of Light, Very God of Very God; begotten, not made,	God and man.—The Son uncreate, not made nor created, but begotten.—Perfect God.	In the beginning was the Word, and the Word was with God, and the Word was God. (John i. 1.) He said that God was his Father, making himself equal with God. (John v. 18.) God is light. (1 John i. 5.) Christ is.... the Light of the world (John viii. 12), the brightness [i. e. a ray, or beam] of his Father's glory. (Heb. i. 3.)

THE APOSTLES' CREED	THE NICENE CREED.	THE ATHANASIAN CREED.	SELECT SCRIPTURE PROOFS.
	Being of one substance with the Father,	God of the substance of the Father; equal to the Father, as touching his Godhead.	I and my Father are one. (John x. 20.) Christ is ..... the image of God (2 Cor. iv. 4), the image of the invisible God (Col. i. 15), and the express image [or delineation] of his person. (Heb. i. 3.)
	By whom all things were made:		The world was made by Him. (John i. 10.) All things were made by Him. (John i. 3.) All things were created by Him and for Him. (Col i. 16.)
	Who, for us men, and for our salvation, came down from heaven,		Christ Jesus came into the world to save sinners. (1 Tim. i. 15.) I [*says Christ*] came down from heaven, not to do mine own will, but the will of Him that sent me. (John vi. 38.) He became the author of eternal life to all them that obey him. (Heb. v. 9.)
Who was conceived by the Holy Ghost,	And was incarnate by the Holy Ghost,		The angel of the Lord appeared unto Joseph in a dream; saying, Joseph, thou Son of David, fear not to take unto thee Mary, thy wife: for that which is is conceived in her is of the Holy Ghost. (Matt. i. 20: with Luke i. 26, 27, 30, 31, 34, 35.)
Born of the Virgin M	Of the Virgin Mary, and was made Man;	Man, of the substance of his Mother, born in the world; perfect man, of a reasonable soul and human flesh subsisting: inferior to the Father, as touching his manhood. Who, although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh; but by taking of the manhood into God. One altogether; not by confusion of substance, but by unity of person: for as the reasonable soul and flesh is one man, so God and Man is one Christ;	The Virgin's name was Mary. And she brought forth her first born son. (Luke i. 27, ii. 7.)
Suffered under Pontius Pilate was crucified,	And was crucified also for us, under Pontius Pilate:	Who suffered for our salvation;	And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. And when he had scourged Jesus, he delivered him to be crucified. (Matt. xxvii. 2, 26.) And when they were come to a place which is called Calvary, there they crucified him. (Luke xxiii. 33.)
Dead, and buried,	He suffered, and was buried;		Jesus, when he had cried again with a loud voice, yielded up the ghost. (Matt. xxvii. 50.) And Joseph of Arimathea took down the body of Jesus (Luke xxiii. 53); and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own tomb. (Matt. xxvii. 59, 60.)
He descended into hell (i. e. hades, or the invisible world		Descended into hell;	This day shalt thou be with me in paradise. (Luke xxiii. 43.) Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Acts ii. 27.)

THE APOSTLES' CREED.	THE NICENE CREED.	THE ATHANASIAN CREED.	SELECT SCRIPTURE PROOFS.
The third day he rose again from the dead.	And the third day he rose again, according to the Scriptures;	Rose again the third day from the dead.	Him God raised up the third day and showed him openly. (Ac. x. 43.). . Christ died for our sins, according to the Scriptures; and he was buried, and he rose again according to the Scriptures. (1 Cor. xv. 3, 4.) Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. (Luke xxiv. 46.)
He ascended into heaven,	And ascended into heaven,	He ascended into heaven,	So then, after the Lord had spoken unto them, he was received up into heaven. (Mark xvi. 19.) It came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke xxiv. 51, with Acts i. 9, 10.) Who is gone into heaven. (1 Peter iii. 22.)
And sitteth on the right hand of God, the Father Almighty:	And sitteth on the right hand of the Father:	He sitteth on the right hand of the Father, God Almighty;	And sat on the right hand of God. (Mark xvi. 19.) And is on the right hand of God; angels, and authorities, and powers, being subject unto him. (1 Pet. iii. 22.)
From thence he shall come to judge the quick and the dead.	And he shall come again with glory, to judge both the quick and the dead.	From whence he shall come to judge the quick and the dead;	We must all stand before the judgment seat of Christ. (2 Cor. v. 10.) It is he, which is ordained of God to be judge of quick [or living] and dead (Acts x. 42); who shall judge the quick and the dead. (2 Tim. iv. 1; compare also Matt. xxv. 31, 32.
	Whose kingdom shall have no end.		Of the increase of *his* government and peace *there shall be* no end. (Isa. ix. 7.) His dominion is an everlasting dominion. (Dan. vii. 14.) The LORD shall reign over them in Mount Zion, from henceforth, even for ever. (Mic. iv. 7.) And of his kingdom there shall be no end. (Luke i. 33.) He [Christ] shall reign for ever and ever. (Rev. xi. 15.)
I believe in the Holy Ghost,	And I believe in the Holy Ghost,	There is another [Person of] the Holy Ghost .... The Holy Ghost	Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the *Holy Ghost*. (Matt. xxviii. 19.) Whosoever speaketh against the Holy Ghost, it shall not be forgiven him. (Matt. xii. 32.)
	The Lord and Giver of Life.		The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job xxxiii. 4.) It is the Spirit that quickeneth. (John vi. 63.) He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. viii. 11.) The Spirit giveth life. (2 Cor. iii. 6.)
	Who proceedeth from the Father and the Son;	Is of the Father, and of the Son; neither made nor created, nor begotten, but proceeding.	When the Comforter, which is the Holy Ghost, whom the Father will send in my name, (John xiv. 26,) is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. (John xv. 26.) He shall teach you all things, and bring all things to your remembrance. (John xiv. 26.)
	Who with the Father and the Son together is worshipped and glorified;	In the Trinity none is afore nor after other; none is greater or less than another; the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory	John v. 23; xiv. 1; 1 Thess. v. 27, Rom. ix. 1, 2 Cor. xii. 19, 1 Tim. ii. 7; 2 Cor. xii. 8, Rev. xxii. 20; 1 Pet. iv. 11, 1 Tim. i. 12; Rom. x. 13, Acts ix. 14, 21, xxii. 16; Matt. viii. 2, 3, xv. 25, 28; John ix. 38, xx. 28; Matt. xiv. 33, xxviii. 9, 17; Acts xiv. 14, x. 25; Luke xxiv. 51, 52; Acts i. 24, vii. 59, 60;

THE APOSTLES' CREED.	THE NICENE CREED.	THE ATHANASIAN CREED.	SELECT SCRIPTURE PROOFS.
		equal, and the Majesty co-eternal. The whole three Persons are co-eternal together and co-equal. Such as the Father is, such is the Son; and such is the Holy Ghost. So that the Unity in Trinity, and Trinity in Unity, is to be worshipped.	2 Thess. iii. 16, 18; Rom. xvi. 24; 1 Cor. xvi. 23; Heb. i. 6; Phil. ii. 9—11; Eph. i. 20, 21; 1 Pet. iii. 22; Rev. v. 8—13. Luke xi. 13; Ps. cxix. 18, 27, 64, cxliii. 8, 10; Rom. viii. 13, 14; Gal. v. 25; Eph. iv. 30; 1 Thess. v. 19; 1 Cor. vi. 19, 20, iii. 16, 17; Acts xiii. 2, 3, iv. 23—25; 2 Thess. iii. 5; Isa. vi. 1—3; Matt. xxviii. 19; 2 Cor. xiii. 14; Rev. i. 4, 5.
	Who spake by the Prophets.		All Scripture is given by inspiration of God; for prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (2 Tim. iii. 16; 2 Pet. i. 21.)
The Holy Catholic Church.	And I believe one Catholic and Apostolic Church;		Christ is the Head of the Church, which is his body. (Eph. i. 22, 23; v. 23.) Christ loved the Church, and gave himself for it, ... that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. ii. 25, 27.) Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an Holy Temple in the Lord. (Eph. ii. 19—22.)
The Communion of Saints,			Ye are fellow-citizens with the saints. (Eph. ii. 19.) We, being many, are one body in Christ, and every one members of another. (Rom. xii. 5.) That ye may have fellowship [or communion] with us; and truly our fellowship is with the Father and with his Son Jesus Christ. (1 John i. 3.) If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John i. 7. Compare also Acts ii. 42, 45, Heb. i. 14, and xii. 22, 23.)
The forgiveness of sins,	I acknowledge one baptism for the remission of sins;		Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. (Acts xiii. 38.) There is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. (Eph. iv. 4, 5.) Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. (Acts ii. 38.) Arise and be baptized, and wash away thy sins, calling upon the name of the Lord. (Acts xxii. 16.) In whom we have redemption through his blood, even the forgiveness of sins. (Col. i. 14.)
he Resurrection of the body;	And I look for the resurrection of the dead;	At whose [Christ's] coming, all men shall rise again with their bodies, and shall give account for their own works.	The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth. (John v. 28.) As in Adam all die, even so in Christ shall all be made alive. (1 Cor. xv. 22.) For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done. (2 Cor. v. 10.)

THE APOSTLES' CREED.	THE NICENE CREED.	THE ATHANASIAN CREED.	SELECT SCRIPTURE PROOFS.
And the life everlasting.	And the life of the world to come.	And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.	Many of them that sleep in the dust of the earth, shall awake; some, to everlasting life, and some to shame and everlasting contempt. (Dan. xii. 2.) And these [the wicked] shall go away into everlasting punishment, but the righteous into life eternal. (Matt. xxv. 46.) They that have done good [shall come forth] unto the resurrection of life: and they that have done evil, unto the resurrection of damnation. (John v. 29.)
Amen.	Amen.	This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.	He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark xvi. 16.)

It will be observed, that the *whole* of the Athanasian Creed does not appear in the foregoing columns, neither indeed could it be inserted. The *doctrine* of that confession consists of no more than is implied in the Apostles' and Nicene Creeds; but if that "doctrine is branched out into *more particulars*, and abounds in *repetitions*, that offend the ear and bewilder the understanding of plain men, let the fault lie where it ought to do; not with the Church, who meant to teach nothing new, but with the opposers of the Catholic doctrine; who attacked the Church with such variety of opposite principles, such intricacy of argument, such metaphysical subtilty of disputation, such perplexity of contention, that it became impossible to express our own plain faith, without an explicit guard against all the aberrations, which awaited us on the one hand or on the other."—*From Rev. T. H. Horne's Treatise on the Trinity.*

THE

PERSONALITY AND AGENCY

OF

SATAN:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL.

ON WEDNESDAY EVENING, APRIL 24, 1839.

BY THE

REV. HUGH STOWELL, M.A.

INCUMBENT OF CHRIST CHURCH, SALFORD.

BEING THE TWELFTH OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

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This Lecture is substantially the same as when delivered. At the same time, excellently as it was reported by the short-hand writer who had been engaged for the purpose, I have thought it both warrantable and desirable to improve the language, and, in some instances, to alter the style. Of course the subject is but partially treated; to have entered into more detailed argument would have lengthened the Lecture most unbecomingly.

LECTURE XII.

THE PERSONALITY AND AGENCY OF SATAN.

BY THE REV. HUGH STOWELL, M.A.

"AND THE LORD SAID, SIMON, SIMON, BEHOLD, SATAN HATH DESIRED TO HAVE YOU, THAT HE MAY SIFT YOU AS WHEAT: BUT I HAVE PRAYED FOR THEE, THAT THY FAITH FAIL NOT."—*Luke* xxii. 31, 32.

A sober seriousness will always characterize an honest mind in the pursuit of truth. There is a majesty about the object which ought to scare away levity from its presence. To trifle with it is not more undignified than it is unbecoming. But if these remarks hold good in relation to secular, how much more in relation to religious truth. Here lightness of spirit is as wicked as it is weak, as pernicious as it is misplaced. Let not the man who indulges such a disposition in his search after truth imagine that the pearl of great price will be disclosed to him; let him tremble lest he should be justly abandoned to sport himself with his own deceivings. For reverence of mind is to religious faith what the vine-leaf is to the blossom—its shelter and its shadow, without which it can neither set nor mature.

The special bearing of these observations on the discussion of that subject which our blessed Redeemer's warning to Simon brings under our notice, and which, in

course, bespeaks our attention this evening, must be obvious to all. However unhallowed wit may have jested with the topic, and senseless ridicule treated it with scorn, remote from our minds be every sentiment inharmonious with solemnity and meekness, while we endeavour to elucidate and establish that, by many misrepresented, by others repudiated, and by multitudes neglected theme,—

"The Personality and Agency of Satan."

Set thou a watch, O Lord, before the lips of him that speaketh, and keep the door of his mouth, that he may speak as the oracles of God; and vouchsafe to those who hear that simplicity of spirit, and docility of disposition, to which thou hast promised the revelation of thy truth!

The subject of Satan's Agency is so interwoven with the question of his Personality, that it would be embarrassing, not to say impracticable, to treat them apart. Our method, therefore, will be, to make the latter the primary object of evidence, reserving for the former a measure of supplementary illustration.

In clearing the way for a direct appeal to the testimony of Scripture, it may be allowed us to premise, that there is nothing irrational or unphilosophical in the supposition, that there may exist intellectual beings of an order and nature superior to our own. There is nothing in the constitution or in the circumstances of man to lead us to infer, that he is the top-stone of creation. Nay, if we look at the stupendous orbs which surround us, compared with some of which our planet is but as a speck amid the vastness of creation, are we not inclined from analogy to surmise, that there may exist intelligences of a degree of mental magnitude proportionately transcending that of earth's inhabitants? And since there obtains so

extended a gradation amongst irrational animals, ranging from the torpid zoophyte up to the sagacious elephant, why should there not obtain a correspondent diversity of order and species amongst the nobler, the intelligent creatures of God? It will not surely be objected to such presumptive evidence, that the agents whose existence we would thus infer are imperceptible by our senses, and consequently the fictions of imagination. That they should be invisible is involved in the very idea of their being spiritual. And it cannot be contended that there is no being of which our senses are not cognizant. We all admit the existence of one Great Invisible Spirit, the Father, Ruler and Upholder of all things. And would it not be most indecent and unreasonable to argue that it would be impossible for him to create orders of beings endued with a nature akin to his own? If God be unseen, why should not some of the productions of his creative power be likewise unseen? Have not we ourselves mysterious agents inhabiting and informing these tenements of dust, yet, strictly speaking, eluding all sensible observation? Whose ear ever heard—whose eye ever discerned the soul as it elapsed from its dwelling of clay? But even were it to be assumed, that there can be no pure spirit save one, and that angels themselves must have some alliance with materialism, it would by no means follow, that they must, therefore, come within the range of physical perception. For are there not subtilized substances and modifications of matter which altogether elude the keenest senses, and which, if distinguishable, are only so by the aid of scientific instruments, whilst to the mass of mankind they remain utterly unknown. Yet how unwise and stupid would it be in an unpractised individual to deny the existence of such attenuated substances, simply because he has

never had the skill or the opportunity to discern them. And is it much less unphilosophical and stupid to repudiate the notion of preternatural intelligences merely because they are not discoverable by our corporeal faculties? If, indeed, we must circumscribe our knowledge within the horizon of our senses, we shall be little more elevated than the mole when exalted on his own little mole-hill. If we must not stir beyond the tether of observation, we are bound down in a fathomless abyss, whither scarcely one ray of light can penetrate, and where we can advance neither to the right-hand nor to the left.

Now, as, reasoning on natural principles, there is any thing but presumptive evidence against the existence of intelligent beings loftier in order and in capacity than ourselves, so neither, we conceive, is there presumptive evidence against the supposition that a portion of such beings may have fallen into moral obliquity. We know that, despite our intelligence, we ourselves have become depraved in nature; and we know that distinguished intellectual endowments furnish no guarantee that their possessor shall not be guilty of the darkest atrocities. It is by no means an uncommon, though a most mournful spectacle, to behold the brightest powers of mind in connection with the blackest dispositions of heart. Nay, it may be problematical whether splendid mental gifts have not a tendency to engender and foster pride and ambition, those malignant passions of the soul which must be regarded as in a special manner the roots of all spiritual wickedness. At all events, let it not be overlooked, that however impenetrable the darkness which surrounds the origin of evil, that darkness is not at all inspissated by referring the event to a higher sphere and earlier date than belong to human kind.

The reasoning which has thus far been pursued, and

which renders it by no means improbable, we will not say absolutely likely, that there may exist invisible orders of intelligent creatures, and that a portion of those creatures may have become the subjects of moral depravation, this reasoning receives very important confirmation from the indisputable fact, that there prevails and has prevailed an almost universal impression amongst all nations, whether savage or civilized, that there actually do exist such supernatural agents as those whose existence we have been supposing. Indeed, wherever you can trace the recognition of a Supreme Being, (and we question whether there has ever been a country discovered where that recognition could not be more or less traced,) along with the belief in the existence of a supreme benevolent agent, there will be found a belief in the existence of malevolent preternatural agency. Yea, the latter idea has, in some instances, usurped the place and well nigh obliterated the impression of the former; insomuch that, amongst several heathen nations, the Devil has been made, not only virtually, but ostensibly, and even by name, the paramount object of adoration and service. If, then, it be a good and admitted argument in favour of the existence of the Deity, that the notion of his existence, whether implanted or transmitted, pervades the minds of mankind throughout the earth, by a parity of reasoning, the co-extensive prevalence of the idea that there exist preternatural beings of a malignant disposition must be regarded as equally betokening the actual existence of such beings.

It is difficult to conceive how this argument can be set aside. To whatever source we may ascribe the general impression to which we have adverted, we shall not at all affect the strength of the conclusion. On the whole, therefore, it may fairly be assumed, that presumptive evidence is in favour of the supposition that there are

preternatural intelligences of a malign disposition, and, consequently, we ought to come to the testimony of Scripture on the subject, rather predisposed to expect and receive such testimony than with any bias or prepossession against it.

We most fully admit however, that the topic before us is not a topic within the province of reason. We most fully admit, that whatever of plausible conjecture or probable proof may be advanced on the point, still what is imperceptible must of necessity be out of the reach of reason, since she can arrive at truth only directly or indirectly through the medium of perception. At the same time and on the same principle, we deny that reason is either competent or warranted to sit in judgment upon the statements of revelation in this matter; because if she be incapable of investigating the subject by any efforts of her own, on the same account she must be incompetent to call in question that which is revealed respecting it. When once she has made out and settled that Scripture is a revelation from God, her proper attitude is that of meek and lowly submission to all that the lively oracles distinctly declare, however incomprehensible, however contradictory to her preconceptions some of their declarations may prove. Her task is that of a humble interpreter, not of an arrogant judge.

If, indeed, we may bring the disclosures of revelation to the bar of reason, and pronounce whether according to our apprehensions they be fitting or unfitting, consistent or inconsistent, to be received or to be repudiated, where was the necessity for any revelation to man? For if we are qualified to pass sentence on what is discovered to us, it follows that we must have been qualified to make the discovery ourselves. How much therefore, does it import, that we should clearly define the respective

provinces of reason and revelation, never allowing the former to invade the mystic enclosure of the latter.

With these preliminary observations, we hasten to unfold the testimony of the Word of God upon the mysterious subject under investigation.

An outline of the general information thence derived may be thus summarily given. We are informed that God, who created man of a compound nature, having affinity with the brute that perisheth on the one hand and with his divine Creator on the other, enshrining an ethereal spirit in a tenement of dust, also saw fit to call into existence a superior order of beings, endued with an uncompounded and exalted nature, possessed of capacity and power immensely surpassing ours, to whom the name of angels was assigned; a name expressive of their office rather than their essence.

We further learn, that a master-spirit of their number urged by mad ambition kept not his first estate, and, drawing along with him a mighty multitude of the heavenly host, rose in impious rebellion against the King of Kings; that these recreant spirits were cast out from heaven, in righteous wrath, and are kept under chains and darkness, reserved to the judgment of the great day; that in the meanwhile a certain measure of liberty is conceded to them, which they abuse to the aggravation of their guilt and enhancement of their ultimate condemnation. We are likewise taught that the great apostate having assumed the form, whence he has received the name, of the serpent, being expressly designated "that old serpent," beguiled our first parents, and prevailed upon them to transgress the simple command on which their condition was suspended; and that having thus alienated them from God, he attained over them and their posterity a fearful, though not an absolute, dominion, hence bearing

the titles of "the God and the prince of this world," and possessing a kingdom which is styled—"the kingdom of darkness," composed of his subordinate confederates, and of the wicked, whom he leads "captive at his will." This horrible combination is represented as ever opposing God's gracious purposes towards a lost world; as withstanding and striving to counteract the blessed scheme of salvation through the seed of the woman, God incarnate; as harbouring a special malignity against the Redeemer, whom they haunted, tempted and buffeted with bitterness the most intense, occasioning much of his mental anguish and sore suffering, whilst travailing to redeem us; as having stirred up in blind infatuation the priests and rulers of the Jews to put the Holy and the Just One to death, thereby, whilst wounding his heel, effectually bruising their own head,—whilst compassing the death of the Lord of Life, despoiling themselves of their power and principality. And, finally, we learn that, as against the Captain of our Salvation their concentrated venom was directed, so against his faithful soldiers they peculiarly rage;—that permission is often granted them to assail this little band whom they delight to ply with all their wiles and fiery darts; that, though they cannot drag them unresistingly away, as they were wont to do, yet they are suffered sometimes to press them sorely and to vent their malice, though they cannot accomplish their designs; but, that all their machinations shall only serve to illustrate the wisdom and the grace of God, to exert and exemplify the faith of his children, and, in the consummation of all things, to cast the brighter lustre around the great Deliverer, and to pour the darker shame and deeper ruin upon the great Destroyer.

Such is a rapid sketch of the disclosures made in Holy

Scripture touching the Devil and his angels;—disclosures which on their face carry direct and unequivocal indications of the personality of evil spirits. Throughout there is a unity, a consentaneousness of statement on the subject. Satan is always represented as a conscious and living agent. It is no where intimated nor indicated, that any thing approaching to figure or fiction is intended. Indeed, it is inconceivable that any unprejudiced and unpreoccupied mind should rise from the investigation of Scripture on the point, and entertain a momentary misgiving that the tempter is other than a person. We believe that no simple unlettered student of the Bible ever so much as imagined that any such notion could be forced upon—for it never was gathered out of—the Book of God. How are we to ascertain personality, if we deny its reality here? Every property that can be regarded as determining the question is in this instance specified. Whether we consider life, or intelligence, or volition, or activity, as a distinctive characteristic of personality, we find it again and again ascribed to the wicked one. He is again and again represented as thinking, scheming, desiring, walking up and down, assaulting, tempting, employing divers wiles and stratagems, and inflicting various torments and diseases. In truth, so full and explicit is the evidence thus supplied, that he who will doubt the Personality of Satan might as well doubt that of almost any other being mentioned in Scripture. That there should ever have arisen so much as a misgiving on the subject is passing strange; and yet it is not at all an uncommon opinion amongst some of our philosophizing Christians, though one of comparatively recent origination, that all which is recorded in the Bible respecting the Devil and his deeds, is nothing more than a highly-wrought figure, Satan himself being a bold personification—a per-

sonification we are sometimes told of the principle of evil, at other times of the powers of earthly policy and cruelty, which resisted Christ and withstood the progress of his Gospel. Now let any man take along with him this astounding theory, that Satan is nothing more than a mere personification, and let him honestly attempt to reconcile it with the various passages descriptive of the evil spirit, and he will soon find himself met by insuperable difficulties, and entangled in inextricable perplexity. Where is there an instance in any writings, past or present, of such a monstrous personification? It is maintained wherever the topic occurs throughout the whole volume; the figure (if such it be) is never dropped in all the diversified compositions of Scripture; it is sustained, not only in the highly poetical portions—not merely when the imagination might be supposed to have been enkindled, but in the simplest and most didactic parts, in the historical and narrative departments. Where, it may be repeated, is there an analagous example in any mere human composition? How much less can it be conceived that so flagrant an outrage against all the laws of sound writing, all the canons of correct diction should have been perpetrated in a book given by inspiration of God—written by holy men as they were moved by the Holy Ghost.

The more closely you investigate, the more clearly you will find, that there is never so much as the remotest intimation that the Devil is a fiction of fancy. A uniformity of representation and language prevails. Not an expression occurs that can be fairly construed as indicating figurative delineation. We can easily understand the personification of an abstract quality—of charity, for example; but a personification of that which is always represented as an intelligent agent must be alike incongruous and inconceivable. Neither can it be imagined that God

would have allowed any thing so recondite, so fitted to mislead, a place in that revelation of his will which invariably addresses itself to mankind in general—to the simplest as well as to the most enlightened—to the peasant as well as to the philosopher. If such unmeasured license of style had been at all adopted by the inspired volume, how would it have been possible to ascertain its import? If we may explain away, by accounting as the mere flight of imagination, whatever in the holy page seems startling to our reason or difficult of solution, we shall find ourselves drifting on an ocean of uncertainty, without a compass to guide us or a shore for which to steer. Alas for us, if we give way to such a principle of interpretation! We know not to what lengths it may carry us. We may never pause till we find ourselves plunged into the dark and dreary depths of absolute scepticism. Of what avail is the Word of God if we may force it to mean whatever we please; if we are not to receive it in its simple and literal sense. If every man is at liberty to torture and sophisticate it as may best suit his fancy, prejudice, or caprice, the whole may be transmuted into allegory and mysticism. Consequently, against the interpretation which we are combating it is impossible too strongly to protest, it furnishes a precedent of the most perilous kind.

But, for the sake of fuller illustration, let the notion that Satan is a mere personification of the principle of evil, or else of opposition to the Gospel, be applied for the explication of some of the Scriptural passages which describe diabolical agency. Let the monstrousness of the supposition be thus exposed. How inconsistent then and absurd were the declarations of St. Paul, where he says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in

high places."* If we must believe the Improved Version, that he meant the opposition of the priests and rulers of the Jewish nation, of what utter futility would the Apostle be made to convict himself—in one clause asserting that we wrestle not against flesh and blood, in the next that we do wrestle against flesh and blood? For if to wrestle against principalities and powers and the rulers of the darkness of this world and spiritual wickedness in high places was to wrestle against the corrupt rulers and priests of the Jews, then to wrestle against flesh and blood was not to wrestle against flesh and blood! since it will not be denied, we presume, that the rulers and priests were flesh and blood. Who can suppose that Scripture could ever be guilty of such awful trifling? Not on Scripture, but on those who make it thus trifle, be the blame. Oh that such trifling should ever have been allowed to thrust its unhallowed step within the enclosure of eternal truth! Surely we should take off our shoe when we tread the very verge, because the place whereon we stand is holy ground.

Take another exemplification of the profaneness involved in the theory which we are reprobating. Apply it to that passage in St. John's Epistle, where he says,—"The devil sinned from the beginning."† Should we understand this as stated of the personification of evil, then what a puerile character do we annex to the statement! That the principle of evil sinned from the beginning. In other words, that sin sinned from the beginning! Utter tautology, and unmeaning verbiage! Can it be supposed that the Spirit of God would adopt language so widely at variance with sobriety, taste, and common sense?

Take another instance. We are informed that our

* Eph. vi. 12. † 1 John iii. 8.

blessed Redeemer was led up of the Spirit into the wilderness to be tempted of the Devil. Who then will it be said tempted him? The principle of evil? Where then did it reside? If the tempter was not a being extraneous to the Saviour, it must have been a principle of evil within his own heart. And God forbid, that any should entertain for a moment so horridly blasphemous a notion of him—"who was holy, harmless, separate from sinners,"—who was begotten by the operation of the Holy Ghost,—who was "that holy thing which was called the Son of God,"—of whom it is said, that "he knew no sin, neither was guile found in his mouth," and that "he was tempted in all points, like as we are, *yet without sin!*"

Again, advert to those passages in which our blessed Redeemer declared of Satan that he was a murderer from the beginning,—a liar, and the father of lies. How inconceivable that all this should have been spoken of a personification of evil! How incongruous would it be to speak of a figure of speech as lying from the beginning—as being a murderer from the beginning! How utterly unimaginable, that he who spake as never man spake,—whose gracious words astonished and confounded his bitterest opponents, — that he should have employed language so totally unmeaning, or so grossly self-contradictory!

But, relinquishing this line of reasoning, which might be followed out through a vast variety of illustrations, I am anxious to enlarge upon two distinct branches of evidence, which merit particular attention on account of their intrinsic importance, as well as on account of the loose and unhallowed notions in connection with them, which prevail even amongst some who profess an orthodox faith. The first is, the temptation of our blessed Lord.

It is obvious that if that scene literally occurred, if it cannot be regarded as either visionary or allegorical, then it must furnish most conclusive proof of the personality of the tempter. Sensible of this consequence, those whose views we are combating have strained their ingenuity to set it aside.

We are told, and many who ought to know better are disposed to accept the interpretation, that the whole was but a symbolical representation, that it fore-shadowed to Christ the various trials through which he must struggle on the way to his final triumph, and that it was intended also as indicative to us of what we must conflict with in our path to heaven. But, if we turn to the simple narrative, we discover no intimation of any thing fictitious; on the contrary, we find the account flowing forth in the midst of genuine history. Nor is the slightest hint given that there was any transition from narrative to allegory. It would be scarcely more extravagant to represent the description of Christ's baptism as being visionary, than the description of his temptation, which immediately follows. True, it is said that Christ was "led up of the Spirit into the wilderness, to be tempted of the devil;"* and this has been considered as denoting the visionary character of what passed. But, if we must interpret that expression in so strange a manner, on the same principle the passage which says, "as many as are led by the Spirit of God, they are the sons of God,"† must be understood to mean, that the sons of God walk in a perpetual vision.

The unequivocal import of the expression as applied to Christ is, that the influence of the Holy Spirit on his human mind drew him to the place of conflict and prompted him to the glorious struggle, that he might

* Matt. iv. 1. † Rom. viii. 14.

show his faithful soldiers how to brandish the sword of the Spirit, and how to discomfit their great spiritual adversary. Proceeding to the temptations themselves, we have still nothing which can be fairly regarded as indicating an unreal transaction. Will it be argued, that if Satan actually assaulted Christ, he must have assumed some visible form, and that the assumption of such form is not supposable, because it is not to be conceived that God would have allowed it? In reply we say, that if God saw fit that his blessed Son should be subjected to the onset of the Devil, he would, of course, permit the tempter to assume a shape, if that were needful for the purpose. At the same time, it is no where positively stated that he did take upon him any fashion, neither is the supposition essential to the integrity of the history.

It is contended however that, in the progress of the temptation, there is internal evidence of the visionary nature of the scene. How, it has been demanded, could Satan transport Christ to the pinnacle of the temple? Could he in doing so have escaped the observation of the people? But when it is said that the Devil took him and set him on a pinnacle of the temple, all that is necessarily implied is, that our Redeemer consented to accompany him to the roof of the temple. Nor is this inconceivable; for if Jesus saw fit to enter at all into the conflict, he would doubtless see fit to allow the enemy every lawful advantage and opportunity for calling forth his utmost resources, in order that his overthrow might be the more signal and complete. Nor needs it to be understood that Christ was carried through the air; for there was an ascent to the roof of the temple, from which it would be easy to mount the parapet and gain the summit of one of the pinnacles. In regard to the notice which it is imagined the proceeding must have attracted, it has

already been intimated that the visibility of the tempter is not asserted.

But a more decided argument, it is supposed, against the notion that the temptation was a reality, is derived from the statement that Christ was taken up into an exceeding high mountain, whence he was shown all the kingdoms of the world and the glory of them. It is argued that this could not have literally taken place, inasmuch as from no mountain on the face of the earth can all the kingdoms of the world and the glory of them be discerned.

We reply, that the language is general and may be regarded as an instance of strong hyperbole,—an instance by no means uncommon, since the Oriental writers often put a portion of the world for the whole. Besides, "the prince of the power of the air" may be naturally supposed capable of exhibiting a glowing though scenical representation of the grandeur and greatness of the kingdoms of the earth. As for his assuming that those kingdoms were his to give, that is perfectly in keeping with his character as a liar and the father of lies.

It is further objected, that had Satan been a supernatural being, he must have known that the Redeemer was the Son of God, and that therefore it was a hopeless attempt to assail him. In answer, however, it may fairly be urged, that the measure of his knowledge is limited; that consequently he might have cherished some lurking hope that Christ was not the promised Messiah; or that even despairing of success, he nevertheless felt such satisfaction as demons can feel, in hurling his fiery darts against Him who was "revealed that he might destroy the works of the devil."

Since then, if we adhere to the fair interpretation of Scripture, we must regard this portion of the Gospel as an historical record of events which positively took

place, the Personality and Agency of Satan are thus distinctly and unequivocally substantiated.

We now advance to that branch of evidence which has been made the special subject of captious objection, which occupies a very prominent place in the writings of the Evangelists, and which requires and will repay enlarged investigation;—I mean, demoniacal possession.

It appears, that antecedently to Christ's incarnation, there was a prevalent belief amongst the Jews in the actual possession of human beings by evil spirits. Not only did there exist an impression to that effect, but there was an order of men, whose express profession, as *exorcists*, was to essay the casting out of the supposed tormentors. We learn from Josephus and other historians, that cases of reputed demonism were frequent among the Jews, whilst among heathen nations similar instances occurred. And when our blessed Redeemer appeared on earth, in order that he might the more evidently and gloriously triumph over him, whose kingdom he came to subvert, it would seem that unwonted license was yielded to the powers of darkness, that thus the Captain of our Salvation might the more frequently lead captivity captive, by disenthralling the victims of diabolical malice.

Now, in the Scripture narratives of the reiterated miracles, which Jesus wrought upon those who were possessed with devils, the reality of such possession is so distinctly involved and so invariably assumed, that if all men came to the study of revelation, for the purpose of casting their views in the mould of the Bible, not of casting the Bible in the mould of their views, it is impossible that there could have arisen any controversy on the subject. Yet the opinion that they were literally demoniacs whom Christ set free has been scouted by many as unintelligible and absurd. It has been contended that the

notion altogether was nothing more than a vulgar prejudice, prevalent among the Jews, who ascribed epilepsy, lunacy, and other distempers, to the agency of malignant demons; so that the healing of the lunatic, the paralytic, or the madman, is all that is to be understood by the casting out of devils. It has been further argued, that since our Redeemer came, not to teach philosophical correctness of language, nor to disturb the common and current opinions of mankind, when not inimical to religious faith and practice, he was pleased to accommodate himself to the general sentiments and phraseology of those amongst whom he ministered, and hence to act and speak as though he had regarded demoniacal possession as a reality.

Such is a fair representation of the manner in which it is attempted to set aside the idea of actual possession. But, in reply to such sophistical reasoning, it is obvious to urge that our blessed Redeemer not only spoke of the evil spirits as truly inhabiting the bodies of those out of whom he ejected them; but also spoke to them as present and personal. In like manner the devils are represented as addressing themselves to him, and as sometimes, in a way which it is inconceivable a poor deluded lunatic could be capable of, giving direct testimony to the divinity of Christ. Thus we find them on one occasion exclaiming,—"What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time?" And at another time, an evil spirit cried out, —"I know thee, who thou art, the Holy One of God." Again and again we meet with these mysterious acknowledgments of the Messiah; and it is distinctly stated, that "he suffered not the devils to speak, because they knew that he was the Son of God." Were it not then a most irrational conclusion, to infer, that while those who en-

joyed their full and sober senses remained ignorant of Christ and his divinity, both should have been discovered and proclaimed, by men of weak minds, by idiots, or epileptics? Does not the naked fact, that the Redeemer suffered not the unclean spirits to speak, because they knew him, prove that demoniacal possession was real?

Besides this, we find a distinction drawn between the lunatic and the demoniac. It is expressly said, that "they brought unto Jesus all sick people that were taken with divers diseases and torments, *and those which were possessed with devils,* AND *those which were lunatic.*" * So in the commission of Christ to his Apostles, he distinguished between demonism and disease, for he expressly gave them power to heal the sick and to cast out devils. Various expressions also are used in reference to the cure of demoniacs, which are utterly irreconcilable with the theory which we are combating; as when it is said that the devil came out of the man and hurt him not. A most unaccountable description, if we are to understand it as representing that a disease departed from an individual and did not hurt him!

In this connection, the case of the demoniac of Gadara is very striking; on the approach of Christ he exhibited the greatest horror and dismay; he shuddered at the thought of being released from his torments, exclaiming, —"Art thou come to torment us before the time?" But is it imaginable that a lunatic would be thus afraid of being healed—that he would shriek out with despair at the approach of one who came as his friend and benefactor to restore him to soundness of mind! And the sequel of the history is equally to our purpose; for when the evil spirits on their ejection from the man,

* Matt. iv. 24.

were at their own entreaty suffered to enter into a neighbouring herd of swine, the whole herd ran violently down a steep place into the sea, and perished in the waters. Conceive then of madness or some other distemper as all that was intended, and how monstrous the consequences which follow:—a diseased person implores that his disorder may not be sent into "the deep," but that it may enter into a herd of swine; that disease assails the herd, and straightway the whole multitude rush headlong into the sea! God forbid that we should do otherwise than recoil with abhorrence from a mode of interpretation which would represent the oracles of God as speaking in a manner so senseless and absurd.

There is another instance of demonism, so incontrovertibly confirmatory of the point we are proving, that though it occurred in connection with St. Paul, not with Christ, it must not be overlooked. We allude to the case of the damsel possessed with a spirit of divination. We are informed that Paul, grieved by the intrusive testimony which the evil spirit bore to his commission and message, (a testimony borne perhaps with the view of insinuating collusion) turned and said unto him,—"I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour." And immediately, "her masters saw that the hope of their gains was gone." Now, had the woman been merely healed of a disease, why should the hope of their gains have been gone? But if it be said, as some have contended, that her soothsaying was altogether an artifice, and that being converted to the truth, she gave up the corrupt practice of sorcery to which she had been addicted, and thus disappointed the cupidity of her masters; then was not St. Paul countenancing a wicked delusion by employing the language which has been cited, and

must he not have been either sorely deceived, or a party to a vile deception?

The assertion that Christ in recognizing demoniacal possession merely adopted the language of popular prejudice, and accommodated himself to the prevailing notions of the Jews, is a fearfully profane assertion; because it is tantamount to saying that he gave his sanction to an unhallowed and dangerous superstition. Neither was there so much as the shadow of necessity that he should have recourse to such erroneous and pernicious imagery and phraseology in order to be intelligible or familiar; inasmuch as there is no lack of expression in the Hebrew tongue to denote or delineate in a natural manner every ordinary species of disease. Even those who repudiate the idea of there having been any reality in demoniacal possession will not be prepared to deny that the prevalent delusion (as they esteem it) on the subject, must have been a pernicious and distressing one: consequently, for our blessed Redeemer, who came to dispel the darkness of error, and to bring in the light of truth, to disabuse the deluded, and relieve the oppressed,—for him to have become the patron of such enormous superstition, and to have so countenanced it, as to discourse with insane persons as if he had been discoursing with evil spirits who inhabited them;—the bare supposition of this is too outrageous and profane to be contemplated for a moment.

It has been sometimes asked, if so many cases of possession with devils occurred in the days of Christ, why were such instances unknown before his advent, and why have they ceased since his departure from earth? That demonism was not unknown before the coming of Christ we have already proved; that it was more common, or at least more apparent, during his ministry below than it had been antecedently we are ready to admit. But this may

be reasonably accounted for on the supposition that his presence compelled the evil spirits to tremble before him, and to betray themselves; whereas in the absence of any such compulsion on the part of Christ, or those who bare his immediate authority, the devils, according to their usual policy, would lie concealed, and would not by any direct indication discover their baleful power; for as it has ever been their most successful, so has it been their favourite plan, to lull and elude suspicion—"to *blind the minds* of them that believe not."

In regard to the occurrence of demoniacal possession, subsequently to the ascension of Christ, we have examples of it recorded in the Acts of the Apostles; not only that of the woman with the spirit of divination to which we have already adverted, but that of the demoniac who overcame the seven sons of Sceva, when they essayed their incantations upon him, and who exclaimed,—"Jesus I know, and Paul I know; but who are ye?"* In these incredulous days, when there prevails so instinctive a horror of any thing like preternatural interposition, it would perhaps be looked upon as bordering on drivelling superstition were we to say, that there are well-authenticated histories of instances, even in more modern times, of madness so strange, and maladies so monstrous as to be scarcely ascribable to any natural agency.

And, if as we have before intimated, the policy of evil spirits is to evade detection; if their possession of an individual was ordinarily accompanied, or rather evidenced by aggravated disorders, such as lunacy, epilepsy, deafness, dumbness, and paralysis, no less than by horrors of the mind; then it is by no means extravagant to infer that Satan may always have had, and, however latently, may still have an immediate agency

* Acts xix. 15.

in distempering the bodies and tormenting the minds of those reprobate persons whom God may have abandoned to his power. Here, were it ours to discern spiritual agents, or to compel some manifestations of their presence, we should peradventure yet discover demoniacal possession.

Should it still be objected, that it is a thing monstrous and highly repugnant to sober sense, that an evil spirit should be supposed capable of affecting the body, or disordering and agitating the mind of a human being; we reply, that we are so unacquainted with the operations of spirit, and so utterly unable to pronounce what its capabilities are, that it would be presumptuous in us to advance an unqualified opinion on the subject, much more to oppose our notions to the clear statements of the Word of God. We know that we ourselves can exercise a powerful and mysterious influence over the spirits of others. We know that simply by the vibrations of air, put in motion by the instrumentality of the voice, we can convey our thoughts, and transfuse our sentiments and feelings into the minds of those with whom we converse. And is it then at all incredible that spiritual beings may have access to our spirits, and be capable of exerting a mighty influence upon us, in a way which may indeed baffle our comprehension, but by no means contradict our reason?

On the whole, therefore, it appears that demoniacal possession is incontrovertibly a matter of simple fact; whence it indisputably follows that Satan is a personal agent, and an agent of terrific might as well as of terrific malevolence.

Having thus glanced at the general argument in proof of the Personality of the Devil, it remains that we add some supplementary illustration of the Agency of this fear-

ful being. It is important at the outset to remark, that in speaking of the Agency of Satan as widely extended and greatly diversified, we by no means intend to intimate that this appertains to him in his individual capacity, since that were nothing else than to ascribe to him the attribute of ubiquity. To the infinite Being alone can that property belong; and it is, doubtless, to the minds of many, a startling and staggering consideration, that Satan should be represented as simultaneously tempting various individuals in various and widely separate parts of the globe: thus appearing to exercise an influence involving omnipresence. All this, however, is the result of misapprehension; and it is greatly to be regretted, that even amongst many serious persons there prevails much vague, uncertain, and erroneous opinion on this important point. Satan, let it be remembered, is usually spoken of in Scripture in conjunction with "his angels,"—as having a kingdom of which he is the ruler and head,—a kingdom emphatically designated "the kingdom of darkness," and as directing and wielding all the powers and subjects of that kingdom, with a constant view to counteract and withstand the antagonist kingdom—the kingdom of light—the marvellous dominion of "God's dear Son." Now what a monarch does by means of his ambassadors or his armies, he is in popular language said to do himself. Nothing is more common in the writings of historians, than thus, by a figure of speech, to ascribe all the transactions and achievements of the mightiest empire to a single person, to the master mind at whose instance they were projected, and by whose authority they were accomplished. The sovereign is identified with his empire, and represented as pervading the whole, presiding in every court, and acting through every functionary. All, therefore, that is intended when the Devil is described as carrying on so complicated

and universal an interference with mankind, is merely that, as the chief of the infernal empire, guiding, ordering and controlling the machinations and movements of all his subordinate fiends, he may be said to extend his power and his operations, far beyond the limits of his personal presence. How vast the multitude of his subjects we are not informed, but there are not wanting intimations in Scripture that their number may at least equal that of the whole human race. Nor let it be forgotten that the velocity of angels, their power, and the energy of their actions are doubtless immeasurably greater than we can well imagine.

Having thus far cleared the way to a correct view of the Agency of Satan, we would further remark in this connection, that however tremendous the sway which he is represented as wielding over the ungodly and the sinner, it is a sway to which they voluntarily submit; or at least, if now tied and bound in his chains, it is because they once yielded themselves to him as his absolute slaves. We distinctly and indignantly protest against the notion that Satan has power to compel men to sin. We do not shift responsibility from the tempted to the tempter; nor do we represent man as less culpable, because Satan seduces him and blinds his mind. If we do not excuse an individual who is led off into iniquity by evil example, ensnaring circumstances, or the impulses of his own restless lusts; if we do not hold him justified in yielding to the base incentive, or being urged along by the seductive example, because we are aware, that no human temptation has power to force the will, that transgression must be voluntary, else it ceases to be moral, and that hence the delinquent must himself have become a party to the betrayal of his duty in order to constitute crime—if we thus reason in relation to other temptations, we cannot

evade a similar conclusion in relation to the onsets and enticements of the Devil.

If, therefore, Satan leads the wicked captive at his will, it is because the wicked are his willing captives. And fearful is the domination which he is described as exercising over his slaves. As the god of this world, he blinds the minds of them that believe not, "lest the light of the glorious Gospel of Christ, who is the image of the invisible God, should shine into their hearts;"—he strengthens their prejudices, deepens their delusions, and lulls them into apathy. As "the prince of the power of the air, he worketh in the children of disobedience." A tremendous and appalling analogy is here suggested between the operations of the good and of the evil spirit; of the Holy Ghost, and of the great adversary of God and man! For it is written—"Work out your own salvation with fear and trembling, because it is God that worketh in you, both to will and to do of his good pleasure;" and the expression employed in both passages is identical.* It follows, therefore, that Satan worketh in the children of disobedience,—exerts a fearful energy in their souls,—urging, stimulating, succouring, emboldening, hardening them in iniquity,—even as the Holy Spirit influences, softens, moulds, constrains, invigorates and directs the saints of God. Yet, strong and startling as is this language, the beloved disciple uses language still more energetic and astounding. "The whole world," saith he, "lieth in wickedness?"† or, as it is in the original, "in the wicked one;"‡ as if locked in his arms, cradled in his bosom, and bound in his spell.

Nor is this the frightful delineation only of the abandoned and depraved; it is of general application to all

* ενεργεω. † 1 John v. 19. ‡ εν τω πονηρω.

who forget God; for those who walk according to the course of this world are represented as walking according to the prince of the power of the air; so that the thoroughly worldly-minded, all who follow the multitude to do evil, thinking, feeling, and acting as the mass around them,—all whose standard of right and wrong is the opinion of man,—all who are borne along with the impetuous torrent of earthly fashion and pursuit,—all these are more or less wrought upon and secretly controlled by the wicked one;—the last link of the chain of evil custom and habit which is wound round their soul, is clutched in the hand of that dread being whose nature is all malevolence and whose torments, at last, those who serve him must share.

It further appears that Satan is sometimes allowed by God to take more absolute possession of the minds of particular individuals who have sold themselves to work iniquity; not, indeed, in the strict sense of demoniacal possession, but so as to fill them full of all malice and wickedness, and impel them on to the perpetration of the darkest deeds. Thus the Devil is said to have "entered into Judas Iscariot," completely filling his soul, steeling and stimulating him for the tremendous act of perfidy he was about to perpetrate. To the same effect St. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?"* And though it belongs not to us to judge in individual cases, inasmuch as we cannot read the hearts of our fellows, yet if our eyes were opened to discern as God discerns, how many a poor degraded and desperate wretch should we still discover to be filled as it were with the Devil! Who can tell to what extent he may have to do with searing the conscience, steeling the heart, and nerving the arm of the self-murderer, and of the murderer

* Acts v. 3.

of another? Assuredly, bad men have often confessed that they had felt a kind of supernatural impulse within them—a sort of fiery and tumultuous frenzy, which they could hardly attribute to their own fierce passions, something stronger and sterner than their own nature, goading and lashing them on to destruction.

The laws of our land, more orthodox than some who administer them, acknowledge and recognize this immediate diabolical agency; for when a poor wretch stands at the bar of justice, charged with the crime of murder, he is said to have committed it "at the instigation of the Devil." Nor is it only in the instance of the murderer that something preternatural is apparent; in the horrible infatuation of the drunkard, in the sullen desperation of the gamester, in the frenzied paroxysms of the passionate, are there not indications of something more than human?

We are well aware indeed that much to which we have adverted is set down by many to the score of madness; that such wild and unaccountable impulses are supposed to spring from a disordered imagination. Yet certain it is, that even men of the soundest minds have sometimes declared themselves to be conscious of the intrusion of blasphemous ideas into their souls, and of the suggestion of infernal purposes to their imaginations, for the origination of which they were unable to account, and which they could not directly trace to the corruption of their own hearts. It was truly, to his own mind, a convincing evidence of the agency of Satan which occurred to a medical man of my acquaintance,—one endowed with an acute understanding and somewhat sceptical in his tone of thought; one, however, who had been led out of apathy and carelessness, to the fear of God and earnest solicitude about his salvation, but who had still staggered at the

seeming irrationality of the doctrine of Satanic interposition,—it was a very convincing proof of such interposition that had been furnished to his mind when he was constrained to state to me,—"I am now assured that there is a Devil, who tempts mankind; and I will tell you why:—I have found myself so harrassed with evil thoughts when I have attempted to be most in communion with God—I have been so beset with unhallowed imaginations, and have found such unnatural ideas thrown into my mind, that I am persuaded these things must have issued from some malign preternatural external source, and not from my own heart, desperately wicked though it be." Such was the confession of an individual who had once been utterly sceptical on the subject, and who was slow of heart to receive any evidence in its favour. Of course it must be useless to appeal to experience in the case of those who repudiate that witness altogether; but we may safely appeal to it in their case who have made trial of the Christian life, and endeavoured in earnest to wage war against the wiles and temptations of the great adversary: too surely are they conscious of secret and ceaseless enemies who encompass them about, besetting their bed and their path, and walking about "as a roaring lion, seeking whom he may devour."

In connexion with these remarks, let it not be deemed uncharitable or unkind if we suggest it to the minds of those who deny the Agency of Satan, that their very denial of the thing may result from the delusion with which he envelopes their understandings; for let him succeed in inducing them to disbelieve his existence and operations,—and how completely will he have them in his power! How absolutely will the strong man armed then keep his palace, and his goods be in peace! Let him so effectually hide his machinations from view, and he will spread the

net out of the sight of the bird, and it will be taken or ever it is aware. To the man, therefore, who is assured of the craft and policy of our subtle enemy,—to the Christian man, who knows that the consummate art of the old serpent is to shroud himself from the view of those whom he leads captive, the disbelief of his existence occasions no surprise. He recollects that Satan can transform himself into an angel of light, and that he often conceals his hideous features beneath the mask of purity, simplicity and good intentions.

From this hasty survey of the dominion which the prince of darkness holds over the ungodly world, let us now turn to contemplate his machinations against those who have been rescued from his dark despotism, and brought under the sceptre of the Prince of Peace. How beautifully is conversion described as the "turning of a sinner from darkness to light, and from the power of Satan unto God!"—and again as a "translation out of the kingdom of darkness into the kingdom of God's dear Son!"—a transposition from the laws, the customs, and the authority of the one, to the laws, the customs, and the authority of the other. Over every converted person therefore, the Devil has lost his despotic sway; dislodged from the citadel of the heart, however he may rage and however assail, he finds himself encountered by "the Captain of our Salvation," who is pledged to defend his subjects, and "will shortly beat down Satan under their feet." Whilst then the adversary cherishes a special malignity against the righteous, and whilst on their discomfiture he is most intensely bent, he is nevertheless in regard to them a fettered foe; he can molest them only so far as permission may be yielded him from above. Thus, when he sought occasion to assault Job, he was compelled to try and provoke God to give up the patriarch into his

power; and when a license was granted him to put the integrity of the holy man to the fiery trial—a trial the result of which was to be confusion to the tempter and triumph to the tempted—still he could not proceed one hair's-breadth further against his victim than line was given forth by Him who hath his hook in the jaws of Leviathan, and turneth him whithersoever he will. So from the passage before us, where our Great Advocate stands out in such glorious contrast with our great adversary, we learn that when Satan would make his fierce onset on Peter, he was necessitated *to desire to have him*, that he might sift him as wheat. And behold the watchful sympathy of our blessed Master! Before Satan tempted, Jesus prayed. Before Satan obtained permission to assail the unwary and presumptuous soldier of the cross, Jesus had forestalled the attack, and graciously provided that though the faith of his servant were to faint, it might not fail, and that though for a moment conquered, he might be ultimately more than conqueror through him that loved us.

The people of God have, therefore, this precious consolation, that their enemy cannot approach, or disturb, or distress them, except as he is allowed by their Father in Heaven. And if they prove faithful his very machinations shall but subserve their salvation; for whilst the knowledge that they have an unseen adversary ever striving to frustrate the purposes of mercy towards them—a bitter and a sleepless foe—puts them upon the greater vigilance, the assurance that his attacks shall be overruled to their advancement in holiness, meekness, and dependance upon God, enhances their faith and animates their hope. All things work together for good to them that love God; the gloomiest dispensations, yea, the very principalities and powers of darkness, minister

to their profit, strengthening their adherence to the Captain of their Salvation, rendering them more loyal to the standard under which they march, making them more sensible of the omnipotent arm from which all their might is derived, and constraining them to take and to prove the whole armour of God, above all the shield of faith, wherewith they are able to quench all the fiery darts of the wicked.

There is another speciality in the Agency of Satan in reference to the people of God which claims to be seriously noted: he is represented as not only endeavouring to seduce and delude them, but as watching for their halting and marking their infirmities, in order that he may blazon their misdoings and magnify their backslidings before the bar of God. How he accomplishes this does not distinctly appear; but if Christ is described as the advocate (in a mysterious manner), Satan is described as the accuser, of the brethren. For it is written —"The accuser of the brethren, that accused them day and night before God, is cast out." In this character he presented himself amongst the sons of God, when they came to present themselves before the Lord, and as the calumniator, which his name imports, how bitterly did he on that occasion malign the Patriarch Job, and how subtilly did he insinuate against his integrity. In like manner Zechariah saw him in his vision, standing at the right hand of Joshua the High Priest, to resist him when he came as a suppliant into the presence of God.

This view of the dark ministry of our adversary is most startling and impressive,—to regard him as lying in wait, as inspecting our inmost retirements, as watching our unguarded moments, and then whenever we stumble or betray our principles, exulting over our defection with hellish delight, and speeding his flight

to spread the accusation before the throne of God, and striving to provoke the Lord to cast us off for ever, and to abandon us to the will of our enemy,—this is, indeed, a fearful contemplation!

It remains to remark, that it is against the people of God that the spleen and the spite of the Devil are especially directed. He will haunt them throughout their pilgrimage; he will avail himself of every advantage they may afford him; he will harrass where he cannot hurt, and struggle to retard, even though he should not overthrow; neither will he cease to pursue till those who were once his lawful prey shall be translated to the land where he can trouble them no more.

Men and brethren, the subject of the Agency and Personality of Satan has thus we trust been clearly and satisfactorily illustrated and evinced; insomuch that he who denies the reality of these things might almost as well deny the existence of a future state, or of any spiritual world whatever. Therefore, to sum up the whole matter, suffer me with all meekness and affection to expostulate with those who are rejecting the idea of evil angels altogether, and consequently exposing themselves to their unsuspected and unresisted assaults. I would tenderly but earnestly remind them, that our subject is not one of mere controversial interest—a theme on which to display intellectual acumen, or to indulge a vain and wandering imagination. No, it is a point of deep, and practical, and personal concernment to us all. If a man has earthly enemies, crafty, hidden, and implacable, how nearly does it concern him to ascertain them! What an advantage must it give them against him, if they be able to lie in secret ambush whilst he is absolutely incredulous as to their existence! Much more in our spiritual warfare, if invisible adversaries compass us about on every side, ever plotting to destroy

us, does it behove us to know with whom we have to conflict and against whom we have to keep watch. Surely they must be under the special spell of the great deceiver who are led to doubt or deny his very reality!

Let me conjure such persons to address themselves anew to the investigation of the subject. Let them take Scripture alone for their guide. Let them be prepared to submit to what inspired truth announces, not hesitating, though they may encounter depths which the plummet of their finite reason cannot fathom. Let them yield up their minds to the guidance of that Spirit who inspired the Bible, and I am persuaded that their delusion will be dispelled —that they will wake up as from a protracted slumber, and stand aghast and confounded to discover that there is a mighty confederacy against their soul—a kingdom of tremendous energy, though hitherto unsuspected by them, ever bending all its powers to achieve and aggravate their ruin. They will shudder to find themselves in peril of what our blessed Redeemer described as "the fire prepared for the Devil and his angels." Then will they discern the urgent necessity of flying for refuge to the Captain of our Salvation, who only can beat down Satan under their feet, detect all his subtle stratagems, defeat all his horrid machinations, and make them more than conquerors through his own name and by his everlasting Spirit.

O Almighty God, who showest them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, do Thou vouchsafe to illuminate and rectify every inquiring mind!

And Christian brethren, if there be any of you who, whilst professing to hold the doctrines of our Church and to accord in general with her views of Scripture, yet entertain misgivings respecting the reality of Satanic Agency, let me impress it upon you, that it is sorely unbefitting

and inconsistent in men who seem in earnest about eternal life, to be oscillating and sceptical upon a point so deeply involving your present safety and your eternal weal. If the great conflict carrying on in the universe be between the prince of darkness and the Prince of Peace—between all that is holy on the one hand, under its Leader and Commander, and all that is evil, on the other hand, under its dark general—if the world be the battle-field, and the soul of man the stupendous prize at issue,—then surely it behoves us not to be of doubtful mind, but to seek that, the eyes of our understanding being enlightened, we may, like the servant of the Prophet in ancient times, discern the embattled ranks of spiritual combatants and gird ourselves in the strength of God to the glorious fight of faith.

Watch, beloved brethren, and pray that ye enter not into temptation. Since you are environed with such mighty and malignant foes—following you into the sanctuary, hovering around you in the chamber of devotion, watching for your unguarded moments, noting your most secret infirmities—with what unslumbering circumspection, what sensitive jealousy does it behove you to walk. Hostile as well as friendly eyes are ever upon you. You are compassed about with a great cloud not only of heavenly, but also of hellish witnesses. "Be sober therefore; be vigilant, quit yourselves like men." "Keep your heart with all diligence, because that out of it are the issues of life." And above all, "be strong in the Lord, and in the power of his might." In the name of Jesus you must meet and master your enemies. If he be for us who can be against us? If he justify, who can condemn? If he uphold, who can overwhelm?

Let me not, then, forget to infer from this subject, how blessed and beautiful and benignant the character

and offices of Christ, in contrast with those of the wicked one. The latter all malevolence; the former all benevolence; the one ever striving to destroy, and finding his hellish pleasure—if pleasure it can be called—in the ruin and wretchedness of all whom he can overpower; the other seeing of the travail of his soul, and finding his sublime delight in seeking to save those whom Satan would destroy, to bless those whom Satan would curse, to lead those to glory and bliss whom Satan would drag to his own dwelling-place of despair. How benign and lovely does our Advocate appear as he is disclosed in that vision of the Prophet where Joshua the High Priest is represented standing before the Lord, whilst Satan stands at his right hand to resist him: how touching on that occasion the pathetic pleading of our divine brother, when he says,—"The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" How beautiful does our Mediator seem when the accuser, spreading our sins in all their aggravation before the throne, he arises in answer to our cries, and sprinkles upon them his own blessed blood, and blots them out for ever! How tender his sympathy, when, forestalling and frustrating the malice of the tempter, he says to Simon,—"I have prayed for thee, that thy faith fail not!" How glorious will he appear in his last stupendous triumph, when he shall cast the Devil and all who have served him, and everything that defileth, and all who have loved and made a lie, into the lake that burneth with brimstone and fire,—when from the fair creation of God he shall wipe away for ever the moral stain with which the old serpent had defaced it, when there shall be new heavens and a new earth wherein shall dwell righteousness, and he that sitteth upon the throne shall say, "Behold, I make all things new!"—

and that magnificent renovation shall infinitely more than compensate for all the havoc and the desolation sin had wrought—and death and the Devil shall be swallowed up in victory!—how incomprehensibly glorious in that day will HE shine forth before the universe, who "came that he might destroy the works of the Devil."

Finally, suffer me to impress it upon all how profoundly it concerns us "to-day, while it is called to-day," to be found in the ranks of the Redeemer, on the side of truth, beyond the confines of the kingdom of darkness. Let us escape for our lives.—Let us not tarry one hour. —Ere long our destiny will be fixed, and fixed for ever! If we are found on the side of Satan, with Satan we must have our portion; and how terrible to be tormented with the Devil and his angels, to have our eternal habitation amid such companionship, "where is weeping, and wailing, and gnashing of teeth." Let us fly, then, for refuge to lay hold on the hope set before us, whilst the door of mercy yet stands wide.—Let us rush into those everlasting arms which are able to shield us against every assault, and to preserve us unmoved and immovable unto that bright world where "the wicked cease from troubling, and the weary are at rest."

END OF THE TWELFTH LECTURE.

THE

ETERNITY

OF

FUTURE REWARDS AND PUNISHMENTS:

A LECTURE,

DELIVERED IN

CHRIST CHURCH, HUNTER STREET,

LIVERPOOL.

ON WEDNESDAY EVENING, MAY 1, 1839.

BY THE

REV. WILLIAM DALTON, A.M.

INCUMBENT OF ST. PAUL'S CHURCH,
WOLVERHAMPTON.

BEING THE LAST OF THE SERIES ON THE "UNITARIAN CONTROVERSY," BY SEVERAL CLERGYMEN OF THE CHURCH OF ENGLAND.

Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; 1 Cor. i. 20.

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The following Sermon is committed to the press *substantially* in the form in which it was preached. The difference of expression in some parts, may be accounted for by the extemporaneous mode in which it was delivered. It has been prepared for publication from the notes of the Author, and the manuscript of the short-hand writer. If this important Course should produce conviction of the truths of the Gospel in any minds hitherto opposed to them, or deepen the attachment of God's people to the pure word of life, we shall ascribe all the praise to Him who has commissioned us to preach the message of reconciliation.

LECTURE XIII.

THE ETERNITY OF FUTURE REWARDS AND PUNISHMENTS.

BY THE REV. WILLIAM DALTON, M.A.

"AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT, BUT THE RIGHTEOUS INTO LIFE ETERNAL."—*Matt.* xxv. 46.

"MEN, brethren, and fathers, hear ye my defence which I make now unto you," in the name of the great Head of the Church, and in the declaration of his most precious truth. Without this assurance, I could not, with a free conscience, have taken part in the present momentous discussion, much less have accepted the responsible task of closing our united testimony against Unitarian errors. If my brethren who have preceded me felt the onerous position of being witnesses for the Gospel of God in opposition to the heresies of Arians or Socinians,* that feeling must be increasingly mine, in raising for the last time in this course, the voice of warning and faithful admonition.

I confess, however, that advantages of no small weight fall to my lot, and even counterbalance the difficulties of my post. I have not, for example, to enter on the preliminaries of settling the Canon of Scripture, or of defending our authorized version from the attacks of shallow critics —all this has been done, and substantially done, in the

* See Appendix, A.

preceding admirable Lectures.* And, above all, my subject, from the nature of it, tends to cherish those solemn feelings which the contemplation of eternity must needs produce in every Christian advocate. In the former Sermons, the prospect of the eternal world gave them all their weight and value; but in my case, eternity is the selected theme. It is the sum and substance of my discourse—the great topic of discussion. I must, therefore, aim at keeping full in view "the vast concerns of an eternal scene," and hold no parley with lower subjects, except as they bear on the interests of the never-dying souls of men. May God the Spirit deliver us from all unhallowed feelings of mere controversy, and enable the minister of Christ to speak, and the congregation to hear, with all the realizing views of death, judgment, and eternity.

The subject on which I am called to dilate this evening is,—

"The everlasting duration of future Rewards and Punishments,"

Which, so far is a part of our discussion with Unitarians, as they deny the continuance of the latter, whilst they admit the never ending joys of the heavenly state. Their statement is,—"That since God would act *unjustly* in inflicting eternal misery for temporary crimes—the sufferings of the wicked can be but remedial, and will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness."† The same thing is stated continually in the notes of the Unitarian Version of the New Testament, and in all the writings of their most approved authors; which, I suppose, will be received as a sufficient and authorized

* See the Trinitarian Lectures, Nos. 2 and 3, by Dr. Tattershall and Mr. Byrth.

† Belsham's Review of Wilberforce's Enquiry, p. 12, &c.

statement of their doctrine, in the absence of any authenticated confession of their faith.* With my brethren who have preceded me, I have to complain of their unintelligible and "*negative creed.*" They will not direct us to any defined formula of their faith, to which we may appeal, and which we may try by the infallible Word of God. They seem to me to glory in having no distinct statement of their doctrinal views, and in holding only what may appear sound for the time being. If it seem advisable to attack the orthodox by undermining the accuracy of their translation of the Scriptures, a new version must be undertaken, and when it first appeared, with all the apparent acumen and learning of deep divines, it was every where extolled. But when its empty criticisms, and patched-up theology, were exposed by the invaluable labours of a Nares and a Magee, the Improved Version was thrown overboard; nor must the present age be made responsible for the statements of a Carpenter and a Belsham! May we not fairly ask, will the Unitarians of London and elsewhere, abide by the defence of Unitarian doctrines which the lecturers connected with that body in Liverpool have undertaken to make; or should they read their published lectures, and feel dissatisfied with their attempt to reply to our solemn accusation, may they not exclaim—"These are not our standards of theology—we prefer the downright assertions of Priestley and Belsham, and the notes of the 'Improved Version.' We hold not with these wire-drawn refinements of modern Unitarianism." It is, however, in our power, to refer to all their versions of Scripture and their works of theology, on the subject now before us, because they all seem unanimous in denying the eternity of future punishments.

* See also First Lecture of the Unitarian Series, p. 35

I purpose to proceed with the discussion of my subject in the following order:—

I. Show, from Scriptural quotations, that God has declared the misery of the wicked to be of equal duration with the joy of the righteous.

II. Notice the arguments by which Unitarians endeavour to refute this position.

III. Refer to some of the important truths connected with the eternity of punishments. And,

IV. Conclude the whole subject by some practical reflections.

I. In this part of my subject I shall content myself with quoting some texts of Scripture wherein the eternity of punishment is stated either in direct terms or in tantamount expressions. And I shall comment on them only so far as may tend to connect or elucidate.

The Prophet Jeremiah thus expresses his confidence in the protection of his God, and his expectation of the overthrow of his enemies:—"The Lord is with me as a mighty terrible one, therefore my persecutors shall stumble and they shall not prevail; they shall be greatly ashamed, for they shall not prosper; their *everlasting* confusion shall never be forgotten."* With this I contrast the Psalmist's description of God's servants—"Surely he shall not be moved for ever; the righteous shall be had in *everlasting* remembrance." † Again, the Prophet Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to *everlasting* life, and some to

* Jer. xx. 11. † Ps. cxii. 6.

everlasting contempt,"* where he distinctly refers to the resurrection of both righteous and wicked, the consequence of which will be, not the deliverance of the latter from a state of misery, but the continuation of that condition of joy or sorrow in which they were found before their resurrection, and to which they shall be finally condemned by the sentence of the Judge of all the earth.

The Prophet Isaiah describes the triumph of the righteous in these words:—"And the ransomed of the Lord shall return and come to Zion with songs and *everlasting* joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away."† In equally strong terms, and with similar reference to the members of the human body, does our Lord Jesus describe the torments of Hell,—"Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into *everlasting* fire."‡ If it be objected that this latter text is evidently conveyed in figurative language, and, therefore, we may regard the expression, *everlasting* fire, with some limitation, we reply that the declaration of Isaiah is equally figurative, and yet no doubt is entertained that he describes the never-ending triumph of God's people.

The question of the rich young man has doubtless been noticed by you all. "Good master, what good thing shall I do, that I may have *eternal life?*" § it clearly proves both that the Jews held, and that Jesus taught, that there was a life of unceasing joy; and are the words of Jesus in reference to the unpardonable sin more equivocal and doubtful? "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation.*"‖ In my text, also, the

* Dan. xii. 2. † Isaiah xxxv. 11. ‡ Matt. xviii. 8. § Ibid. xix. 16. ‖ Mark iii. 29.

punishment of the wicked, and the life of the righteous, are set forth as *equally* durable,—by all that is fair in criticism, and honest in interpretation, we must either *limit* both, and thereby rob the Christian of all his best prospects, or we must regard both as *everlasting* and *unceasing*.

Let us also compare some of the declarations of the apostolic writings. St. John informs us of the great feature of the "record that God gave of his Son,"—"this is the record that God hath given to us *eternal life*, and this life is in his Son."* And St. Paul declares, concerning those who reject the Gospel of our Lord Jesus Christ —that they "shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power."† Shall we dare to say that God spoke to us plainly in the record of his mercy, when he promised eternal life to those who believe in the Lord Jesus, but that the threatened sentence of everlasting wrath to the rebellious opposers of his truth, was only a figure of speech! a rhetorical flourish—where judicial punishment only means affliction, and eternal destruction is synonymous with temporary sorrow!

St. John, in like manner, gives us a glowing description of the saints in glory. "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign *for ever and ever*."‡ But in equally emphatic language, and in the very same phrases, does he set forth the eternal misery of God's enemies—yea, "of all who love and make a lie." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for *ever and ever*."§

* 1 John v. 11. † 2 Thess. i. 8, 9. ‡ Rev. xxii. 5. § Rev. xx. 10.

In all these declarations, Jehovah has announced his love and justice, with all the tremendous sanctions of eternity. He has held out to us the inheritance of the saints, and the dark prison-house of the obdurate sinner, with the same feature of endless continuance. To suppose that God uniformly meant *αιωνιος (everlasting)* to be taken in its literal and full meaning in one case, but that it included termination and change in the other case, is an assertion as monstrous as it is unscriptural. For such inconsistent theology there is but one refuge—to put these plain and decisive texts into the crucible of "uncandid criticism," and thus to aim at diluting what cannot actually be blotted out from the book of God.

Before, however, I notice some of these scholastic evasions, I would remind you that the Scriptures enunciate the "Eternity of future Rewards and Punishments" by many expressions that are *tantamount* to the terms *eternal* and *everlasting,* as used in the texts just cited. If, for example, I find our Lord stating that the risen saints "shall not *die any more,* for they are equal unto the angels, and are the children of God, being the children of the resurrection,"* I am bound to believe in their immortal happiness. By the same rule, if I read of Hell torments, and of those cast into it, that "*their* worm dieth not, and *the* fire is not quenched,"† I am equally bound to hold the *continued* misery of the wicked. And yet men will fly to any explanation to get rid of such incontrovertible positions. "Here it is obvious to remark," says a Unitarian writer, "that the duration is asserted not of *the sufferer,* but of the *instruments* of his suffering or punishment. It is not said that the person of the culprit shall never perish, but that the fire and the worm died not, being ever in constant readiness to seize their vic-

* Luke xx. 36. † Mark ix. 48, 49.

tim." And then the author, in a reference to the valley of Hinnom, adds in a note, "It should be kept in mind, that the *duration* even of these instruments of punishment was not eternal, but only for a length of ages; for the worm is dead, and the fire has actually been quenched."* I certainly marvel at so decided a contradiction to the express Word of God, and not less at such a mode of reasoning as this, from men who lay so great a stress on human intellect. The worm must indeed be innocuous to the wicked, if they are removed from its gnawing! —the fire unquenchable cannot be a terrific sound to the sinner, for though it may burn for ever, he is not to remain in it! It so happens, however, that the words of the text will admit of no such evasions. Jesus has united the sufferer and the instrument of punishment more closely than these writers would have it. He declares "that *their* worm dieth not, and *the* fire is not quenched."

If, again, we read of "the great multitude whom no man could number before the throne of God and the Lamb—that they shall hunger *no more*, neither thirst any more, neither shall the sun light on them, nor any heat."† None can imagine that they shall ever pass from such a glorious condition into the cold and polluted region of earth. Neither can we cherish the vain imagination that the man "lifting up his eyes in Hell" shall ever be free from its torments and go over to the glorified saints; for between happy Abraham and miserable Dives "there is a great gulph fixed," so that Abraham could say, "they which would pass from hence to you cannot, neither can they pass to us that would come from *thence*."‡ If the parable has any meaning, it proves beyond a doubt that the great gulph of separation can never be crossed—those

* Grundy's lectures, vol. ii. p. 232.
† Rev. vii. 15. ‡ Luke xvi. 26.

who die in Christ shall never descend from this high elevation to minister in the polluted atmosphere of hell; and those who die in sin shall have no *bridge* thrown over the yawning chasm, by which they may at last join the glorified saints.

The Scriptures make use of many metaphors which imply that those who die impenitent are cast away as *unchangeably* vile and worthless. The heavenly husband, is said to have "his fan in his hand, and he will thoroughly purge his floor, and will gather his *wheat* into his garner; but the *chaff* he will burn with *unquenchable* fire."* There is no intimation that the chaff will become wheat, or even be taken out of the ever-burning fire. David says,—"Thou puttest away all the wicked of the earth *as dross*,"†—but none of the Prophets or Apostles speak of a change from dross to gold in any that have passed the confines of time. The outward church is compared to a net which draws in both good and bad fish—at last, a separation takes place,—the good are gathered into vessels, but the bad are cast away, or as Christ explains it:—"So shall it be at the end of the world—the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."‡ Again,—The wicked are compared to ferocious and unclean dogs in this life, and as such they are cast away into the lake of fire—"For without are *dogs*, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."‖ It would require express declaration from God, and not man's vain conjectures, before we can believe that in hell they are converted from all that is debased and abominable, to all that is holy and heavenly; especially when we have so many intimations to the

* Matt. iii. 17. † Ps. cxix. 119. ‡ Matt. xiii. 49, 50. ‖ Rev. xxii. 15.

reverse. "As the tree falls, so it lies;"—the chaff remains hollow and useless—the tares and stubble are thrown away without any idea of change, or in the expressive language of Job, we teach—"The wicked shall perish *for ever*, as his own dung."*

Such are some of the decisive testimonies of Scripture on this momentous question; expressed in so many, and such plain terms, that we can only wonder that any who receive the Scriptures as a rule of faith, can gainsay or resist these truths. Once admit the system of frittering away the declarations of Jehovah on any one subject, and the entire Bible is despoiled of its infallible authority. We should then make God dependant on our mode of explanation, instead of receiving in child-like humility the words of the Majesty of Heaven. In fact, we should lose sight of the grand announcement, "Thus saith the Lord," in endeavouring to mould divine revelation by the short-sighted and capricious views of fallible man.

There is another consequence which may be fairly drawn from the Unitarian rejection of these texts on everlasting punishment. The doctrine has been shown to stand either on the express use of the words *eternal* and *everlasting*—or on terms which are fully tantamount—it has been also proved that the duration of the happiness of God's people is announced in precisely the same manner, either by direct assertions of its eternity, or by descriptions implying the same. If men will so modify the reiterated texts of Scripture which refer to eternal punishment, that they shall be made only to speak of long *continued*, but not enduring misery, then may they regard the "inheritance of the saints in light" as perishable and temporary. The same terms are used, and the same expressions brought to bear on both subjects; but, ac-

* Job xx. 7.

cording to the Unitarian view, *eternity* is only lengthened time, and everlasting ages are described as having an end! The song of the redeemed, as well as the groans of the lost, must then have their defined *limits*—the joys of heaven will close at last—the crown of glory will be tarnished by the rust of time, and the golden harps will cease to vibrate in the temple of God and the Lamb. Miserable and wretched system, which deprives God's just and holy law of its tremendous, because eternal sanction; and involves the best and most glorious hopes of the Church in the overwhelming gloom of doubt and dissolution!

II. I WILL NOTICE THE UNITARIAN MODE OF REPLY TO OUR QUOTATIONS FROM SCRIPTURE.

To our fair and obvious conclusions, drawn from the declarations of God, Unitarians are wont to reply—that they have *special* reasons for admitting the eternity of reward, and for denying the eternity of punishment, and that, if their arguments are fairly examined, we shall cease to charge them with any real inconsistency or contradiction. As far as I can understand their alleged reasons, they may be classed under two heads—those which arise from a critical examination of the Hebrew and Greek Scriptures, and those which are drawn from Scriptural or generally admitted principles.

1. *Unitarians endeavour to set aside the doctrine of the Eternity of Punishments, by a reference to the original Scriptures.*

It is well known, they assert, to Hebrew and Greek scholars, that the words עולם and *αιων* have both a limited and unlimited sense,—that they include duration, both finite and infinite: to this end our lexicographers

are cited to show that the words do not always mean eternity.

"Parkurst, in his lexicon, observes, that *αιων* in the Septuagint generally answers to the Hebrew עולם which denotes time hidden from man, whether definite or indefinite, whether past or future. Schleusner, in his lexicon, makes similar remarks upon these words."* Leigh's Critica Sacra on the word עולם is cited to show "that it means sometimes an absolute perpetuity, and eternity, when it is affirmed of God or other eternal things. 2. A periodical or circumscribed perpetuity, when it is affirmed of things mutable in their own nature." On these citations from the lexicons I remark, that we may assent to the general statement without permitting Unitarians to draw a wrong conclusion. It ought to be noticed, that, generally speaking, the lexicons consider *Eternity* as the proper and usual meaning of the word. Deriving it, as they do, from אלם to hide—time hidden from man, which, strictly speaking, is only true of eternity, and hence they give a great number of references where it means eternity in the strict sense of the word (see Dan. iv. 31; ii. 20).† I requested one of the Jewish nation, now a converted Christian, and deeply skilled in Hebrew, to examine all the texts in which the word is used, and to give me the result of his inquiry. He went over all the passages cited by Buxtorf in his Hebrew Concordance, and compared them with our English Translation, and his opinion was, that our translation, considering that עולם meant *Eternity* in the proper sense of the word, generally speaking rendered it "for ever,"—and in his view most justly—for even those passages which seem to imply limitation,† may

* Simpson on the Duration of a Future State, p. 22. See Appendix, B.

† See Gibb's Edition of Gesenius.

on a closer examination contain an idea of infinity. Thus in the passage cited—Ex. xxi. 6, concerning the servant whose ear was bored, and who was then bound to serve his master "*for ever*," it is said, this must mean a limited time, for the servant could not live *as such*, for ever. His reply was, that in one sense, *perpetual continuance* might be thus expressed, seeing that no change on earth took place in his condition; he served his master in perpetuity, so long as he was a human creature, without any alleviation, and, therefore, in one sense, *eternally* a slave.

We are, however, willing to concede that it may sometimes mean limited duration, and would even adopt a mode selected by Unitarian writers, for distinguishing between its eternal sense, and its temporal sense. Thus the remark of Pagninus is quoted with approbation. "Sometimes this word (olam) signifies infinite eternity, such as is in God without beginning or end; sometimes a longer or the longest time, as from the beginning of the world, or from one remarkable time to another notable and remarkable time; as—to the law—to Christ—to the end of the world; sometimes even a shorter, as to the Jubilee; like the Greek word *αιων*, which sometimes signifies an age, sometimes eternity. *The circumstance of the places (where it is used) will easily distinguish all these.*"*

We are willing to try the matter by their selected test. Thus, in the following text, we must give it an unlimited sense:—The Eternal God is thy refuge, and underneath are the *everlasting* (עולם) arms;"† all belonging to God must be like himself strictly *eternal*. Whereas in the description given of the ordinance of the passover, we may justly limit the expression *for ever* to as long as those things existed.‡ Let us now try this mode of interpretation in another passage:—"And many of them

* Pagninus, quoted by Grundy, p. 271. † Deut. xxxiii. 27. ‡ Exod. xxi. 6.

that sleep in the dust of the earth shall awake, some to *everlasting* life, and some to shame and *everlastiny* contempt."* The same Hebrew word is used in both clauses: the Unitarian believes that by "everlasting life," is designed an absolute perpetuity of happiness; does he hold with us that the "everlasting contempt," is equally extensive? If he does not, he must suppose that the sense of the word is changed in the very same text without the slightest hint of a different meaning to be attached to it, which is contrary to the plain and unsophisticated mode of expression in Scripture; but if he does admit that the word is uniformly used, then his rejection of the doctrine of Eternal Punishment is at an end.

In like manner, we meet the criticism on the New Testament words *αιων* and *αιωνιος*. Our translators, it is affirmed, continually render the word *αιων* by the words *world* and *age*,† and Parkurst is cited as saying that "the word denotes time hidden from man, whether definite or indefinite, whether past or future." But why not state his view fully, his very first meaning is "both in the singular and plural, it signifies *eternity*, whether past or to come." And so the lexicographers generally, referring as they do to its derivation *αει*, always, and *ων* being—Pagninus has been quoted to show that "the Hebrew word like the Greek word *αιων*, sometimes signifies an age, sometimes eternity;" and yet, soon after, we find quoted with approbation the sentiments of Dr. Estlin,‡ who in denying that it always means eternity, says, "On the contrary, I venture an opinion that it never in itself includes this idea, and that in all places both the substantive and the adjective would have been more faithfully rendered by another

* Dan. xii. 2. † See Matt. xiii. 22; Rom. xii. 2; Col. i. 26.

‡ Estlin, quoted by Grundy, Vol. I. p. 223.

word." Thus, in their great anxiety to shut out the idea of endless duration from this term, they contradict the very lexicons they have cited—oppose the very plainest derivations, and charge their own translations with error. "I am the living bread which came down from heaven; if any man eat of this bread he shall live *for ever*—εις τον αιωνα."* Here they agree with us in believing eternal life is promised. Why then reject the continuance of misery expressed in the following passage: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"† "hath not forgiveness *for ever*—εις τον αιωνα." Does the mere negative alter the duration, or can they find any escape in *some* "true reading?" The latter is faintly attempted: instead of κρισεως (damnation), they read αμαρτηματος (sin); and say, "This is a Hebraism for punishment, the effect of sin."‡ If so, it only confirms our view. Sin and punishment go together: if the one is eternal, so is the other. God has declared that some will be involved in never-ending guilt and misery, and we dare not dispute his word.

Let us observe the same inconsistency running through their translations of other passages, where αιων is used. Thus—"The devil that deceiveth the nations was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *for ever and ever*," εις τος αιωνας των αιωνων. In the note of the Unitarian Editors it is rendered "ages of ages;" and they add,—"This text has also been alleged, but with little reason, in favour of what has justly been called the *heart-withering* doctrine of eternal torments. The persons who are here said to be tormented for ever and ever, are not real, but *figurative* and symbolical persons—the devil, the beast, and the false prophet; the

* John iv. 37. † Mark iii. 29. ‡ Unitarian Version.

place, therefore, the kind and the duration of their torment, must also be figurative."* I stop not to refute such gratuitous assertions, nor to point out all the errors contained in this one note; but I would inquire if they will render *for ever and ever*, in Rev. xxii. 5, "ages of ages;"—and will they allow us to add such a note as this: "This text has also been quoted to prove the doctrine of eternal happiness—the river, the throne, and the tree, in verses 1, 2, are all figurative; the place, therefore, and the duration of their happiness must likewise be figurative"! Had we attached such a note as this to our interpretation of Scripture, we should have been held up as the most miserable critics and theologians; and deservedly. We are, therefore, allowed to point out to them the "defective scholarship" and unsound doctrines contained in their denial of plain testimonies on eternal misery. Thus they are driven to the alternative of involving the future happiness of the saints in doubt, or they are guilty of the most inconsistent interpretation of Scripture; such as may best suit a system of error, but will not comport with the straightforward declaration of God's truth.

The same observations will apply to the adjective, *αιωνιος*. And after what has been cited in the first part of the Discourse, I need only dwell on its use in my text. In both clauses, the same word is used (*αιωνιος*); and, therefore, ought to be translated *consistently*. But the Unitarian Editors will have it otherwise; "everlasting life" is admitted, but everlasting punishment denied.—Hence the note says that *κόλασις* means *chastisement;* and *αιωνιος*, a long, but indefinite duration. Now, whatever *κόλασις* may mean in other writings, in the only other passage in which it is used in the New Testament, it implies punishment, not chastisement. St. John says, "Per-

* Rev. xx. 10, and Note of Unitarian Version.

fect love casteth out fear, because fear hath *torment* (*κόλασις*),"—not chastisement, for that is desirable; but real *torment* of mind, which, in a Christian, ought to be cast away. And as to the *everlasting*, however we use it in the case of the punishment, we must do so in the interpretation of the "life." And thus, again, we must either attack the solid hope of never-ending glory; or we must suppose that God used the same term in two clauses of the text with a very different meaning—that he has expressed himself in a way calculated to mislead and confuse, instead of convincing and enlightening.

I have only time to notice one more criticism. They refer, with apparent triumph, to the word *ᾅδης*, as not being the "hell of torments; but the state or general manner of the dead, both good and bad."† An explanation that we do not deny. The question is, whether Hades is a place of torment to the wicked. After quoting many texts and some names of commentators, which are cited as if they agreed in their view, they make this bold assertion: "Hades, then, which in our common translation is often rendered Hell, has *no relation* to vice or virtue, reward or *punishment*."

Let us now examine the matter, and turn to Luke xvi. 23. "The rich man also died, and was buried; and in hell (*ἐν τῷ ᾅδῃ*) he lifted up his eyes being in *torments;*" as he himself complains, "I am *tormented* in this flame;"—he received his good things (or portion) in life time, but "now he is *tormented;*" and from it he is never to be delivered, for none can pass the gulf between the righteous and the wicked (verse 26.) The passage does then contain repeated expressions of the misery of the wicked in Hell or Hades; and yet we are informed that (*ᾅδης*) Hades has no relation to vice or virtue, reward or punishment.

* 1 John iv. 8. † See Simpson's Essay, p. 50.

Surely these specimens of their criticisms may well suffice. They are hollow and inconsistent, and wholly impotent for the overthrow of the great doctrine of revelation for which we contend.

2. We now turn our attention to some of those general principles, on which Unitarians found their objections to the eternity of future punishments.

(1.) They begin by referring us to the merciful and gracious character of God; and endeavour to prove, that it would be inconsistent with his pity and clemency to cast away his poor, weak creatures into endless torment, for sins committed in time. They draw many pictures of human compassion, or the reverse,* and then ask, with complacency,—"Is God less kind than the affectionate earthly father?—or is he like a tyrant, who delights in the torture of his creatures?" I hope in the next division of the subject, to evince that the glorious attribute of divine love is alone manifest in the doctrine of redemption by a crucified Saviour, connected as it is with the infinite demerit of sin. I hope also to demonstrate, that God's justice must be regarded as equally important as his love; and that no system can be from God which passes over any of his attributes, or sets them one against another. Reserving, therefore, what I have to say on the character of God, I answer this inference by one single position:—It is not for man to dictate to God, or to decide on what God can do or ought to do. We know that the Judge of all the earth must "do right." And our sole inquiry is,—What sentence will the great Jehovah pass on the obstinate and guilty rebel? Having ascertained from Scripture that the penalty of sin is *eternal*, we persuade men to fly to the refuge set before them in a crucified Saviour, where love shines forth in the

* See Grundy, p. 252, vol. II.

provision of a full ransom, and where justice is satisfied with the costly value of the blood of propitiation.

(2.) They contend that all God's punitive dealings tend to the *correction* and not the *destruction* of the individual; and that, therefore, we ought to regard the future punishment of the wicked as God's method for their ultimate restoration to virtue and happiness. In this view they conceive it Scriptural to expect the repentance of the wicked in hell, and their final entrance into Paradise. All this may appear plausible until examined by the Word of God, and then it vanishes into mere conjecture.

First, is it true that all God's dealings of wrath are mere chastisements, and not actual penal inflictions? When God opened the windows of heaven and brought the overwhelming flood on the world of the ungodly, was it an example of fatherly correction or judicial wrath? Peter declares that "God *spared* not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."* Again, we inquire, were not the cities of the plain overthrown, not for their reformation, but as a righteous "example of God's wrath unto those that after should live ungodly, suffering the vengeance of eternal fire."† Did not the destroying angel smite the Egyptians and afterwards the host of Sennacherib, not in the way of corrective discipline, but of just vengeance on guilty rebels against divine authority? Surely men must want discernment of the true dealings of God, not to distinguish between that chastisement which God lays on his children for their profit, and that cup which is in the hand of the Lord: "the dregs thereof the *wicked* shall wring out and drink."‡ Why, then, expect the re-

* 2 Pet. ii. 5. † Jude 7. ‡ Ps. lxxv. 8.

pentance of God's enemies in Hell? Is not all fair analogy and deductive reason against it?

On the supposition of Unitarians now stated, they must regard hell torments as a state of *probation*, designed for bringing the wicked to repentance. It is evident, then, that they must be free, because moral agents: hence the punishment of hell may bring them to repentance in a month as well as in a thousand years, otherwise their freedom is destroyed; there is, therefore, no certainty of *lengthened* sorrow, (as they render *αιωνιος*,) nor even of continuance in this state until the day of judgment, contrary to Scripture, and even contrary to their own ideas.

It must also be supposed that the wicked in hell continue sinning all the time of their punishment, for none can suppose that God would hold them under such extreme torture (as they admit the ungodly will suffer), after they have repented; if, then, they are answerable for the wickedness that is acted by them while in this life—which is but a span long—what must they expect for the sins of a longer space? Thus if they remain in hell at all, they must be in a state of sin, and so their repeated guilt must deserve continued punishment, and this will be the case *ad infinitum*.

Again, if the wicked be in a state of probation and purifying in Hell, we must suppose that the tortures of that place are more efficacious than all the means of grace which God has provided on earth. Men are now favoured with the Word, the Ministry, the Sacraments, not to speak of God's providential dealings; and on these the Lord has laid the great weight. "If they believe not Moses and the prophets, neither will they believe though one rose from the dead." If it be supposed, that the tortures of Hell shall prove more efficacious means of grace

than all the preaching of God's Word, all the testimony of his Ministers, and the Sacraments of Christ's Church, dishonour is thrown on the means which God has provided, and the agonies of Hell are invested with superior efficacy.

Let me add, that *mere* sorrow never yet produced repentance in any man, even on earth,—if by repentance we mean a real change of disposition. Do not mistake me. Sanctified sorrow does produce repentance; but mere sorrow never did, and never can. Before Unitarians can justly maintain that the wicked are purified in Hell, they should be able to prove that the work of the Spirit is carried on in Hell as much as on earth. There is an *onus probandi* resting on them to show that the Holy Ghost works in the hearts of the ungodly in that place of torment, and that he uses its bitter woe for the conversion of the wicked. Of this we assert that there is not the slightest intimation in Scripture. The Spirit now works in men. This is his time of merciful operation. But if men grieve him, and despise his message, the Spirit has nothing to do with converting men beyond the confines of time.

(3.) I may now notice a very usual argument against the doctrine, viz.—that the doctrine of Eternal Punishment has no *moral* power.

And that I may not misrepresent their views or state their objections in stronger language than they would express themselves on this part of the subject, I will quote from the first lecture in the Unitarian series. "Our present objection to this doctrine of eternal punishment is the practical one, that it has no moral power. It does not come close enough to truth and justice to take a hold upon the conscience, and so instead of binding and constraining, it is inoperative and lax. The fact is, it is not practically believed. It is too monstrous to be realized. Where, we

ask, are the fruits of this appalling doctrine, which is every where preached? One would suppose that its dreadfulness would keep the tempted spirit in constant alarm. I know that it occasions misery to the timid, to the sensitive, to the feeble of nerve, that is, just to those who require the purer and gentler influences of religion to give them trust in God: but what sinner has it alarmed, what guilty heart has it made curdle with terror? what seared conscience has been scared from evil by the shriek of woe coming up from the depths of everlasting woe?"*

We must say, that this is a very singular mode of argumentation—it is a convenient way of begging the question, but not a very satisfactory plan of searching for truth. An appeal is made to all our consciences and feelings, and a decision passed by the Lecturer, that whatever we may profess, however such a doctrine may appear in our creed, none of us believe what we say, or we are mistaken when we assert that the terrors of God have ever roused to deep conviction or real anxiety about eternity. It is admitted that a few weak, nervous persons may have felt alarmed! but it is denied that the thoughtless sinner has been awakened, or the careless aroused from their slumbers. In a word, the objector places himself in God's seat—takes upon him to judge men's hearts and feelings —and then passes sentence on our views, that they are mere suppositions.

The reply to all such assertions is obvious. The objector may never have felt the terrors of the eternal world; his conscience may never have been distressed by the fear of wrath; he may also suppose that he does not deserve to be cast into that tremendous state. But he has no right to sit in judgment on his fellow-creatures, and say that they cannot be conscious of those feelings which he has never

* First Lecture, p. 31.

experienced. What was it, I inquire, that affected the bloody persecutor Saul, on his way to Damascus, when, from being the proud Pharisee, he was induced as a humbled sinner to cry out, "Lord, what wilt thou have me to do?" Had the terrors of eternity nothing to do with his change of mind? Had the view of Christ's power, as well as his love, no effect upon his conscience? Why did the jailor tremble when he heard the voice of the earthquake, and contrasting his state with the peace of his righteous prisoners, he cried out in the anguish of his heart, "What shall I do to be saved?"* He knew that he had a God to deal with who connected the solemn sanction of the world to come with every threatening as well as every promise. And thus it is, that the doctrine of eternal punishment is fitted to awaken and alarm the sinner,—not the weak and nervous only, but the stoutest heart ever formed in man. The extent to which this influence has operated will be best known at the Lord's coming, when he will judge the secrets of men. It will then be found that the holiness of God's character and the spirituality of his law have stirred up many to seek the God of grace, and even driven them to the foot of the cross, where love shines forth and justice is satisfied.

III. I HAVE NOW TO SHOW THE CONNEXION OF THIS DOCTRINE WITH SOME IMPORTANT TRUTHS OF CHRISTIANITY.

I must, however, be satisfied in giving a general outline, because the subject is so vastly comprehensive, that the time allotted to me would not suffice, were I to dilate at any length. We wish to prove that our belief in the Eternity of Future Punishments is not, as has been said,

* Acts xvi. 30.

a mere cold doctrinal creed. If it were not bound up with imperishable and saving truth, it would be a matter of indifference to us whether it was retained in the creed, or expunged from it. But because we believe it to be of everlasting importance, therefore do we preach and proclaim it to the sons of men.

1. We contend that the doctrine is connected with *a Scriptural view of sin;* and we assert that no person who denies it can ever have a just view of the malignity of sin. Consider, my brethren, what sin is. Shall I ask the Unitarian? He says, it is "a matter of choice, not of inheritance:" that is, the corruption of human nature is not derived from Adam. Again, we read "this doctrine of human corruption is a mere figment." "We deny altogether the incapacity of man to do the will of God. We feel that there are energies within us which if only called out into the living strife, would overcome all the resistance of temptation."* Assuredly such men have an exalted view of the dignity of human nature. But how does this comport with the views of Scripture? "I was shapen in iniquity, and in sin did my mother conceive me,"† is the confession of David. "Who," says Job, "can bring a clean thing out of an unclean?" And after describing the heavens as not clean in the sight of God, he says, "How much more abominable and filthy is man, that drinketh iniquity like water."‡ Need I quote more to prove that our very nature is tainted and corrupt, "that all have sinned, and come short of the glory of God?"

But what is sin? The Scriptures define its nature in the plainest manner. "Sin is the transgression of the law,"—a definition which connects it with the subject before us. The demands of God's holy law are like itself,

* First Unitarian Lecture, p. 35.

† Ps. li. 5. ‡ Job. xiv. 4; xv. 16.

vast and comprehensive. It is the expression of the mind of God, who, being infinitely perfect, demands an infinitely perfect obedience. Sin is positive resistance to this demand—a refusal of God's righteous authority; and, therefore, invested with infinite demerit. We should measure the extent of its evil by the holiness and perfection of the Lawgiver, and not by external circumstances, or by a comparison of one transgression with another. It is most true, that our finite minds cannot grasp the abstract idea of infinity; and, therefore, by no mere description could we have an adequate impression of sin's dire malignity. God has dealt with us accordingly; and for the very purpose of giving us a practical view of his perfect holiness and of sin's exceeding sinfulness, he has attached to it a penalty of endless duration. Remove this tremendous sanction, or even soften it down, and in the same proportion you destroy or diminish God's holy testimony against the breach of his law. It is quite consistent with Unitarian rejection of endless misery, to deny the inherent corruption of human nature, and the infinite demerit of actual transgression. One error is closely linked with another, and we are, therefore, strengthened in our conviction that Unitarians have erroneous views of the penalty of sin, when we find them so utterly ignorant of the source and extent of human corruption. In fact, their system is an apology for sin,—by calling that pitiable weakness which God denounces as transgression, and by attributing the stream of iniquity to circumstances, instead of tracing it up to the polluted fountain of man's heart.

2. The denial of the doctrine of everlasting punishment involves in it the rejection of the redemption work of Jesus. This subject has been most amply discussed

in two of the former Lectures;* and, therefore, I must refer you to those Lectures for a view of the great work of redemption in its connexion both with the deity and the humanity of Jesus. I now refer to the doctrine to remind you again that the chain of error is like the chain of truth—if you snap one link of truth all is gone; and if you bind yourself to one dangerous error, you bind yourself not to one link, but to all. Unitarians reject eternal punishment; they reject also the infinite demerit of sin, and by consequence they deny the propitiatory work of Jesus. They insist that he died as an example—as a martyr, to give an exhibition of some of the noblest principles! Or should they state their views in more refined phrases, and in the elegant language of a Channing, yet must the matter be reduced to one simple question:—Did Jesus die as a propitiation for sin, or as a mere example of moral courage in confirmation of his own doctrine?

In all questions like this we must not suffer ourselves to be drawn away from the Word of God, or examine them in the light of speculative reasoning. We open our Bible, and what do we read concerning the death of the Lord Jesus Christ? "He was wounded for our transgressions, and bruised for our iniquities." We read that "he gave his life a ransom for many;"—"who his own self bare our sins in his own body on the tree;"—"behold the Lamb of God that taketh away the sins of the world;"—"he suffered for sins, the just for the unjust, that he might bring us to God." What does all this mean? And why did the Son of God die? Why was help laid on one that was *mighty?* The Scriptures are express in setting forth the propitiatory nature of his death, and the dignity of his person. He was not a mere man, as Priestley called him; nor an angelic being, as Arius regarded him; but he was "God

* See Nos. 6 and 8 in the Course.

manifest in the flesh,"—"Emmanuel, God with us." In our nature he walked through the world—our best and brightest example; and in our nature he died, as the Lamb of God,—the great sacrifice for sin.

In truth, there are only two supposable ways in which satisfaction could be rendered to Divine justice. It must either have the quality of *infinite duration* or of *infinite value*. Man can yield the first, because he is an immortal being; but he cannot yield the latter, because he is a finite creature. Had Jesus been only human he could not have rendered a propitiation of infinite value. But the wonderful work of redemption was accomplished by the union of the Godhead and the manhood in one person: as man he satisfied for man,—as God he impressed an infinite value on all the sufferings of Gethsemane and Calvary: in a short space of time he endured what thousands must have suffered during an infinite eternity. He needed not to go through any *lengthened* agonies; because all his sufferings were invested with an infinite virtue. Every groan and tear—every drop of blood, contained such unspeakable value, that Divine justice accepted the ransom of time for the sufferings and penalty of the creatures through an endless eternity. To those who deny the exceeding sinfulness of sin, and would degrade the glorious person of the Lord Jesus, all this blessed truth of substitution, and all the efficacy of a vicarious ransom, are mere nonentities. To them, as to the Greeks of old, the doctrine of Christ crucified appears *foolishness:* "but to them who are called, Christ is the power of God and the wisdom of God."* With our view of sin's deadly malignity, it is consistent to refer for all our salvation to the wounds and sorrows of the crucified God-man. We rejoice that every believer in this finished work of redemption can point the

* 1 Cor. i. 23, 24.

justice of God himself to the cross of Calvary. Looking at his sins he has reason to tremble, lest the stroke of vengeance should come upon him, yet he can rejoice that the sword of Divine wrath was sheathed in the side of the Shepherd who is Jehovah's Fellow. Every groan and every drop of blood had an infinite value, and, therefore, the voice of love proclaims salvation to a guilty and rebellious world. Justice and mercy shine forth in glorious harmony. Divine love provides an all-sufficient ransom, and the peerless Majesty of heaven receives it as most ample satisfaction to the demands of his broken law. None need dread the vials of wrath, but those who refuse the cup of salvation. Salvation, free and full, is proclaimed to guilty man, and all who believe the message of peace are received into God's parental favour, and, finally, into his everlasting kingdom.

3. The denial of the doctrine for which we contend, sets aside *the sanctions by which God enforces the reception of the Gospel message.* The whole tenor of Scripture is express in stating that "*now* is the accepted time, —*this* is the day of salvation;"* and it is equally clear in its solemn announcement, that we cannot "escape, if we neglect so great salvation."† Hence our Lord Jesus uttered those awful woes against the cities, in which many of his mighty works were done: "Woe unto thee Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell."‡ They had a day of merciful visitation in the Saviour's presence and miracles; but they knew it not, and, therefore, wrath, terrible and endless wrath, must be their portion. Where is the slightest intimation of any day of visitation in hell?

* 2 Cor. vi. 2. † Heb. ii. 3. ‡ Matt. xi. 21, 23.

What opportunity of hearing the word of life shall be vouchsafed to them in those dark regions? What deliverance from woe is even hinted at?

And is not the same penalty attached to our rejection of the Gospel?—is not our responsibility increased by living under the light of the dispensation of the Spirit? This present life is our only state of probation—it is the only acceptable time. If you continue to reject the word of life, you do it at the peril of losing your souls. We hear of no other day of mercy—we read of no other period for turning to God. If you allow *this* to pass away without a right use of merciful opportunities, you have not a shadow of hope held out that the Gospel shall be preached in hell, or that the pains of that horrible prison shall lead to sanctification of heart or change of disposition.

In truth, when Unitarians hold out the torments of Hell as *remedial,* they seem to us to identify themselves with Romanism. By the dogmas of that corrupt system, we are taught that venial sinners are cast into a place of purgation after this life; and that atonement being made, and purification effected, the emancipated soul is numbered amongst "the spirits of just men made perfect." The Unitarians only differ from this statement in *excess;* they hold that this deliverance will be accorded to all sinners—the vilest as well as the less guilty—whereas the Romanist holds that venial or *moderate* sinners only shall taste the sweets of this emancipation. The principle is virtually the same; in both cases it supposes that this life is not the only time for repentance—in both cases the great remedy of the Cross is slighted, and the work of renovating man's heart is taken from the Spirit of God, and committed to fire, punishment and sorrow. Thus "the men of reason" are despoiled of one great cause of exultation. They are wont to contend that

Unitarianism removed its professors much further than the Church of England could do, from the dark vanities and superstitions of the Vatican! We point to their accordance with the Papist in purgatorial fire; and would thus impress on them, that the extremes of error often meet. The men who add to God's Word, and those who diminish aught from it, will often find themselves thrown together in the quagmires of error.

My dear friends, you must never forget that our message has all the solemn sanction of life or death—eternity is written on its promises and threatenings—and the teacher or system who would remove these sanctions, we charge with the sin of administering a soporific draught to fallen man. Nothing can be more agreeable to the worldly heart than to leave it in its undisturbed repose, amidst the sins, the follies, and the pursuits of a thoughtless world. And nothing is more distasteful to the indifferent, the gay, and the licentious, than to aim at rousing them to thought and conviction by the solemn prospects of eternity. If, then, we wish to pander to man's corrupt appetites, we shall hold out the hope of escape from Hell. But if we are faithful to ourselves and others, we shall hold full in view that all momentous saying,—"What shall it profit a man, if he gain the whole world, and lose his own soul?"

Having now discussed the subject committed to me, I would,

IV. Conclude my Discourse by a few practical reflections on the Course of Lectures delivered on the Unitarian Controversy, with especial reference to my own subject.

1. Let us not impugn each other's motives, or mistake

each other's sentiments. The Unitarian Lecturers have undertaken to defend their own positions; and, though I regard their statements as unscriptural, and full of dangerous error, I have no right to suspect their motives. We are bound to hold that they are *sincere* in their own profession, and that they are actuated by no sinister motives in undertaking to reply to our charges. We claim the same respect for our motives. We deny that we are actuated by any desire of extending a mere party, or of supporting mere political objects. We can with confidence appeal to a heart-searching God,—that faithfulness to our great Master in heaven, and love to the souls of our fellow creatures (who, we believe, are involved in destructive infidelity), have induced us to give this testimony. And in this consciousness of purity of motive, we can repose with comfort.

Neither should we mistake each other's *sentiments*. We have no right to charge them with holding *opinions* which they strenuously and positively deny. We have always aimed at stating their doctrines in words of their own explanation. This effort has been, indeed, encompassed with insuperable difficulties; not because we are unacquainted with Unitarian writings, but because their system is so truly negative that we can easily perceive what they do not hold, but it is a matter of no small intricacy to find out what they do believe. *Denial of certain doctrines* seems their only bond of union. Our charge, therefore, has taken the same shape. We have endeavoured to show the Scriptural verity and importance of the doctrines of the Gospel; and we have brought against them the solemn charge of infidelity, in their denial of God's statements.

We demand the same candour and fairness in their attacks on our creed. We have reason to complain of statements like the following:—"Trinitarian Christianity

is founded upon a principle directly opposed to the realization of this prospect and vision of Jesus. It declares that there shall be no unity but a doctrinal unity. It rejects that moral and spiritual union which is the bond of peace, and which, as subsisting among his followers, Christ looked forward to as the great proof to the world that God had sent him, and it declares that there shall be *no bonds* but the bonds of creeds."* Now all this is the merest assertion that can be imagined—and as far as our views are concerned, it is either mistake or wilful misrepresentation. We do not hold doctrinal union as the *great end* of Christianity ; but rather, that real spiritual union by which the soul is united to God by the power of his indwelling Spirit, and by sympathy to all who love our Lord Jesus Christ in sincerity. But, we inquire, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"† We hold "the unity of the Spirit in the bond of peace." Truth is our bond,—creeds are our expression of the truth. We refer to the declaration of our Lord as the bond of our union—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."‡ Our bond is the great doctrine of God manifest in the flesh—reconciling the world to himself. All he did, by living and dying, and rising for us, we believe and rest upon. Creeds are the ramparts of the citadel, not the citadel itself. We believe the essentials of Christianity are embodied in the forms and articles of the Church of England; and we maintain, that notwithstanding the attacks of her enemies, and the too often deadness of her members, she has continued the great citadel of truth in this land. Still we are not satisfied in the *mere* possession of a Scriptural Church; we aim at enjoying the great result which God intended by

* First Unitarian Lecture, p. 11. † 2 Cor. vi. 15. ‡ John xvii. 3.

such a gracious provision,—viz. the knowledge of God and that charity which is the bond of perfectness. Yea, we contend that we seek a spiritual union with Christ and his members far more than Unitatarians. They leap to the conclusion without using the means; and, like a ship without a compass, they are exposed to the quicksands of error and the storms of life. We have the compass of truth, and direct our course to the haven of rest. They are like men who build upon the sand; we build on the Rock of Ages, and all the storms of sorrow or persecution shall not destroy our building. We seek to bring the soul to God, and into likeness to God; but we hold that means are to be used, and that no soul can arrive at the bosom of God but through the Cross of Calvary, nor be united to the God of truth but through Him who is "the way, the truth, and the life."

I might give more examples of our views having been mis-stated, but the one just mentioned may suffice as a warning to any who may be inclined to judge of our doctrines by such statements. In our case, the articles of our faith are well defined, and we refer all who wish to know their real nature not to the inferences of our opponents, but to the Creeds and Articles of our Church. I will dwell, therefore, no longer on mis-statements, but pass to another reflection which this Course of Lectures has suggested.

2. What fruit do we expect from this comparison of Unitarian and Orthodox principles? We reply to this question, that we expect beneficial results, both among those who hold, and those who deny the doctrine of the Trinity. We trust that it may deepen the attachment of sound professors to the truth of God; that by comparing our statements with the Inspired Scriptures, they may feel increasing confidence in those things which they have held from

their youth. In a word, we expect that they will be more and more grounded in love, built up in Christ, established in the faith, and be filled with all the fruits of righteousness.

We feel, likewise, a confident expectation that Unitarians may be led to search the Scriptures in the spirit of deep anxiety, and thus find the only way of salvation. We do not doubt their *sincerity*, but we call in question their real *anxiety* in the inquiry. The very tendency of their system seems to us to be towards self-esteem and cold indifference, and, without judging harshly, we think that it is perceivable in their worship, and their lack of zeal in religious efforts; but we appeal to a better touchstone than to facts. The Word of God has informed us that they who seek the truth shall find it; that they who ask for holy wisdom shall receive it; but it must be a *really anxious inquiry*—a heart-felt desire for the blessing. "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."* Such promises are express—they cannot be broken,—God will give the blessing to the *sincere, anxious* inquirer. But the two qualities must go together. A man may be sincere in his ignorance and spiritual torpor; but let the full desire for God's favour, his pardoning mercy, and his enlightening grace spring up in the heart, and we may rest assured that the desire will soon be accomplished. Admitting, then, the sincerity of Unitarians, we doubt their anxiety, for we are well-persuaded from God's promises, that if they possessed both, they would be delivered from their miserable system, and be brought to the knowledge of the truth. Our aim has been to beget a deep spirit of inquiry, and if the Lord be pleased to own our testimony, we shall

* Prov ii. 4.

rejoice over those who proceeded from sincerity to anxiety, and from earnest searching to the saving knowledge of Christ.

3. Finally, let us all aim at realizing the solemn prospects of the eternal world. My brethren, there is a Heaven, and there is a Hell; and if words have any meaning, they are both to endure through a never-ending Eternity!

There is a Hell of everlasting misery;—if time permitted, we might point to the tremendous description which the Word of God has given of that dire abode. Suffice it now to say, that it is not for us to make it better than God has described it. I read that it is a bottomless pit,—into which the sufferer may sink lower, but from which no escape is promised. I read of "the worm that dieth not, and the fire that is not quenched." And if God's justice demands such a display of vengeance, who are we to dare to aim at altering God's penalty against sin? As a Minister of Christ, I am bound to proclaim both the threatenings and the promises of God's Word, just as the Lord has given them. And as hearers of that Word, you are bound neither to add nor diminish from revelation. Knowing that there is a woe pronounced against those who shall say that it shall be well with the wicked, we must not, under any false pretence of charity, hide from ourselves the tremendous realities of the lake of fire. Into this abode of misery the impenitent and unbelieving shall be cast; and "the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night."* They shall possess a hell *within* them in the agonized feelings and bitter remorse of an upbraiding conscience; this will be "the worm that dieth not,"—a continual gnawing within—the depths of despair—"the blackness of darkness for ever." And

* Rev. xiv. 11.

there shall be a hell *without* them; that is, the body, as the instrument of sin, shall suffer the vengeance of eternal fire—a furnace of misery never to be quenched. Here shall be found the fornicator and adulterer—the liar and idolater, the profane and the covetous; yea, all who loved error and followed the paths of sin unto the end, shall be cast into this bottomless pit, over which is written,—*everlasting—world without end.* It is Satan's dungeon, where all his servile followers shall be assembled, to endure the same torments as the enemy of God and man shall suffer for ever and ever. And it is God's prison-house, where the wilful and obdurate culprits against the God of love and justice shall be incarcerated for ever, without a single ray of hope to cheer the undiminished darkness; where a display shall be given of God's terrible justice, so great and so appalling that we can well believe all creation exclaiming, "Who will not fear thee, thou God of hosts?"

And there is a Heaven;—a glorious state of eternal blessedness, and a complete contrast to the state of God's outcast enemies. If we are unable to fathom the bottomless pit, so are we equally unable to grasp the height and extent of the glory that shall be revealed. We know, however, enough to fill us with adoring wonder at the riches of divine grace which prepared such an inheritance for guilty sinners, whose sins are washed in the blood of the Lamb, and who shall be presented without spot or wrinkle, or any such thing, in the presence of God. We may also dwell with a realizing hope on the blessedness of being delivered from this body of sin—the corrupt principle of our fallen nature. The Christian now groans, being burdened,—the Church is now in a trying conflict—but in that holy atmosphere sin shall have no place—its pestilential breath shall never defile the pure air of that holy city.

All is *holiness*—perfect holiness—without a single interruption or temptation. All is *light*—without a shade of darkness or confusion. We see now through a glass darkly, but then face to face—without the fear of mistake or the dread of error. And all is *love*—without a single alloy. Dwelling in the presence of love itself, the saints shall reflect the glorious image of Jesus, and be replenished with that unbounded and expansive charity which is the bond of perfectness. Controversy shall have no entrance there, because it will not be required. *Now* we are often called to contend for the faith, because there are those who would corrupt or destroy it. But *there* we are called to repose in love, because the jarring strife of time has no place in the New Jerusalem.

Or do we inquire concerning the citizens of that heavenly city. They are the blessed company of the elect of God, from all nations, tongues and kindred—the immense multitude whom no man can number—out of great tribulation—whose sins are washed away in the blood of the Lamb! Glorious company! patriarchs, prophets, apostles, and martyrs—yea, all who ever loved our Lord Jesus Christ in sincerity. Surely we may well long to be with them in their noble employment and perfect holiness? But best and chief of all, Jesus is there!—the Mediator of the New Covenant—the Prince of Peace—the Redeemer of Man—the Saviour of his Church—His beauty eclipses all—His glory is the centre of attraction. "Behold, he cometh with clouds, and every eye shall see him." On his vesture is written the title of supremacy, "King of Kings, and Lord of Lords." And in his name is contained all that can inspire the song of gratitude—"the Lamb of God," who redeemed us to God by his own blood. And all this is *eternal* and *unchangeable;* not the fear of interruption, nor the most distant prospect of dissolution.

It is an *eternal* weight of glory—it is an *incorruptible* crown—a kingdom that passeth not away.*

My friends and brethren, our hearts desire and prayer to God is that you may be saved, and that his Spirit may so guide you into all truth; that in life, and death, and throughout eternity, you may enter into the meaning of that glorious aphorism—"Christ is all and in all."

* See Appendix, C.

END OF THE SERIES.

APPENDIX.

A.

In my tract on the Trinity, I have refused the exclusive assumption of the title "Unitarian," by those who deny the doctrines of the Trinity, because it seems to imply, that *they only* hold the truth of the *Unity* of the Godhead —which is contrary to fact. In this Sermon, I use the term in compliance with custom, and because adopted by the rest of my brethren, and not because I conceive it properly applied.

B.

Simpson's Essay against the eternity of future punishments has been cited by Dr. Priestley, Grundy, and other Unitarian writers, as perfectly satisfactory. I have perused the essay with attention, and referred to many of his criticisms, and I must say, that with a great show of fairness and learning, it appears to me destitute of both. He first lays down his own rules of interpretation, and then makes his arrangement of passages to square with these rules. Thus αιων and αιωνιος are quoted in all the passages descriptive of the future punishment of the wicked—p. 6. But in order to reduce them to his own measure, he gives us four classifications of αιων and αιωνιος. 1. Where they are applied to this present life. 2. Where they are used for past limited duration. 3. To future limited duration. And, 4. Where they are used to signify duration without end. In the third class he inserts many texts that may be fairly debated.—Mic. iv. 7; Eph. ii. 7; and Jude v. 25. In the fourth class, he gives many on the eternal happiness of the righteous, and excludes the state of the wicked in the most arbitrary manner. In this way, any system may be supported, and any truth denied.

As a specimen of his criticism, I may refer to his remarks on 2 Thess. i. 9, where he is anxious to do away with the force of ολεθρον αιωνιον, he tells us this should be rendered "death *for the age* from the presence of the Lord;" and then he quotes from Chandler, to show that ολεθρος means not the entire extinction of the thinking principle, but only an entire extinction of that life which they receive by the *resurrection*, or by the re-union of

soul and body." If he or Chandler had studied the whole chapter, they would have found that this could not be the meaning, for it speaks of the punishment of the wicked who are *alive* at Christ's Second Coming, and not the risen wicked.—see v. 8. ολεθρος, he states, never means, in the Septuagint, *annihilation*, and Schleusner is quoted as saying that it literally means "homo perniciosus;" but they forgot to add that his next meaning is—pernicies, exitium, interitus, and these are as strong as needs be. We never contended that ολεθρος should be rendered *annihilation*, but, with Schleusner, "punishment," which is explained in the text to be—"destruction or banishment from the presence of the Lord," and this will constitute the severest punishment.

Simpson is then anxious to lessen the weight of the adjective αιωνιος, and because it does not always mean *everlasting*, he concludes it cannot be so understood in this passage!—the only reason given is that ολεθρος does not suppose annihilation, and, therefore, αιωνιος must be limited—p. 41. If this be sound criticism, we must confess that we must put out of sight all the usual rules of critical deduction, and go to the Arian schools to find out the method of bending texts to our own fancies. The whole passage declares the awful separation of the *quick* at Christ's coming, the righteous are glorified, and the wicked are banished from Christ's presence, and as far as the text goes it excludes any idea of change in their respective states.

C.

I have not, in this Sermon, touched upon the idea of *annihilation*, because it is not held by Unitarians, but strongly opposed by them. It is, indeed, so directly contrary to Scripture, philosophy and good sense, that the only wonder is, how any individual, professing to reverence the Bible, could be found to broach such dangerous views. A few words on it may be needful and useful. I need not dwell on the *philosophy* of the assertion, that the wicked shall be annihilated, because it is contrary to all our notions of spirit or of matter. The schools, I believe, are unanimous in denying the *destruction* of matter. It is transmuted and remodelled, but not annihilated. The advocates of the opinion refer us to the Scriptures, and maintain that it is revealed by God, and, therefore, to be received. Eternal life, they say, is God's gift, and no longer continued to man as a part of his being; hence the righteous enjoy life for ever as the boon of God; whereas, the wicked are utterly destroyed, and do not exist in the world to come, because life was forfeited by sin. If they meant *Eternal life* in the sense of Scripture,—as synonymous with glory—the first part of the assertion would be true—but if they intend *continued existence*—we deny that the Scriptures exclude the wicked from it but every where hold it out as their miserable portion.—President Edwards, with his usual clearness, has summed up the Scriptural arguments against it. I will, therefore, merely give a synopsis of his arguments.

1. The Scriptures every where represent the punishment of the wicked as implying extreme pains and sufferings; but a state of annihilation is no pain at all.

2. Scripture and reason lead us to suppose that the wicked hereafter will be sensible of their misery, and of the cause—viz.—the infliction of divine justice for the breach of the divine law; but, if annihilated, they could not know that God will be just in his punishment, or that they receive the due rewards of their sins.

3. The Scriptures constantly teach that the wicked will suffer different degrees of torment, according to the different aggravations of their sins. This is utterly inconsistent with the idea of annihilation, in which there can be no degrees, but is the same thing to every one who is the subject of it.

4. The Scriptures are express that the eternal misery of the wicked will consist in sensible misery, and not in annihilation. They are said to *weep*, and *wail*, and *gnash* with their teeth, which imply real existence. They are said to have no rest day nor night, and to be tormented with fire and brimstone for ever and ever, (Rev. xx. 10;) but annihilation is a state of rest—a state in which not the least *torment* can possibly be suffered. The *spirits* of ungodly men, when they die, are said to be in *torment*, (Luke xvi.) much more when they are raised up to receive the full reward of their deeds; whereas annihilation would free them from agony and sorrow, and put an end to their misery.*

* See further "The Eternity of Hell Torments," a Sermon by Jonathan Edwards, Edinburgh, 1826.

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